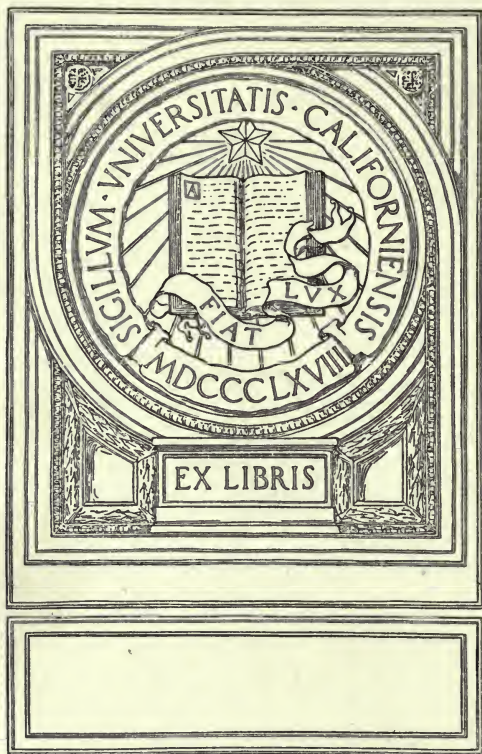








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A TEXT-BOOK
OF
COLLOQUIAL JAPANESE

BASED ON THE
LEHRBUCH DER JAPANISCHEN UMGANGSSPRACHE

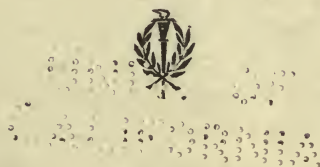
BY
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REVISED ENGLISH EDITION

BY
CHRISTOPHER NOSS

FORMERLY MISSIONARY OF THE REFORMED CHURCH, SENDAI



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—
1907

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PREFACE

The basis of this book is the first volume of the series of *Lehrbücher des Seminars für Orientalische Sprachen*, published at Berlin in 1890. Its author, Dr. Lange, before his appointment at Berlin, had been for a number of years instructor in the German language at the *Daigaku Yobimon* (Preparatory School to the University) in Tōkyō. Since that time all his energies have been devoted to the task of making his countrymen acquainted with the Japanese language and literature.

My own experience as a missionary student of the language having proved the value of this work I prepared an English edition which was printed at Sendai, 1901-1903. After I undertook the task Dr. Lange sent me copious notes of corrections and additions gathered during his ten years' experience as a teacher. Justice to him requires me to state that I used the material thus graciously placed at my disposal with a very free hand, for several reasons. In the first place Dr. Lange had prepared his book with the needs of a German student in view, and while the needs of an English-speaking student are in the main the same, there are many cases in which an explanation intended for the one will not help the other. Secondly, Dr. Lange's notes were in many instances mere suggestions, very fruitful indeed, but not fully developed. And, finally, I felt that I had one advantage over the original author in that I had used his text-book when I first learned my Japanese, and was thus in a position to test it as he could not. My subsequent experience in the use of the language had revealed omissions not so apparent to the author himself. Accordingly it was my aim to recast all the material in such a way as to make it most helpful to the English-speaking student. This book is not a translation and Dr. Lange is not responsible for any errors that it may contain.

If I had been permitted to remain in Japan I might have undertaken a complete reconstruction of the work ; but that is out of the question for the present. A call for a second edition having come unexpectedly soon, I have had time only for a superficial revision, with constant reference to the second German edition, which appeared at Berlin in the early part of this year. The new *Lehrbuch* contains eight hundred pages, of which the last two hundred are devoted to an entirely new German-Japanese vocabulary. Since students now have access to a very satisfactory English-Japanese dictionary it does not seem necessary to include such a feature in the English edition. The improvements in the body of the new German edition were largely anticipated by the former English edition, in the preparation of which, as has been stated, Dr. Lange generously co-operated with me. Accordingly, in the main, the arrangement and the paging remain as before. The selections at the end have been somewhat increased.

The aim of the book is pedagogical rather than scientific ; hence the combination of system and no-system and the numerous repetitions. The pedagogical principle has been applied, for example, in the study of words. When it seems likely to aid the memory of the student to indicate the origin of a word, this is done ; but when the etymology is disputed or apt to be confusing, nothing is said about it and the student must learn the word as a whole. The repetitions in most cases are not accidental but designed. For the student must pass through three stages to become master of an idiom. First, he needs to be thoroughly convinced that there is such an idiom ; secondly, he must learn how to use it, and, thirdly, after he has entirely forgotten its existence he needs to be reminded that he cannot get along very well without it.

A truly scientific grammar of the colloquial is yet to be written. But in one respect this work may claim to be scientific : it has been the constant aim of Dr. Lange, and of myself, to set forth the language as it is actually spoken by the Japan-

ese themselves, not as we would speak it. The sentences have all been taken from the mouths of Japanese and repeatedly reviewed and criticized by competent Japanese. The sentences to be translated from English into Japanese were first written out in Japanese and then translated into English with a view to retranslation.

Dr. Lange acknowledges his obligations to Mr. Tsurutarō Senga and Mr. Tsuji Takahira, who assisted him with his two editions respectively. In the preparation of the former English edition, at every step I leaned heavily on my colleagues and friends Messrs. Tadashi Igarashi, Jirō Maeda and Iwae Irie. The proofs of the present edition have been read by Mr. J. L. Cowen and reviewed by Prof. Isao Matsuda. Thanks are also due to Rev. H. K. Miller and Mr. Cowen for invaluable assistance.

CHRISTOPHER NOSS

LANCASTER, PENNSYLVANIA

November, 1906.

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NOTE.

The abbreviations will hardly require explanation, except the letter (c), which indicates that a word is of Chinese origin.

Marks of parenthesis () indicate explanations or phrases; square brackets [] indicate English words which are not to be translated into Japanese.

INTRODUCTION

THE JAPANESE LANGUAGE

The Japanese Language is the mother-tongue of about 50,000,000 persons. In Japan proper, excluding the recent accessions to the Empire, such as Taiwan (Formosa), the native population is linguistically homogeneous, with the exception of a few remnants of the aborigines. Even the Ainu, of whom about 18,000 may still be found in Hokkaido and Saghalien, are being rapidly assimilated.

The relation of the Japanese to other languages has not yet been satisfactorily determined. The attempt to discover an affinity with the Aryan languages^a has, it must be said, not been successful; for the words that are identical or even similar are too few to justify the inference of a common origin. The same criticism is applicable to the attempt to establish a relation with the Semitic languages.^b A comparison of Japanese roots with those of certain Altaic languages, such as the Mongolian, Tungusic, Manchurian, Turkish, etc., does not bring us any nearer to the solution of the problem.^c Nevertheless Japanese is usually regarded as belonging to this great group of Altaic languages, for the reason that it has in common with them the characteristic known as agglutination. That is, in Japanese, as in all agglutinative tongues, inflection in the ordinary sense is replaced by a loose attachment of particles to the stem as suffixes, while the stem itself remains comparatively unaffected. But it must be noted that the colloquial as compared with the classical Japanese seems to be in a state of transition from the agglutinative to the inflectional stage. In regard to syntax also the Japanese is very much like some of the languages that belong to the Altaic group, e. g., the Manchurian.

SINICO-JAPANESE

With Chinese the Japanese language proper has no relation whatever. In the former, words are properly monosyllabic and frequently end in consonants; in the latter they are mostly

^a See Transactions of the Asiatic Society Japan, Vol. II., p. 199 ff.

^b Japan Evangelist, October, 1906.

^c Grunzel, *Entwurf einer vergleichenden Grammatik der altaischen Sprachen*, Leipzig, 1895.

polysyllabic, the syllables being uniformly composed of a vowel or of a simple consonant followed by a vowel.^a The syntax too is utterly different.

Yet Chinese is of great importance in the study of Japanese, even of greater importance than Latin is in the study of English. Through the study of Chinese literature and the Buddhistic scriptures (which came to Japan in the form of Chinese translations), the importation of the Chinese arts and sciences, and the adoption of the ideographic script, it has come to pass that a great mass of Chinese words and expressions has found entrance into the Japanese language, in numerous cases even supplanting the native terms.

Accordingly modern Japanese is a mixture of native elements and words borrowed from the Chinese and possesses a rich vocabulary. For many ideas there are both Japanese and Chinese terms. Of the latter the greater number are not understood except in educated circles. Many, however, have become thoroughly naturalized; e. g., *sen-taku* laundry.^b In many instances the Chinese expressions have supplanted the native. Thus, for example, the modern peasant calls thunder *rai* (c) rather than *kami-nari*. The dictionaries are full of classical native words which are understood only by those who make their study a specialty.

The common use of words derived from the Chinese is due not simply to the natural liking for foreign terms, but much more to the fact that the demand for new words expressing new conceptions is most easily and conveniently met by forming compounds from the Chinese. These are often remarkable for conciseness. "Telegraph" is *den-shin*, from *den* lightning and *shin* tidings. Marconi has no sooner perfected his great

a The only exception is *n*. But in genuine Japanese words, like *shinan* (classical future of *shinu* to die), the *n* is derived from *mu*. All other words ending in *n* are either imported from other languages or of onomatopoeic character.

b It rarely happens, however, that foreign terms are regularly inflected like genuine Japanese words. The rule is to regard them as substantives, adding *suru* (to do) to form verbs, *na* or *no* to form adjectives and *ni* to form adverbs. Sometimes a single word may serve all these purposes; e. g., *teki-tō* suitability, *tekito suru* be suitable, *tekito na* suitable, *tekito ni* suitably. But we also have such regular verbs as *tekitau*, *tekitatte* oppose, from *teki-tai*; *ryōru*, *ryotte* cook, from *ryō-ri*; *shikeru*, *shikette* be stormy, from *shi-ke*; *guchiru*, *guchitte* be silly (rare), from *gu-chi*; *taijiru*, *taijite* subdue (rare), from *tai-ji*, and the adjective *hidoi*, from *hido*. Some nouns, like *uma* horse and *zeni* cash, have been so transformed that few suspect their Chinese origin.

invention than the Japanese have a new word ready for the dictionary; namely, *mu-sen-den-shin* (*mu-sen* without line). "Automobile" is *ji-dō-sha* (self move vehicle). "Concrete" is *yū-kei* (having form); "abstract," *mu-kei*. The exigencies of our own time have called forth an immense number of new scientific and philosophical terms which the dictionary-makers have been quite unable fully to compile.

In order to speak correctly it is often important to know whether a word is of Japanese or of Chinese origin especially in using the honorifics and the numerals.^a This distinction will be easy to make after a little practice. The Chinese vocables are very short. Monosyllables containing a long vowel or ending in *n* are generally of Chinese origin. These vocables usually occur not singly but in compounds, mostly of two components. There are, however, a few hybrid compounds (Ch. IX) like our own "automobile."

The pronunciation of the words taken from the Chinese is very different from that now in vogue in China.^b Originally derived from certain Chinese dialects, it has apparently suffered great phonetic changes in the course of time, so that the Chinese cannot understand it at all. The classical pronunciation now taken as the standard by educated people is the *kan-on* (lit. sound of *Kan*). *Kan* or *Han* was the name of the dynasties that reigned in the north from B. C. 206 to A. D. 264.^c But many older words, especially those connected with Buddhism, are pronounced according to the *go-on*. *Go* or *Wu*, at the time when Chinese literature was introduced into Japan, about A. D. 300, was one of the three Chinese states and included the provinces south of Shanghai. More modern sounds are known as *tō-on*, *Tō* or *Tang* having been the dynasty reigning from 618 to 913. Excepting proper names, there are very few words that follow the *tō-on*, the most common being *an-don* lamp (old style), *chō-chin* lantern, *fu-ton* cushion, *tem-bin* balance, *fu-shin* building operations, etc.

a Another case in point is that of the word *teki* (different from the *teki's* above), used in formal speech as a suffix to nouns derived from the Chinese. The rule is that before a Chinese word no particle is needed, but before a native word *no* must be added; e. g., from *ri-sō* ideal and *nin-gen* man, *risō-teki-ningen* ideal man, but *risō-teki no kuni* ideal country.

b See Lange, *Einführung in die japanische Schrift*, p. 70 ff and Chamberlain, "Introduction to the Study of Japanese Writing," p. 372 ff.

c *Kan* often means "China" in general, but, like almost all Chinese words, occurs only in compounds; e. g., *kan-go* Chinese words *kan-ji* Chinese characters, *kan bun* (for *kan-bun*) Chinese composition, etc. See also p. 122a.

In a few words, such as *nan* south, the pronunciation has not varied. But in *Mei-ji* enlightened rule, *myō-nichi* to-morrow (*nichi* day) and *Min* the Ming dynasty, the same word has three different pronunciations. So the character *shan* in *Shan-hai* Shanghai is *shō* in *kan-on* and *jō* in *goon*. Practically only the *kanon* and *goon* need be taken into the account, and the student need not trouble himself much about the differences between them. Usually the *goon* is distinguished from the *kanon* by association with old Buddhistic terms. Compare :

Goon	Kanon	Japanese	English
<i>nin</i>	<i>jin</i>	<i>hito</i>	man, person
<i>nichi</i>	<i>jitsu</i>	<i>hi</i>	day
<i>dai</i>	<i>tai</i>	<i>ōkii</i>	great
<i>sai</i>	<i>sei</i>	<i>nishi</i>	west
<i>kon</i>	<i>kin</i>	<i>ima</i>	now
<i>on</i>	<i>in</i>	<i>koe, oto</i>	voice, sound
<i>gyō</i>	<i>kō</i>	<i>yuku, okonau</i>	go, perform
<i>myō</i>	<i>mei</i>	<i>na</i>	name
<i>hyō</i>	<i>hei</i>	<i>tsurwamono</i>	soldier
<i>kyō</i>	<i>kei</i>	<i>miyako</i>	capital
<i>shō</i>	<i>sei</i>	<i>tadashii</i>	right
<i>gon</i>	<i>gen</i>	<i>kotoba</i>	word, speech
<i>motsu</i>	<i>butsu</i>	<i>mono</i>	thing
<i>mon</i>	<i>bun</i>	<i>fumi</i>	letter
<i>ge</i>	<i>gwai</i>	<i>soto</i>	outside
<i>e</i>	<i>kwai</i>	—	picture
<i>ge</i>	<i>ka</i>	<i>shita</i>	under
<i>gwatsu</i>	<i>getsu</i>	<i>tsuki</i>	moon, month
<i>riki</i>	<i>ryoku</i>	<i>chikara</i>	power

Not infrequently one word may be pronounced in both ways without changing the sense ; e. g., *Tō-kyō* or *Tō-kei* (east capital). In most cases usage allows only one or the other. Thus we say *sai-kyō* west capital, i. e., Kyōto, but *sei-nan* southwest (lit. west south) ; *myō-ji* family name (lit. name character), but *sei-mei* the full name (family name and personal name) ; *ge-kwa-i* surgeon (lit. external branch physician), but *gwai-koku* foreign country ; *bimbō-nin* pauper, but *gwaikoku-jin* foreigner.

The tones or accents of the Chinese are disregarded, except in the composition of Chinese verses. This fact and phonetic decay have brought it to pass that ten, twenty or thirty characters may have exactly the same sound. This is the

a The Japanese equivalent of an ideogram as distinguished from the Chinese sound (*on*) is called *koe*, *kun* (c) explanation, or *yomi* reading.

most distressing feature of the spoken Japanese language. Men of the same set or clique have no difficulty in understanding their own technical terms, but to the uninitiated, even though they be well educated, rare Chinese compounds convey no sense until the speaker by writing in the air or by explanation indicates what the ideograms are.

WORDS DERIVED FROM WESTERN LANGUAGES

In comparison with the Chinese the number of words imported from the European languages is small. Thus we have from the Spanish and Portuguese *biidoro* (*vidrio*) glass (modern glass, *garasu*), *kasuteira* (*castilla*) sponge cake, *kompeitō* (*confeito*) candy; from the French, *shabon* (*savon*) soap, *shappo* (*chapeau*) hat; from the Dutch, *kōhii* (*koffij*) coffee, *dontaku* (*zondag*) holiday; from the German, *chifusu* (*Typhus*), *torahōmu* (*Trachoma*) granular eyelids, etc. Many words have lately come in from the English; e. g., *baiorin* violin, *bōto* boat, *burashi* brush, *dokko* dock, *furanneru* flannel, *fūto-buru* football, *haikara* (lit. high collar) a foreignized Japanese, *hankechi* handkerchief, *inki* ink, *irumineishon* illumination, *katsuretsu* cutlet, *matchi* match, *naifu* knife, *peiji* page, *pointo* switch (on a railway), *rampu* lamp, *ramune* lemonade, *sandwichi* sandwich, *shatsu* shirt, *shichū* stew, *sutekki* stick, *suteishon* station, *tonneru* tunnel, etc. From the English through the French: *bifuteki* (*bifteck*) beefsteak. *Buranketto* blanket has become *ketto*.^a

THE STANDARD COLLOQUIAL

In English there is now only a slight difference between the language of an essay and that of everyday conversation. In Japanese the written language and the spoken language have for centuries been developing separately. Scholars absorbed in the study of the ideograms and the literary style associated with them, have been quite indifferent to their mother-tongue proper. Even now it is hard to find a Japanese with any sense of colloquial etymology or grammar. When asked about the origin and significance of a word your informant proceeds to discuss the ideograms used to write it. Ask him about the conjugation of a verb, and he gives you paradigms from the

^a There are also a few Japanese words in European languages; e. g., the Spanish *biombo*, from *byōbu* screen, moxa (p. 145a), kimono, riksha, jujitsu, etc.

classical grammar which have little or no application to the matter in hand. The Japanese have scarcely begun to make a serious scientific study of their own conversational language. On the other hand, of the few who are interested, some reveal their inherited prejudice against *zoku-go* (vulgar language) by limiting its province to the small talk of everyday life. The student cannot be too wary in accepting Japanese opinions about the colloquial. But it goes without saying that in the language actually employed by the Japanese of the present day our authoritative guide must be found.

It can no longer be said that the colloquial of Tōkyō is normative. Tōkyō too has its dialectical peculiarities. We shall not go far wrong if we regard as the standard the language spoken in the higher educational institutions of the Empire. There is here a constant circulation and intermingling of teachers and students from all parts of the country, and it is here that the process of crystallization is going on most rapidly. This language of the schools, which will naturally be the language of the future, is being influenced both by the literary language and by English and other foreign languages. No obstacle should be placed in the way of the gradual assimilation of any needed material from the comparatively more terse and expressive literary language. The ideal of the *Gem-bun-it-chi-kwai* (*gen* speech, *bun* literature, *it-chi* union, *kwai* association) necessarily involves the modification of the colloquial, which in its present condition does very well for story-telling, but for other literary purposes is rather a clumsy instrument. Again, Japanese is being modified by the influence of English much as European languages have been influenced by Latin. The student will soon perceive that the speech of a Japanese versed in English is much clearer to him than that of a Japanese of the old school, even when both are speaking to their own people. As nearly all Japanese students are learning English or some other European tongue, the inference is obvious.

The development of the language has been most rapid around the centers Kyōto and Tōkyō. The most peculiar dialects are those of the northern and western extremities of Japan proper.

Thus, for instance, in Tōkyō one may say. *Watakushi ni kudasaran ka.* (Won't you give it to me?), while in the dialect of Satsuma this becomes. *Atai tamarwan ka.* These dialects in many points preserve more of the classical language than the standard colloquial. For example, the people of the

the north say *yogambei* (it may be good), from *yokaru-beshi*, thus preserving the classical *beshi*.

In the ports there is a good deal of pidgin-Japanese (*Yokohama-kotoba*), which is to be avoided ; e. g., *peke*=*dame* bad, spoiled. The student ought also to be on his guard against the slang of the laboring classes.

PRACTICAL HINTS

It would be well for the student before he begins work on this book to go through a briefer course of the nature of a primer. To get a general idea of the genius of the language it is well at the outset to read rapidly a book like Chamberlain's "Handbook of Colloquial Japanese," not stopping to master the details. Imbrie's "English-Japanese Etymology" will be found helpful later on.

During the first year it will be a saving of time to employ as a teacher one who has a good knowledge of English. The teacher should be instructed when reading the Japanese sentences to vary them as much as possible. The student after translating into English should retranslate into Japanese. He will then be well prepared to take up the second set of exercises. If the teacher knows no English, have a friend instruct him how to proceed. Read to him the Japanese sentences one by one and have him criticise the pronunciation. Let him then ask simple questions which require the student to give the substance of the sentence in his replies. Let the teacher repeat each answer, correcting it as he does so. Don't let him ask questions about the grammar or definitions of words. Then translate the English sentences and ask the teacher to correct the translations in the same way. In translation it should be the aim of the student to render the ideas of the original in as brief a form as possible, translation word for word being quite out of the question in nearly all cases. When learning words the student should try to form in his mind a vivid conception of the actual thing or act or relation expressed by it, without reference to English equivalents. The measure of one's progress is the degree in which the untranslatable elements of the language are mastered.

One peculiarity of the Japanese must be kept constantly in mind, namely, the persistent consciousness of the relative rank of the speaker and the person addressed as shown in the choice of words and grammatical forms. For the same idea there may be two sets of expressions, one used when the

subject is a despised person or one's humble self, the other being reserved for use when the subject is a person for whom one wishes to show respect or when it is necessary to guard one's own dignity in dealing with an inferior. It is not easy even for a native to observe the proper distinctions without being either rude or excessively polite. The Japanese are extraordinarily polite to foreigners, and foreigners are expected to speak a little more politely than a native would under the same circumstances.

No progress is possible without the perpetration of ridiculous mistakes, and the time when one is still obviously "green" is the most opportune time for mistakes. The people are naturally generous and indulgent to newcomers. So the beginner is advised, whatever may have been his previous habit, to make it a rule to chatter about any and everything under the sun to anybody that will listen. As soon as he comes to feel sensitive about mistakes progress will be very difficult.

HELPS FOR FURTHER STUDY

The student who has mastered this text-book should be familiar with the grammatical structure of the colloquial and be well acquainted with about five thousand words. It is not practicable, even if it were desirable, to include more in a book of this character. In the selection the aim has been to gather a fully representative vocabulary of words that are in common use. Of the common terms, for every one that has been taken one or two have been left. The terminology of one's special business or profession will be learned almost without effort. But if one aspires to be able to converse freely on any subject of common interest, at least double the number of words contained here will be needed. A vocabulary grows only by practice, but practice is dependent on observation, and to prepare one's self for exact observation printed books are indispensable. It is a common experience that an entirely strange word just learned from a book may be heard several times within a few hours afterwards.

Colloquial literature consists mostly of stories and speeches of various kinds. There are a few collections of extracts in *rōmaji*, of which the best are: Lloyd, *Colloquial Texts*; Plaut, *Japanisches Lesebuch*, Berlin, 1891; *Benkyōka no Tomo*, Hongkong, 1892, the little monthly periodical *Yachigusa* published in Tōkyō, 1898-9, and the similar publication *Rōmaji* begun in 1905.

In choosing books written in the Japanese script the beginner should avoid those in which the *kana* are small or badly printed. Before he undertakes to read poorly printed books or newspapers it is necessary thoroughly to master the *kana* by the use of the children's first two or three readers or other colloquial books in which the characters are printed large, if they can be found. The exercises and conversations in MacCauley's "Introductory Course in Japanese" satisfy this requirement, but unfortunately the *hiragana* are written from left to right, an unusual arrangement not easy even for Japanese to read.

Of the numerous conversation books Muramatsu's *Meiji Kwaiwahan* is especially commended. Many of the expressions in Satow's *Kwaiwahan* have become antiquated, particularly those having references to travel in the interior.

Highly to be recommended, though the printing of the *kana* leaves much to be desired, are the *Mukashi-banashi* (ancient tales) and *Otogi-banashi* (entertaining tales) of Mr. Iwaya. In order to accustom the student to the style of these tales, one of them in romanized form has been included among the selections at the end of this book. Mr. Iwaya, whose *nom de plume* is Sazanami, also edits an interesting periodical called *Shōnen Sekai* (Young Folks' World).

Novels will also be very helpful. Older stories such as those of Enchō are not so well adapted to the needs of the student as those dealing with present conditions. For students who are interested in the conflict between old and new ideas in modern Japan the novels of Mr. Tokutomi (*Hototogisu*, *Omoide no Ki*, *Kuroshio*) are recommended.

In almost any newspaper colloquial material may be found in the form of interviews, reports of addresses, etc., and the volume of literature written in the style of lectures is constantly increasing. But the student will need to remember that to make a genuine colloquial sentence more is required than to end it with *de aru*, *de arimasu* or *de gozaimasu* (beware of "colloquialized" books!); also that a man may be a fine literary writer and yet have a wretched style in speaking. The style of the interesting old sermons of which we have had samples in *Shingaku Michi no Hanashi*, or *Kyūō Dōwa*, is of course antiquated.

In the study of colloquial grammar^a beginnings have been made by Matsushita, *Nihon Kokugo Buntē*, Tōkyō, 1901; Maeha, *Nihongoten*, Tōkyō, 1901; Kanai, *Nihon Zokugo Buntē*, Tōkyō, 1901; Ishikawa, *Hanashikotoba no Kisoku*, Tōkyō, 1901; Irie, *Nihon Zokugo Bumpōron*, Sendai, 1902. Excepting the first and the last named, these books are themselves examples of the literary use of the colloquial. In the literature of the *Gembun-itchi* movement, such as Yamada's *Bunrei* and Sakai's *Futsūbun*, both published in Tōkyō, 1901, may be found illustrations of the colloquial as adapted for use in letters, documents, etc., and interesting discussions concerning colloquial style.

Brinkley's Japanese-English Dictionary is fuller and in many ways more satisfactory than its predecessor, Hepburn's. It is an invaluable treasury to those who have to depend on *rōmaji*. The student may profitably supplement it by one or more of the native *go-jū-on* dictionaries, Ōtsuki's *Genkai = Kotoba no Umi* (*gen* word, *kai* sea), Tōkyō, 1891; Mozumi's *Nihon Daijirin* (*dai* great, *ji* word, *rin* forest), Tōkyō, 1894, or Ochiai's *Kotoba no Izumi* (*izumi* fountain), Tōkyō, 1899. Of these the first is said to be the most scholarly; the last, most comprehensive. Some students will be especially interested in Churchhill's Dictionary of Military Terms and Expressions. The English-Japanese Dictionary of the Spoken Language, compiled originally by Satow and Ishibashi, third edition by Hampden and Parlett, Yokohama, 1904, is indispensable.

Chief among the desiderata is a new edition of Gubbins' Dictionary—a complete classified dictionary of Sinico, Japanese compounds on the plan of that still valued work.

a In this book the usual division of the parts of speech has been followed. In a scientific grammar this would probably have to be somewhat modified: Older grammars of the literary language divide all words into three classes. (1), *tai-gen* including nouns, pronouns numerals, interjections; (2) *yō-gen = hataraku kotoba* (working words), including the verbs and adjectives, which are inflected, and (3) *teniwoha*, from *te*, *ni*, *wo*, *ha* (= *wa*), including particles and postpositions.

Orthography and Pronunciation

THE IDEOGRAPHIC SCRIPT

As has been remarked, the Japanese have adopted the Chinese ideographic script, in which the characters are symbols not of sounds, but of ideas. They are like our Arabic numerals and mathematical signs, which are variously read in different languages, but have the same sense everywhere. To read Japanese texts readily one must master between four and five thousand characters. To accomplish this two or three years are required, even in the case of a bright student. But the attempt should be made. Every one who aspires to become so proficient as to be able to understand anything said in his presence and to express himself freely on any subject, must master the Chinese elements in the language. Generally the easiest way to do this is to learn the ideograms, and the easiest way to learn the ideograms is to learn how to write them. The attempt to learn to write beautifully like a native would be in most cases a waste of time, if not an impossible task, but at least the order of the strokes should be mastered.

But in the order of time the first and most important task is to get a firm hold on the grammatical structure and principal idioms of the language. The student who is ambitious to "master" the language is therefore advised to "divide," that is, to devote his first year to the study of the colloquial and postpone the study of the literary language and the characters to the second year.^a Printed helps of two kinds will be available, those in *kana*, the native syllabary, and those in *rōmaji*, the romanized form.

Kana

The Japanese began at a very early date to use the ideograms phonetically, that is, to indicate sounds without regard to the proper sense of the characters. They called them *kana*, from *kari-na* borrowed name. This use of the ideograms continues to this day in the case of proper names. Thus America is written *A-me-ri-ka* (亞米利加) the characters meaning

^a Those who read The German will be pleased with Dr. Lange's *Uebungs- und Lese-buch zum Studium der japanischen Schrift*, Berlin 1904. The selections it contains are exclusively colloquial.

respectively : next, rice, gain, add.^a In the same way the ideogram for "root," called in Japanese *ne*, is often substituted for the homonymous character *ne*, (*mi-ne*) meaning "peak," as in *Hako-ne* and words like *ya-ne* roof (*ya* house).

Through this phonetic use of the Chinese ideograms there came into existence about A. D. 900 two syllabaries called *kata-kana* and *hira-kana*. A *kata-kana* (*kata* side) is written squarely, being in most cases a side or portion of a common character having the sound represented by it; e. g., ア (*a*) from 阿, イ (*i*) from 伊, ウ (*u*) from 宇, カ (*ka*) from 加. The *katakana* are now used only in formal documents, in writing foreign names and interjections, in telegrams, etc. The *hira-gana* (*hira* level, ordinary) are characters written cursively and, in most cases, very much simplified; e. g., あ (*a*) from 安, い (*i*) from 以, う (*u*) from 于, か (*ka*) from 加. Formerly there was a great variety of them, but in our own times the employment of movable types in printing and the policy of the Educational Department have had the effect of practically reducing the number in common use to 48, one for each sound.

In the following table we give the *hiragana* arranged in the order of the *go jū on* "the fifty sounds." Under each *hiragana* is given the corresponding *katakana* and under that the equivalent in Roman letters.

The columns are read in order beginning with the right: *a*, *i*, *u*, *e*, *o*; *ka*, *ki*, *ku*, *ke*, *ko*, etc. Most dictionaries now follow this order, the *n* being sometimes regarded as a variant of *mu*. It is to be observed that there is no *yi*, *ye*, or *wu*. To make the scheme complete the corresponding syllables from the first column are sometimes put into the vacant places. *Wi*, *we*, *wo* are scarcely distinguished in pronunciation from *i*, *e*, *o*. It is also to be noted that the Japanese do not say *si*, *ti*, *tu*, *hu*, but *shi*, *chi*, *tsu*, *fu*. The table is of great importance for the conjugation of the verb. (See next page).

From the syllables in which the consonant is sukd corresponding sonants are derived: from the *k* column, *ga*, *gi*, *gu*, *ge*, *go* (ガ キ グ ゲ コ); from the *s* column, *za*, *ji*, *zu*, *ze*, *zo* (ザ ジ ズ ゼ ゾ); from the *t* column, *da*, *ji*, *zu*, *de*, *do* (ダ テ ツ ト). Such change in the sound is called *nigori* (lit. turbidness,

^a The extreme of arbitrariness is reached in the case of some proper names that have been bodily imported from China, where the modern pronunciation approximates original sound. But the Japanese conventional pronunciation is pretty far off sometimes; e. g., New York is written 細育 (*hū-iku*). Here the ideograms give neither sense nor sound.

わ ワ wa	ら ラ ra	や ヤ ya	ま マ ma	は ハ ha	な ナ na	た タ ta	さ サ sa	か カ ka	あ ア a
ゐ ヰ wi	り リ ri		み ミ mi	ひ ヒ hi	に ニ ni	ち チ chi	し シ shi	き キ ki	い イ i
ん ン ん	る ル ru	ゆ ユ yu	む ム mu	ふ フ fu	ぬ ヌ nu	つ ツ tsu	す ス su	く ク ku	う ウ u
ゑ ヱ we	れ レ re		め メ me	へ ヘ he	ね ネ ne	て テ te	せ セ se	け ケ ke	え エ e
を ヲ wo	ろ ロ ro	よ ヨ yo	も モ mo	ほ ホ ho	の ノ no	と ト to	そ ソ so	こ コ ko	お オ o

impurity). The *h* column by *nigori* becomes *ba, bi, bu, be, bo* (バ ビ ブ ベ ボ); by what is called *han-nigori* (*han* half), *pa, pi, pu, pe, po* (パ ピ プ ペ ポ). In Japanese writing the marks of *nigori* are often omitted.

There is another arrangement of the syllabary called *iroha* :

<i>i ro ha ni ho ke to</i>	<i>chi ri nu ru wo</i>
<i>wa ka yo ta re so</i>	<i>tsu ne na ra mu</i>
<i>u wi no o ku yo ma</i>	<i>ke fu ko e te</i>
<i>a sa ki yu me mi shi</i>	<i>we hi mo se su</i>

This is in the form of a stanza of poetry giving expression to Buddhistic sentiment :

<i>Iro wa nioedo</i>	<i>chirinuru wo ;</i>
<i>waga yo tare zo</i>	<i>tsune naramu.</i>
<i>Ui no okuyama</i>	<i>kyō koete,</i>
<i>asaki yume mishi,</i>	<i>ei mo sezu.</i>

Though the blossoms (hues) are fragrant they fall away ;
In this our world who will abide away ?

To-day I crossed the very mountain-recesses of mutability ;
And saw a shallow dream, nor was I intoxicated thereby.

Though these comparatively easy syllabaries have been in existence a thousand years, they have not supplanted the ideograms, but play only a minor role beside them. The Japanese syntax being so different from the Chinese, in ordinary Japanese composition the *hiragana* are interspersed among the characters to indicate modifiers, particles, terminations, etc.

Such composition is called *kana-majiri*, from *majiru* be mixed. Further, for the benefit of the uneducated, *hiragana* may be written to the right of the ideograms to indicate the pronunciation. This is called *kana-tsuki*, from *tsuku* be attached. It is thus possible to read most Japanese books without a knowledge of the ideograms. The traditional spelling corresponds to an ancient pronunciation which has been considerably modified in the course of time. In the case of native words the syllables of the *h* column have been most affected.

<i>kaharu</i>	be changed	is pronounced	<i>kawaru</i>
<i>kahi</i>	shellfish	„ „	<i>kai</i>
<i>ifu</i>	say	„ „	<i>iu</i>
<i>mahe</i>	before	„ „	<i>mae</i>
<i>koho</i>	cheek	„ „	<i>hō</i>

But it is in the pronunciation of the Chinese words that the greatest changes have occurred. Thus *tou*, *tan*, *tafu* are all pronounced *tō* (not to speak of *towo* and *toko* in the case of native words); *kiyau*, *kiyou*, *ken* and *kefu* (see the *iroha* above) are all pronounced *kyō*. *Tōkyō* in *kana* is spelled *toukiyau*. The Japanese have been so indifferent to this traditional spelling that even among educated people hardly one in ten knows how to spell correctly. There has been a natural tendency to choose the briefest forms, as *ken* for *kyō*, *sen* for *shō*, *ten* for *chō*, etc. The Department of Education three years ago issued a regulation to the effect that sounds like *tō* should invariably be written to—; sounds like *kyō*, *ki yo*—, etc. This reform makes the *kana* spelling of the Chinese words almost as simple and phonetic as *rōmaji*.^a

^a For example, even in the reformed *kana* the following must be written alike but pronounced differently: *kiyō* will wear and *kyō* to-day; *katsute* previously and *kalle* one's own convenience.

RŌMAJI

The system of romanization adopted for this book is identical with that followed by all the *rōmaji* dictionaries. A fair degree of uniformity has been secured through the efforts of the *Rōma-ji-kwai* (*ji* letter, *kwai* association), a society organized by Japanese and foreigners in 1885 for the purpose of effecting a substitution of the Roman script for the Chinese.^a

A committee appointed by the Educational Department to investigate the question of romanization submitted a tentative report in 1900. The system recommended differs very little from that now in use. The chief innovations are the substitution of *si* for *shi* and *sya, syu, syo* for *sha, shu, sho*, following the analogy of *kya, kyu, kyo* etc. Further, the Committee would write *ci, ca, cu, co* for *chi, cha, chu, cho*, following presumably the analogy of Italian. The changes proposed have not been adopted in this book for the reason that the Educational Department has not yet reached a final decision in the matter, and it would be very inconvenient for the student to have in this book a system different from that followed by the dictionaries.^b

In October, 1905, a new organization was formed, the *Rōmaji-kirome-kwai*, which publishes a monthly entitled *Rōmaji*. Both of the above forms of transliteration appear on the pages of this periodical: one writer spells *shashinjutsu* (photography) and another *syasinzitu*!

a While much of the Japanese literature, being intended for the eyes, is hardly intelligible without the ideograms, it is quite reasonable to expect that any conversation commonly understood through the ear should be intelligible when reduced to writing by means of an adequate phonetic system. But the full realization of the ideal of the *Rōmajikwai* must wait until the teachers, preachers and public speakers of Japan have by a process of natural selection evolved a vocabulary at once intelligible to their hearers and adequate to express thought on every subject, that is, until the spoken language becomes as satisfactory a medium of expression as the present written language is. Forces now at work in Japan will bring this about before very long.

b See *Kwampō* (Official Gazette), 5, Nov., 1900. The innovations proposed are comparatively unimportant. Others will be referred to incidentally. There are questions connected with romanization which press for an official solution and in most cases the suggestions of the Committee are excellent. Its report deals largely with the question of the division of words. For instance, the Committee would write *oagari nasai mase* for *o agari nasaimase*. In regard to this question great confusion now prevails. See also suggestions by Mr. Fujioka in his *Rōmaji Tebiki*, Shinkoronsha, Tōkyō, 1906.

Rōmaji is designed to represent phonetically the standard pronunciation of the present day. In reading *rōmaji* the general principle to be observed is that THE VOWELS ARE PRONOUNCED AS IN GERMAN; THE CONSONANTS, AS IN ENGLISH.

VOWELS

As might naturally be inferred, in the case of English-speaking people it is the vowels rather than the consonants that are hard to pronounce.^a In English the vowels are largely sacrificed to the accent. In Japanese the reverse is true, that is, the vowels govern the accent. What we call the long and short sounds of the vowels in English are really different sounds. In Japanese a short vowel has the same sound exactly as the corresponding long vowel, differing only as an eighth note in music differs from a quarter.^b

The sounds of the (long) vowels are :

<i>a</i>	like	<i>a</i>	in	<i>father</i>	(<i>ā</i>)
<i>i</i>	„	<i>i</i>	„	<i>pique</i>	(<i>ē</i>)
<i>u</i>	„	<i>u</i>	„	<i>rude</i>	(<i>ōō</i>)
<i>e</i>	„	<i>e</i>	„	<i>prey</i>	(<i>ā</i>)
<i>o</i>	„	<i>o</i>	„	<i>hope</i>	(<i>ō</i>)

LONG VOWELS.—The long vowels are written *ā* (*aa*), *ī* (*ī*), *ū* (*uu*), *ē* (*ē*), *ō* (*ou*).^c There are practically no diphthongs. *Au* is ordinarily pronounced and written *ō*; *iu*, *yū*;

a A vowel is called *bo-in* (mother sound); a consonant, *shi-in* (child sound).

b There are exceptions. For a sound very much like the English short “a” see *kyatto*. Before a double consonant or *n* followed by a consonant there is a natural tendency to modify vowels so as to resemble the English short vowels.

c *i* occurs almost exclusively at the end of adjectives, being a contraction of *iki* or *ishi*. Theoretically there is a difference between *ē* (chosen by the *Rōmaji* Committee) and *ei*, but practically they are not distinguished and we write uniformly *ei*. In the same way *ō* might be written *ou*; and this is done in the case of a verb like *you* “get drunk.” Verbs uniformly end in *u*. Accordingly we write *kau* “buy,” rather than *kō*, though the combination *au* is in the case of a Chinese word always written *ō*. For the same reason we write *kuu* eat, rather than *kū*. The combination *i u* in the case of a Chinese word is written *yū*, the rule having been that *u* (or *fu*) following a syllable ending in *i* makes a long sound, while *yu* following such a syllable makes a short one. (Thus *shi yu* results in *shu*, but *shi u* makes *shū*—in the reformed *kanji* written *shi yu*—). But in the case of the verb *iu* “say” we depart from the rule, since the stem is commonly pronounced *ī*. We should, however, write *yui* if the stem were pronounced *yui*.

eu, *yō*; *ou*, *ō*. The combinations *ai*, *oi* and *ui* come nearest to being diphthongs.^a For the purpose of this discussion *u* is practically a vowel. In singing it may form a syllable by itself. It follows that *au*, *in*, *un*, *en*, *on*, *kan*, *kin*, *kun*, etc., are long sounds.

If one wishes to speak intelligibly, it is a matter of prime importance to DISTINGUISH LONG AND SHORT SOUNDS. It is especially important to distinguish *o* from *ō*. Next in importance is the distinction between *u* and *ū*. Compare :

<i>oi</i> nephew	<i>ōi</i> many
<i>tori</i> bird	<i>tōri</i> thoroughfare
<i>koko</i> here	<i>kō-kō</i> filial piety
<i>koto</i> thing, affair	<i>kō tō</i> high class
<i>toki</i> time	<i>tō-ki</i> registration
<i>ho hei</i> infantry	<i>hō-hei</i> artillery
<i>yō-san</i> estimate	<i>yō-san</i> sericulture
<i>kuki</i> stalk	<i>kū-ki</i> atmosphere
<i>yuki</i> snow	<i>yū-ki</i> courage

To the Japanese ear the words in the one column are utterly different from those in the other. There are a few cases in which the length of a vowel is a matter of indifference. A final *ō* is often shortened; e. g., *sō shite* so doing, may be pronounced *so shite*; *katappō* one of the pair, *katappo*; *hontō* reality, *honto*; *benkyō* diligence, *benkyo*. More rarely *ō* may be shortened in other positions; e. g., *imōto* younger sister may be pronounced *imoto*. Final short vowels are sometimes lengthened; e. g., *sore jā*, for *sore ja* if that's the case. The *o* in *yoku*, well, may be lengthened.

SHORT VOWELS—The following points deserve notice :

U in *shu* and *ju* is often pronounced *i*, especially in Tōkyō : e. g., *shu jin* master becomes *shijin*; *bi-jutsu* fine arts, *bijitsu*. This is to be avoided as a corruption.^b But the substitution of *i* for *yu* is not always bad; e. g., *iku* for *yuku* go, *kami-i* for *kami-yui* hair dresser (p. 830a).

Initial *u* followed by *ma* is practically silent, *uma* horse be-

a In the northern provinces and vulgarly in Tōkyō *ai* is pronounced like *ei*; e. g., *Sō ja nei* for *Sō ja nai* That's not so. In Tōkyō *ae* and *oe* are often pronounced like *ai* and *oi*; e. g., *kaeru* return, *kairu*; *koe* voice, *koi*. We might add to the diphthongs *au* in *kau* as commonly pronounced in Tōkyō. In western Japan *kau* is *kō*.

b In northern Japan people often reverse *i* and *u*, saying, for instance, *sukesu* or even *shikous* for *sukoshi* a little.

ing pronounced *nma* (p. 11b).

E in early *rōmaji* texts was generally written *ye*. This spelling has been retained in the case of only two words, *ye* "to" and *yen* the unit of currency. The *Rōmaji* Committee would practically reverse this rule and write *e* for the post-position *ye*, but *ye* in other cases. The fact is that the pronunciation depends on the sound that precedes. The *y* is especially prominent when the preceding word ends in a vowel or *n*; e. g., *hei shi* military service (*heiyeki*), *meneki* exemption from the service (*menyeki*). The sound of *yen* is not *en*, as many foreigners pronounce it, nor is the *y* as distinct as in "yes."

O is sometimes corrupted so as to sound like *u*: e. g., *hitotsu* "one" becomes *hitutsu*; *asonde* amusing one's self, *asunde*; *kom-ban* this evening, *kumban*. This pronunciation should be avoided. On the other hand in some dialects *o* is substituted for *u*; in Niigata *shu-jin*, master, becomes *shojin*. *Yoi* "good" is commonly pronounced *ii*.

As has been said, *wo* is practically pronounced *o*. It is so written except in the case of the particle *wo* (the *Rōmaji* committee would write this also *o*), the pronunciation of which, like that of *ye*, depends on what goes before. The student must be on his guard in pronouncing a word like *sh'ō* salt, in *kana* written *shi ho*. The *w* is hardly audible, but if the student is not careful he is apt to say *shiyo*, i. e., *sho*. In the same way *ki-oku* memory must be carefully distinguished from *kiyoku* purely and *kyoku* office.

When two vowels are brought together in compounds a *y* or *w* naturally creeps in; e. g., *ba-ai* case, becomes *bayai* or *barwai*. The *Rōmaji* Committee in such a case would write *y* after *i* or *e*, and *w* after *u* or *o*; e. g., *tsukiyan*, for *tsuki-au* associate; *umeyawaseru*, for *ume-awaseru* make up a deficiency; *guwai* for *gu ai* adjustment; *owashi*, for *o ashi* money. The Committee recommended that a list of such words be made, which is an excellent suggestion.

QUIESCENT VOWELS.—Words like *kyoku*, *ryoku*, etc., derived from the Chinese, were originally monosyllabic, though written with three *kana*: *ki yo ku*, *ri yo ku*. Accordingly in romanizing certain combinations the *Rōmajikwai* treated *i* as silent; e. g., *kyō* (*ke u*, now *ki yo*—), etc. Many Japanese would go further and write, for example, *kyok*, *ryok*. In native words there are many other cases in which the weak vowels *i* and *u* are practically inaudible, but the *Rōmajikwai* did not venture to extend its principle to them, probably on account of the

extreme difficulty of making rules to cover all cases. Not only does the pronunciation vary according to locality, individual idiosyncrasy, etc., but even the same word may be pronounced differently by the same person, depending on the nature of the context. Compare, for instance, *nakute* "there being none" and *nak'te mo* "though there are none." The addition of *mo* brings upon *na* and *te* a strong accent with the result that the *u* in *ku* disappears. A silent *i* or *u* is very apt to occur when *ki*, *ku*, *shi*, *su*, *chi*, *tsu*, *hi*, or *fu* precede any syllable of the *k* *s*, *t*, and *w* series, especially when that syllable is accented. Final *su* ordinarily loses the vowel and becomes *ss*, and the vowel in final *tsu*, *shi* and *chi* is barely audible. English-speaking people are apt to go to extremes in clipping final vowels. The *Rōmaji* Committee has recommended that a table be made of words in which there are silent vowels. It would write *taski* for *tasuki* (cord to tie back the sleeves), *dongri* for *donguri* acorn, etc. The Japanese certainly do say *taski*, not *tasuki*. It is, however, impossible to decide all the cases without being more or less arbitrary. The plan of this book is to follow the spelling of the dictionaries, except in the Exercises, where apostrophes are used to indicate silent vowels.^a Experience proves that this system is a valuable aid to correct pronunciation. But to avoid abuse we have been conservative. There are, for example, so many people who pronounce every vowel in *watakushi* that we do not feel justified in eliding the *u*, as the Committee does.

CONSONANTS

These will give the English-speaking student little trouble.

G when it does not stand at the beginning of a word is commonly pronounced like "ng" in "singing": *Nagasaki*, like *Nangasaki*; *uguisu* bush-warbler, like *unguisu*; *kago* basket or cage, like *kango* (to be distinguished carefully from *kan-go* Chinese word). This may explain the presence of the *n* in the names of the provinces *Bingo* and *Bungo* (*Bi-go*, *Bu-go*). In

^a Dr. Lange himself prefers to use the apostrophes throughout. The compiler of the English Edition has ventured to disagree with him in regard to this one point, on the ground that so long as the matter is not officially determined, great inconvenience in the use of dictionaries will result from any alteration of the present spelling. It seems, however, certain that the Japanese when they once take the matter in hand will elide more *i*'s and *u*'s than Dr. Lange or any other foreigner has thought of doing. The spelling will in turn react on the pronunciation.

western Japan, however, *g* is pronounced exactly as in "ago." See p. 69a.

S before *i* becomes *sh*. In some parts of western Japan, as in the vicinity of Ōsaka and in Kyūshū, *s* in the syllable *se* is pronounced like "h" or, more exactly, like the German "*ch*"; e. g., *omahen* for *omasen* (dialectical) there is not. In Tōkyō *se* may become *shi*; hence the change of *se-ou* carry on the back (*se* back, *ou* carry) to *shou*.

Ji is formed by *nigori* from *shi* or *chi*. In the province of Tosa the two sounds are distinguished, the former *j* being like "z" in "azure" and the latter like "g" in "age." In some places the former sound prevails, but in most parts of the country both *ジ* and *チ* are pronounced *ji* as in "jig."

Zu too should have two sounds, *zu* and *dzu* (often written so), from *su* and *tsu*, but the distinction is not generally observed and one or the other prevails.

T before *i* becomes *ch*; before *u*, *ts*.

N is pronounced "ng" before sounds of the *k* series; before sounds of the *h* (*b*, *p*) and *m* series it becomes *m*: *son-kei* respect; *son-gai* damage; *sambyaku* three hundred, from *san* three and *hyaku* hundred; *sem-mon* specialty, from *sen* special and *mon* gate, department. The *Rōmaji* Committee in such cases would not change the *n* to *m*.

In some compounds the distinction between a final *n* and an initial *n* must be carefully observed. Compare *gen-an* original motion and *ge-nan* manservant.

H before *i* in Tōkyō and elsewhere is pronounced like *sh*, as in *hito* person. The student will do well to avoid this corruption.

F is not quite the same as the English "f," being formed by the two lips, not by the lower lip and the upper teeth. The study of foreign languages has, however, a tendency to make the *f* more like the English. The *nigori*ed form of *fu* is *bu*, not *vu*. There is no *v* in Japanese. In the *h* series a labial sound, *p* or *f*, not *h*, characterized the syllables originally, and in some provinces there are still traces of this ancient pronunciation.

M before *u* has frequently been altered to *b*: e. g., *eramu*, *erabu* choose; *samushii*, *sabishii* lonely.

Y (*ya*, *yu* *yo*) occurs largely in combination with other consonants. One must carefully distinguish *myō* and *miyō*, *kyoku* and *kiyoku*, etc. In parts of northern Japan *y* when not combined with another consonant is commonly corrupted to *z* or *j*.

R is not quite the same as the English “*r*,” especially in the syllable *ri*. The tip of the tongue is held more closely to the upper gum. In many places, as in Satsuma, *r* sounds like *d*. It is extremely difficult for the Japanese to distinguish the English “*l*” and the English “*r*,” their own *r* being an intermediate sound. The vulgar sometimes trill *r*; e. g., *berrabō* fool.

W after *i* or *e* sometimes becomes *y*; e. g., *sorya*, from *sore wa* as for that. *Wa* and *wo* occur largely in Chinese words combined with *k* and *g*; e. g., *kwa-ji* conflagration, *gwai-koku* foreign country. In some parts the distinction between *kwa* and *ka*, etc., is carefully observed, but is neglected in Tōkyō. The reformed *kana* and the Committee’s *rōmaji* ignore it. But the *w* is retained in this book, for reasons already indicated.

There is no need of “*q*” or “*x*,” the former being represented by *kw* and the latter by *ks*.

DUBLE CONSONANTS.—While the consonants in themselves are not so difficult, the student will need to be especially careful to DISTINGUISH SINGLE AND DOUBLE CONSONANTS. The double consonants are *kk*, *ss* (*ssh*), *tt* (*tch*, *tts*), *nn*, *pp*, *mm*. The best way to get them is to give a strong accent to the preceding syllable and then for a moment hold the vocal organs in the position required to pronounce the consonant in question. The second of the two will then sound distinct from the first. Distinguish carefully pairs like :

<i>ika</i> cuttle-fish	<i>ikka</i> how many days?
<i>dasu</i> put forth	<i>dassu</i> (<i>ru</i>) escape from
<i>i-shō</i> clothes	<i>is-shō</i> one’s whole life
<i>kita</i> [he] came	<i>kitta</i> [he] cut
<i>i-chi</i> position	<i>it-chi</i> union
<i>ana</i> hole	<i>anna</i> such
<i>ama</i> nun	<i>am-ma</i> shampooer

Consonants which are single in the literary language are frequently doubled in the colloquial; e. g., *minna* for *mina* all, *onnaji* for *onaji* same, *mittsu* for *mitsu* three, *ammari* for *amari* too, *bakkari* for *bakari* only, *totta* for *toda* merely, *massugu* for *ma-sugu* straight (adverb).

Excepting *nn* and *mm*, the first of two double consonants is in *kana* represented by *tsu*. *Gakkō* school, from *gaku* and *kō*, may be written either *gakukō* or *gatsukō*. The compound *hattatsu* development is sometimes pronounced *hatsudatsu*.

Nigori.—In a compound^a the first consonant of the second member is liable to the change called *nigori*: [hair].^b

shiraga gray hair (*shira*=*shiro* stem of *shiroi* white, *kami* *yakizakana* baked fish (*yaki* stem of *yaku* roast, *sakana* fish).

shinjin piety (*shin* faith, *shin* heart).

jinja Shinto temple (*jin* god, *sha* shrine).

pandane yeast (*pan* bread, *tane* seed). [pack].

kwanzume canned goods (*kwan* can, *tsume* stem of *tsumeru* *tokidoki* at times (*toki* time).

chikajika soon (*chikai* near).

sakurabana cherry blossom (*sakura*, *hana*).

shinjinbukai pious (*shinjin* piety, *fukai* deep).

Since the *kana* for *wa* in native words is *ha*, this may also by *nigori* become *ba*; e. g., *wo wa* becomes *woba*. *Nigori* is less common in Chinese than in native words, and less common in compound verbs than in compound nouns. There is a great deal of fluctuation in the usage, euphony being the only guide. Thus we say *Ō-hashī* Great Bridge, but *Megane-bashī* Eyeglass Bridge (so named from its shape); either *Ō-saka* or *Ō-zaka* Great Slope; *an-nai-sha* or *annaija* guide; *sai-han-sho* or *saibanjo* court of justice.^c In some instances the two forms have different senses; e. g., *chōsha* an elder or a superior, *chōja* a wealthy person. *Nigori* is not limited to compounds. The first consonants of some words which are commonly attached loosely to other words suffer *nigori*; e. g., *bakari* only, from *hakaru* consider. *Kiri* "only" may also be pronounced *giri*; *kurai* "about," *gurai*. *Mutsukashii* "difficult" is often pronounced *muzukashii*.

Han-nigori, that is, the change of *h* or *f* to *p*, occurs frequently in compounds from the Chinese when the first member ends in *n*. Thus *fun* be stirred and *hatsu* be aroused make *fumpatsu* enthusiasm; *man* be full and *fuku* stomach, *mampuku* satiety. From the native words *omou* think and *hakaru* consider we have *omompakaru* cogitate.

a The vowels suffer little or no change in composition. A final *e* in the first member of a compound is often changed to *a*. Thus from *kane* metal and *mono* thing we have *kanamono* hardware (but with *hako* box, *kanebako* money box); from *sake* liquor and *ya* house (p. 16), *sakaya* liquor dealer (but with *nomi* stem of *nomu* drink, *sakenomi* drunkard).

b In western Japan people say *shirage* from *ke*, which also means hair.

c There are two sounds to the Chinese character for 'god,' *shin* and *jin*. Compare *shin-gaku* theology, from *gaku* learning, and *jin-ja* Shinto shrine. The Japanese, by the way, say *Shindō*, not Shinto.

A preceding syllable coalescing with *h* or *f* may result in *pp*: *kiri* stem of *kiru* cut and *fu* (c) token make *kippu* ticket; *tetsu* iron and *hō* barrel, *teppō* gun. For other examples see p. 69 ff. Of native origin is *hipparu* bring along, for *hiki-haru*. An *h* between vowels tends to become *pp*: e.g., *akeppanasu* from *akehanasu* leave open; *mappira*, from *ma-hira* earnestly. The adverbs *yohodo* very and *yahari* still are also pronounced *yoppodo* and *yappari*.

ACCENT

As has been intimated, if the student will take care of the vowels, the accents will generally take care of themselves. Among the vowels there is as it were an order of precedence. First there are the long sounds, then *a*, then *o* and *e*, and finally *u* and *i*. The stronger tend to draw the accent away from the weaker. Alternate syllables seem to pair off in the contest, the stronger pair winning. A combination tending to make a vowel quiescent may also affect the accent. When a difference between the vowels does not interfere, a word of three or four syllables is naturally accented on the first and third; e.g., *anata* you, *hanahada* very. The *a* before the causative ending *seru* or the potential ending *reru* is always accented. When a word is a compound, that fact naturally affects accents.^a In general it is to be remembered that accent is not so strong as in English. It is one of the disadvantages of *rōmaji* that since the words look somewhat like English words the student is apt to give them English accents. To correct this tendency the student who wishes to acquire a natural pronunciation should do a great deal of reading aloud from the Japanese script under a Japanese teacher of the old school, if one can be found who is not afraid to criticise.

Kiri.—It is essential to good pronunciation to observe the *kiri* (lit. cutting), or *ku-giri* (*ku* phrase), that is, not to pause in such a way as to cut off particles, etc., from preceding words to which they belong.

^a In western Japan homonymns are often distinguished by means of the accent. For example, *hana* flower has a marked accent on the first syllable as compared with *hana* nose. In the same way they distinguish *hashi* chopstick, *hashi* end, *hashi* bridge; *kaki* oyster, *kaki* persimmon and *kaki* fence; *kami* hair, *kami* paper and *kami* god, etc. The Japanese themselves are so much in doubt about these accents that the student can well afford to neglect them.

THE NOUN.^a

CHAPTER I.

The Japanese language has, properly speaking, no article, no plural, and no gender.

1. There is an equivalent of the English "a certain," namely, *aru* (lit. existing): *aru onna* a certain woman. More recently this *aru* has come to be used also with plurals in the sense of "some." To the English article in its generic sense, as in "the cat" or "a cat" (speaking generally), corresponds the Japanese idiom: *neko to iu mono* what is called cat (*neko* cat, *to* particle of quotation, *iu* say, *mono* thing).

2. When there is need of bringing out the idea of plurality, the suffixes *ra*,^b *domo* (from *tomo* companion), *shū* (c) or *shu* crowd, *tachi* (c) or *dachi* all, and *gata* (from *kata* side), may be employed. These are, with the exception of the first, used only with words denoting persons. The last is the most polite :

Hyakushō peasant ; *hyakushōdomo* peasants.

Ko child ; *kodomo* children.^c

Akindo merchant ; *akindoshū* merchants.

Onna woman ; *onnashū* women (of servants girls, etc.).

Oya parent ; *oyatachi* parents.

Fu-jin (c) lady ; *fujingata* ladies.

Many words may be made plural by doubling :

Kuni country ; *kuniguni* countries.

Hito person ; *hitobito* people.

Tokoro, sho (c) place ; *tokorodokoro, shosho* various places.

The plural may also be expressed by means of words used as prefixes meaning "many," "all," etc.

Bankoku all countries, from *ban* myriad.

Shokoku various countries (or provinces) from *sho* many.

^a *Jitsu-mei-shi* true-name-word, or simply *meishi*.

^b The suffix *ra* is in the colloquial used mostly with pronouns. The ideogram used to represent it is *tō* "class." Both *ra* and *tō* may also have the sense of "etc."

^c The words *kodomo* child, *wakaishū* young fellow (from *wakai* young), and *tomodachi* friend, have come to be used also in a singular sense. To make the plural sense of *kodomo* distinct, still another suffix must be added: *kodomora kodomoshū, kodomotachi*.

3. In the case of animals the masculine and feminine genders may be expressed by means of the prefixes *o* (*on*) and *me* (*men*); or, more commonly, by *osu* and *mesu* with the genitive particle *no*:

Inu dog; *oinu* (*inu no osu*); *meinu* (*inu no mesu*).

Tori fowl; *ondori* cock; *mendori* hen.

But it is to be observed that the Japanese usually leave the distinction unexpressed. For instance:

Tori ga nakimashita. The (or, a) cock crowed.

Here it is not necessary to say specifically *ondori*.

Vocabulary.

✓ <i>akindo</i> trader, shopkeeper.	✓ <i>inu</i> dog.
✓ <i>hyakushō</i> peasant.	✓ <i>kitsune</i> fox.
✓ <i>chichi</i> father.	✓ <i>neko</i> cat.
✓ <i>haha</i> mother.	✓ <i>nezumi</i> rat, mouse. ^a
✓ <i>otoko</i> man, male.	✓ <i>shika</i> deer.
✓ <i>onna</i> woman, female.	✓ <i>uma</i> (proncd. <i>mma</i>) horse.
✓ <i>oya</i> parent.	✓ <i>usagi</i> hare, rabbit.
✓ <i>ko, kodomo</i> child.	✓ <i>ushi</i> ox, cow.
✓ <i>tomodachi</i> friend.	✓ <i>tori</i> bird, fowl.

When nouns are joined by the conjunction "and" or enumerated in a series which is brought to a conclusion, *to* "and" or *mo* "too" is affixed to each (—*mo—mo*=both—and). When the series is not closed, that is, when only a few specimens of a possible list are given, *ya* or *dano* is affixed to each. *Ya* is always, and *to*, except in formal speech, usually, omitted after the last word. However the asyndetic construction is not uncommon in Japanese; e.g., *oya ko* parent and child.

Exercises.

Inu to neko. Oya to kodomo. Sh'ka ya usagi ya kitsune. Otoko mo onna mo. Ojika to mejika (from *sh'ka*). *Chichi haha. Hyak'shō to akindo. Omma to memma* (from *uma*). *Onna mo kodomo mo. Uma dano, ushi dano, inu dano. Kitsune ya usagi ya nezumi. Ondori to mendori. Oushi mo meushi mo.*

a. Regarded as a variety of rat. Mice may be distinguished as *hatsuka-nezumi* (20 days' rat). White mice are *nankin-nezumi*. Comp. *nankin-usagi* white rabbit.

(In the following expressions no sign of the plural is required.)
Both father and mother. A cat and a mouse. Dogs and foxes. Horses and (*ya*) dogs and cats. Parents and friends. Shopkeepers and peasants.

CHAPTER II.

Relations like the cases in European languages are expressed by means of the particles *ga* (Nominative), *no* (Genitive), *ni* (Dative), and *wo* (Accusative). Further, what we call the subject in English is often distinguished by the particle *wa*. But this particle is also attached to the word that becomes in English the grammatical object; and it may be added to the particles *no*, *ni*, *wo*, *de*, and to other words. To explain fully and systematically the uses of *wa* and its relation to *ga* would only confuse the beginner at this stage. Reserving more particular rules for later occasions, we shall now endeavor to state the main principles from which they are derived.

1. *Ga* simply marks out the subject, excluding other things, while *wa* indicates that an important predicate is to follow.

Kore ga warui. THIS (not the others) is bad (*warui* is bad).

Kore wa warui. THIS is BAD.

The former sentence answers the question, Which is bad? The latter is a reply to the question, What sort of a thing is this?

- { Who came? *Dare ga kimashita ka.*
- { Tarō came. *Tarō ga kimashita.*
- { Where is Tarō? *Tarō wa doko ni imasu ka.*
- { Tarō just came. *Tarō wa tadaima kimashita.*

It is a safe rule not to use *wa* when there is no occasion to think of two or more possible predicates. Hence in subordinate clauses the subject almost invariably requires *ga*.

Tarō ga kimashita toki ni yuki ga futte imashita.

Snow was falling when (*toki ni*) Tarō came.

2. When subjects only are contrasted *ga* is affixed to both. When predicates are contrasted so as to put a word in one sentence in antithesis to a word in another, both require *wa*.

Zen wa (good) *nase* (do); *aku wa* (evil) *nasu na* (do not).

Do good and not evil.

Note that *wa*, not *wo*, is attached here to what we should call

the object. Logically *zen* and *aku* are subjects. It is a corollary of the above rule that *wa* may properly be used with the emphatic word in a negative sentence.

The foreigner often finds it hard to tell whether he ought to use *wa* or *ga* with the subject. There are cases in which *wa* only may be used, and other cases in which *ga* only is permissible; but often it depends on the point of view which is to be chosen. Sometimes in the same sentence either may be used with practically no difference in the sense. It may be in place also to warn the beginner that the usage is subject to considerable variations in the dialects.

Vocabulary.

• <i>ahiru</i> duck (domestic).	• <i>hayai</i> swift, early.
• <i>hato</i> dove, pigeon.	• <i>osoi</i> slow, late.
• <i>karasu</i> crow, raven.	• <i>kuroi</i> black.
• <i>kiji</i> pheasant (green).	• <i>shiroi</i> white.
• <i>niwa</i> yard, garden.	• <i>osoroshii</i> frightful, terrible.
• <i>niwa-tori</i> barnyard fowl.	• <i>umai</i> (pron. <i>mmai</i>) delicious,
• <i>suzume</i> sparrow.	agreeable to the taste. ^b
• <i>tsuru</i> crane.	• <i>utsukushii</i> pretty, beautiful.
• <i>uguisu</i> bush-warbler.	• <i>wakai</i> young.
• <i>ko-uma</i> , <i>komma</i> colt. ^a	• <i>warui</i> bad.
• <i>ko-ushi</i> calf.	• <i>yoi</i> good.
• <i>chiisai</i> small.	• <i>kono</i> this (here).
• <i>ōkii</i> large.	• <i>ano</i> that (yonder). ^c

Adjectives similar to the above, ending in *i*, may be used attributively, in which case they precede the noun. They may also follow the noun as predicates, requiring no verb. It should be remembered, however, that the simple adjective is thus used only in familiar talk. See Ch. XI.

Exercises.

Sh'ka ya kitsune wa hayai.^d Kono kiji wa umai, ano

a Not to be confounded with *koma*, which now denotes a full grown male horse.

b Women usually say *oishii*.

c *Kono* and *ano* are used before nouns like adjectives.

d When several words are joined by *to* or *ya*, *wa* or *ga* is added only to the last.

ahiru mo umai.^a Shiroy inu. Ano utsukushii onna. Ano wakai onna wa utsukushii. Kono hato wa shiroi; ano niwatori wa kuroi. Kono nezumi wa okii; ano nezumi wa chiisai. Ano uma wa hayai. Tsuru wa shiroi; karas' wa kuroi. Ano tori wa chiisai. Kono koushi wa okii. Shiroy nezumi wa utsukushii. Kono ushi wa osoi. Hayai uma wa yoi. Kono omma mo memma mo kuroi. Ano inu wa osoroshii. Uguis' wa chiisai. Komma dano koushi dano wa utsukushii.

This calf is small. That horse is swift. This duck is young. This ox is slow. This black cat is large. That colt is beautiful. That white dove. Sparrows are small. That fowl is large. Cranes are beautiful. This large hen. Both pheasants and pigeons are delicious. That horse is small. Doves are beautiful. Those calves are large. Duck is delicious. This horse is bad. This dog is black; that dog is white. A white dove is beautiful. Cranes are large.

CHAPTER III.

Wa does not designate a particular case. As we have intimated, it serves to isolate a word or expression, to make it conspicuous. Often it may be translated, "In regard to." It is used with especial frequency after words denoting time and place.

Konnichi wa (to-day) *yoi o tenki desu.*

It is fine weather to-day.

Konnichi wa implies at least a faint contrast with other times: else *wa* would not be used. Compare:

Konnichi kaerimashita. He returned to-day.

Konnichi wa kaerimasen. He does not return to-day.

The second sentence implies, "he may return later." After a word with *wa* beginning the sentence the grammatical subject naturally requires *ga*, unless a second contrast is emphasized.

Koko wa samusa ga tsuyoi. Here the cold is severe (strong).

In case we wished to contrast the cold and the wind, it would be:

Koko wa samusa wa tsuyoku nai keredomo, kaze wa tsuyoi.

Here the cold is not severe, but the wind is high.

^a *Wa* or *ga* is usually omitted when *mo* is used.

A sentence like "The fox has a long tail," becomes :

Kitsune-wa o ga nagai.

Here we observe that the subject with *wa* is grammatically disconnected from the sentence, while the predicate *nagai* (long) takes the subordinate subject *o* (tail) with *ga*.

Nihon wa yama ga ōi. Japan is mountainous.

Literally : In regard to Japan, mountains are many. Grammatically *yama ga ōi* is a complete sentence, but the expression simply fills the place of an adjective. Many similar expressions have become idiomatic. The adjectives most commonly modified by subjects with *ga* in this way are *yoi* and its opposite *warui* :

- ✓ *kokoro-mochi ga yoi* feeling is good = comfortable.
- ✓ *gen-ki ga yoi* vitality is good = vigorous, vivacious, lively.
- ✓ *tsu-gō ga yoi* circumstances are good = convenient.
- ✓ *yō-jin ga yoi* caution is good = careful.
- ✓ *kuchi ga warui* mouth is bad = sarcastic.
- ✓ *i-ji ga warui* temper is bad = ill-natured.
- ✓ *sei ga takai* stature is high = tall.
- ✓ *sei ga hikui* stature is low = short.
- ✓ *ki ga mijikai* spirit is short = quick-tempered.
- ✓ *yoku ga fukai* desire is deep = avaricious.

In case an antithesis is involved *ga* may, of course, become *wa*.

Vocabulary.

<i>ashi</i> foot, leg.	<i>zō</i> elephant.
<i>atama</i> head (ladies' word : <i>otsumuri</i> , <i>o tsumu</i>).	<i>hito</i> person, man.
<i>hana</i> nose, snout.	<i>kata</i> side (polite for <i>hito</i>).
<i>kao</i> face.	<i>Nihon-jin</i> a Japanese
<i>ke</i> fur.	(polite : <i>Nihon no o kata</i>).
<i>koe</i> voice.	<i>Seiyō-jin</i> , <i>Sei yō no o kata</i>
<i>kuchi</i> mouth.	Westerner, European.
<i>kuchi-bashi</i> bill (of a bird),	<i>ki</i> spirit, humor.
from <i>hashi</i> bill.	<i>sei</i> stature.
<i>mimi</i> ear.	<i>gen-ki</i> vitality, liveliness.
<i>o</i> or <i>shippo</i> (<i>shiri-o</i>) tail.	<i>i-ji</i> disposition, temper, obstinacy.
<i>tora</i> tiger,	<i>yō-jin</i> caution.
<i>usagi-uma</i> donkey.	<i>anata</i> you (polite).
<i>hikui</i> low.	<i>nagai</i> long.
<i>mijikai</i> short.	<i>takai</i> high.

Exercises.

Ano hito wa iji ga warui. *Ano hyak'shō wa genki ga yoi.* *Nihonjin wa sei ga hikui.* *Seiyōjin wa sei ga takai.* *Ano onna wa ki ga mijikai.* *Ushi wa atama ga ōkii.* *Tsuru wa ashi ga nagai.* *Tora wa ke ga utsukushii.* *Uguis' wa koe ga yoi* (sings beautifully). *Karas' wa koe ga warui.* *Ano otoko wa sei ga takai.*^a *Zō wa hana ga nagai.* *Ahiru wa koe ga warui.* *Zō wa o ga mijikai.* *Usagi wa mimi ga nagai;* *usagi-uma mo mimi ga nagai.* *Ano hito wa kuchi ga warui.* *Komma ya koushi wa ashi ga nagai.* *Tsuru wa kuchibashi ga nagai.* *Ano akindo wa yōjin ga warui.*

He^b is sarcastic. This child has a pretty face. Rats have long tails. Foxes and (*ya*) dogs are swift of foot; horses too are swift of foot. This dog has short ears; [his] tail also is short. This hare has black fur. Both doves and crows have short bills. He has short legs. She is careful. He is slow of foot. The duck has short legs.

CHAPTER IV.

The particle *no* with a noun corresponds to the genitive case, and is rendered sometimes by the English possessive, and sometimes by the preposition "of":

Tori no koe a bird's cry.

Nihon no ten-shi the Emperor of Japan.

Notice that the limiting noun together with *no* always precedes the word which it limits. This is one instance of the general rule that all modifiers precede the principal or governing word.

In the classical style *ga* performs the same function as *no*:

Kimi ga yo the lord's (Emperor's) reign.

a *Ano otoko* (that fellow) and *ano onna* are not elegant. *Ano kata wa sei ga takai* is better. Still more polite: *Ano o kata wa o sei ga takō gozaimasu.*

b *Ano hito*, *ano kata*, etc., may mean either "he" or "she."

As in other languages, the genitive may be explicative or appositional.

Otoko no ko boy.

Niwatori no mesu hen.

San-nin (three persons) *no kodomo* three children.

Musashi no kuni the country of Musashi.

Vocabulary.

- | | |
|--|---|
| <i>ko</i> young, offspring, egg (in the last sense, of fish only). | <i>sake, shake</i> salmon. |
| <i>tama</i> ball. | <i>-tai</i> sea-bream. |
| <i>tama-go</i> egg. | <i>-tara</i> cod, haddock. |
| <i>karada</i> body. | <i>-unagi</i> eel. |
| <i>mi</i> meat (of fish), fruit, nut. | <i>buta</i> pig (domestic). |
| <i>sakana</i> fish. | <i>niku</i> (c) flesh, meat. |
| <i>me</i> eye. | <i>akai</i> red. |
| <i>-hire</i> fin. | <i>mazui</i> unsavory, disagreeable to the taste. |
| <i>-hirame</i> flounder, flatfish. | <i>tsuyoi</i> strong, violent. |
| <i>-koi</i> carp. | <i>mada</i> still, yet. |
| <i>-kujira</i> whale. | <i>keredomo, keredo</i> but. ^a |
| <i>-maguro</i> tunny. | |

Exercises.

Tomodachi no kodomo. Sakana no hire. Tai no atama wa okii. Maguro no mi wa akai. Tara no mi wa shiroi; unagi no mi mo shiroi. Koi no kuchi wa tsuyoi. Kujira no ko.^b Ano hito no karada wa okii. Tai no hire wa akai. Shake no ko wa mazui. Tsuru no tamago wa okii; suzume no tamago wa chiisai. Koushi no niku wa umai. Kono buta no niku wa mazui. Ano otoko no ko wa iji ga warui. Kono uma no ashi wa shiroi keredomo, atama wa kuroi. Ano Seiyō no o kata wa genki ga yoi. Zō no mimi wa okii keredomo, me wa chiisai. Hyak'shō no uma wa osoi.

The eggs of this fish are large. The fur of this tiger is beautiful. The child (*wa*) of that Japanese is quick-tempered.

^a *Shikashi* has a stronger adversative sense, while *ga* is weaker.

^b In speaking of very common animals briefer forms are usual: *konimo*, *koushi*, *koneko*, *koinu*, etc. Kittens and pups are also called *nekogo* and *inukoro*. Note that *ko-tori* means little bird, not young bird (see Ch. VIII).

The eggs of this fowl are small. Veal is delicious. The donkey's ears are long. Whale's meat is unsavory. Pork is white. The whale has a strong tail. These kittens are pretty. His children (children of that man) are still young. This fish's fins are white. This dog's fur is black. This mouse's fur is white. This white hare's eyes are red. The head of the ox is large. The eyes of the flounder are small. The eggs of the carp are delicious. The head of the *tai* is delicious.

CHAPTER V.

Ni following a noun correspondends to the dative case.

Ano kodomo wa haka ni nite iru (imasu).

That child resembles [its] mother.

The Japanese idiom resembles the Latin in another particular :

Ushi ni tsuno ga aru (arimasu).

To oxen are horns, i. e., Oxen have horns.

When a comparison is involved, *wa* may be added to *ni*; or we may say simply: *Ushi wa tsuno ga aru.* Oxen have horns. The construction with *ni* is preferred when there is a close relation between the objects, and especially when the parts of a person or thing are named.

Ningen ni te ga aru (arimasu). Men have hands.

Watakushi ni wa imōto ga nai (arimasen).^a

I have no [younger] sister.

As a postposition *ni* has various other uses which will be explained in Ch. LXXVIII.

We add a few explanations concerning the use of verbs. In Japanese the verb always stands at the end of the sentence. In *nite iru* "are resembling" *nite* is the subordinative of the verb *niru* "to resemble," and *iru* means "is" or "are." *Iru*, when it stands alone, that is, not with subordinative, differs from *aru* in being used only when the subject is a person or some other living thing. The short forms *iru* and *aru* are used only in speaking familiarly, as to members of one's own family or to intimate friends. In polite speech, whether to those of higher rank than ourselves, or to strangers, even if they be of

^a *Ni* is not required in: *Anata wa kasa ga arimasu ka.* Have you an umbrella?

lower rank, we must add to the concluding verb at least the suffixes *masu* (preset), *maskō* (future or probable), *maskita* (past). These are added to the stem of the verb.

<i>ari-masu</i>	<i>ari-maskō</i>	<i>ari-maskita</i>
<i>i-masu</i>	<i>i-maskō</i>	<i>i-maskita</i>
is, are	will or may be	was, were.

There are two classes of verbs. In the one class the form used at the end of the sentence, the conclusive form, is derived by adding *ru* to the stem. In the other class the conclusive form substitutes *u* for the *i* of the stem. In the vocabularies verbs of the former class are distinguished by the use of the hyphen, thus: *i-ru*, *ni-ru*. In Hepburn's Dictionary verbs are arranged according to their stems, as *i*, *ari*; in Brinkley's, according to their conclusive forms, as *iru*, *aru*.

Vocabulary.

<i>abura</i> fat, oil, blubber.	<i>-nomi</i> flea. ^{bu}
<i>ha</i> tooth.	<i>-ebi</i> shrimp. ^{pas}
<i>hane</i> feather, wing.	<i>ōkami</i> wolf.
<i>hari</i> needle, sting.	<i>saru</i> monkey.
<i>hige</i> beard.	<i>ni-ru</i> resemble.
<i>tsume</i> nail, claw, hoof.	<i>i-ru</i> be (of living things),
<i>tsuno</i> horn, feeler.	live.
<i>koke</i> or <i>uroko</i> scale (of fish).	<i>aru</i> be (in existence or in
<i>-mushi</i> insect, worm, bug.	one's possession).
<i>chō</i> , <i>chō-chō</i> butterfly.	<i>nai</i> not existent, not pos-
<i>-hachi</i> bee.	sessed (polite : <i>arimasen</i>).
<i>hai</i> house-fly.	<i>yoku</i> well, frequently.
<i>-ka</i> mosquito.	<i>taku-san</i> much, many, in
<i>-kirigirisu</i> cricket.	great quantity. ^a

Exercises.

Hai ni wa hane ga aru (arimas'); *ka ni mo hane ga aru (arimas')*. *Nomi ni wa hane wa^b nai (arimasen).*^c *Hachi ni wa hari ga arukeredomo, chō ni wa (hari ga) nai.* *Buta ni chiisai*

^a *Taku* and *san* are the Chinese equivalents of *sawa* marsh and *yama* mountain.

^b The *wa* after *hane* implies, of course, a contrast: It is not by the use of wings that the flea moves.

^c In the following sentences the student should change familiar forms to polite.

*shippo ga aru. Koi ni wa uroko ga aru. Ushi ni wa tsuno mo-
tsume mo aru. Kirigiris' ni wa hane mo aru.^a Neko ni wa
hige ga aru. Kono kodomo wa yoku (very much) haha ni nite
imas'. Saru wa hito ni nite iru. Ōkami wa inu ni nite iru.
Ano inu wa kitsune ni nite iru. Kono mushi ni wa hari ga aru.*

This bird is like a sparrow. That dog is like a wolf. Birds have bills. Both horses (*ni mo*) and deer have hoofs. The cat has claws. This horse resembles a donkey. Deer have horns. This monkey has a tail. He resembles a monkey. This cat has no tail. This calf (1) has no horns (3) yet (2). This child resembles its father (*chichi-oya*) very much. This child (1) has no teeth (3) yet (2). Hogs have a great deal of fat (*tak'san aru*).

CHAPTER VI.

*I*Vo, originally a particle of exclamation, designates the direct object. When several objects are connected by "and," *wo* is affixed to the last only. When *mo* is used, *wo* is generally omitted in the colloquial.

Vocabulary.

ha leaf.

hana flower.

ki tree, wood.

kuwa no ki mulberry tree.

matsu no ki pine tree.

sakura no ki cherry tree.

ume^b no ki plum tree.

ue-ru plant.

ie-ki-ya gardener.^c

kusa grass, weeds.

semi cicada.

-sagi heron.

-tombo dragon-fly.

-u cormorant.

-shishi lion.

kai-ko silk-worm.^d

kuda-mono fruit.

koku-motsu cereal.

ya-sai, yasai-mono vegetable.

nin-gen human being.

ryō-shi fisherman.

kure-ru give (not polite).

a That is, besides the legs by which it springs.

b *Uma, umai, ume* are pronounced with the *u* silent. But in *umi* sea the *u* is pronounced and accented.

c From *ue-ru* to plant, *ki* tree, *ya* house or tradesman.

d From *kau* keep (animals) and *ko* young.

kuu (*kū*) eat, devour.
tabe-ru eat (elegant).
toru take, catch.
ie^a no.

chō-dai^b please give me, I
 should like to have.
ni in, by, at, to.
ka interrogative particle.

Exercises.

Uma mo ushi no k'sa wo kuu (kuimas'). *Ningen wa niku ya kokumotsu ya yasai wo taberu* (tabemas'). *U wa sakana wo toru* (p. 100). *Shishi mo tora mo ningen no niku wo kuu. Ano hito wa onna no ko ni hana wo kureta*^c (kuremash'ta). *Ano uekiya ga kono ume no ki to sakura no ki wo ueta*.^d *Kodomo wa chōchō ya tombo wo toru. Otoko no ko wa tombo wo toru keredomo, onna no ko wa chōchō wo toru. Kaiko wa kuwa no ha wo kuu. Ano kudamono wo chōdai, Ryōshi ga sakana wo tak'san totta* (torimash'ta).^e *Sakura no hana wo totta kodomo wa niwa ni imas' ka.*

The gardener planted a pine tree. Birds eat insects. Fishes also eat insects. Herons and (*ya*) cranes eat fish. I should like to have those cherry blossoms. The gardener gave the girl a flower. Did you plant this pine tree? No, the gardener planted [it]. The Japanese eat cereals (*ya*), fish and vegetables. Bush-warblers eat worms. Children often (*yoku*) catch butterflies. The mother gave the child some fruit. The cat catches mice. The farmer planted mulberry trees. Foxes catch chickens. Deer eat grass. I should like to have those plum blossoms. That child often (*yoku*) catches cicadas.

a This *ie* differs from the English "no" in that it denotes not so much an objective contradiction as a mere difference of opinion. It amounts to: You are under a false impression.

b From two Chinese words meaning to put on the top of the head, i. e., receive respectfully.

c The familiar past tense is formed by adding *ta* to the stem.

d *Ga* indicates that emphasis rests on *ano*. The man that planted the trees is that gardener, not some one else. If still more emphasis were needed, we might say: *Kono ki wo ueta hito wa ano uekiya desu.*

e When brief mention is made of a single instance the simple subject commonly requires *ga*, while *wa* is used in general statements. The student should observe this distinction in the exercises to be translated into Japanese.

CHAPTER VII.

The predicative expressions given in Ch. III. may also be used attributively by substituting *no* for *ga* :

O taku no jochū wa genki no ii (yoi) onna desu.

Your maidservant (lit. m. of your house) is a lively woman.

Sei no takai hito desu. [He or she] is a tall person.

Such expressions occur frequently in Japanese and may be variously translated :

Atama no ōkii sakana. A fish with a large head.

Ōkii atama no sakana would be very wrong. Nor would it be euphonious to repeat a noun, thus : *Ano onna wa genki no ii onna desu.*

The reason why *no* may be substituted for *ga* is that *ga* was originally a genitive particle. See Ch. IV. As such *ga* is still used in the literary language and occurs in many proper names :

Ume-ga-tani plum-valley. *Tsuru-ga-oka* crane-hill.

The verb "is" or "are" after a predicate noun becomes *de aru* (contracted to *da*), *de arimasu* (contracted to *desu*), *de gozarimasu* (or *de gozaimasu*), the last being most polite and the first most familiar. Notice the difference between :

Matsu no ki ga arimasu. There are pine trees.

Matsu no ki desu (for *de arimasu*). They are pine trees.

Vocabulary.

— *ayu*, ai trout. *ayushi*
 — *iwashi* sardine. *iwashi*
 — *nishin* herring. *nishin*
kaeru frog.
kawa river.
nagare current, stream.
nioi odor, fragrance.
take bamboo.
tokoro place.
yama mountain.
sumō wrestling. *sumō*
sumō-tori wrestler.
hen region, vicinity.

ran orchid.
un luck (*un ga yoi* lucky).
yoku lust, passion, avarice.
konjō (lit. root-nature) dis-
 position.
kyō-shi teacher.
sei-to pupil, scholar.
senchō captain of a ship.
shi-kwan officer.
Ezo-jin } native of Yezo.
Ainu }
koko this place, here.
fukai deep.

ōi many, numerous. *noru* (with *ni*) ride, be on,
sukunai, sukenai a few, scarce.^a mount, get aboard.

Exercises.

Tai wa atama no ōkii sakana des'. *Nishin wa ko no ōi sakana des'.* *Anata wa kuchi no warui hito des'.*^b *Umegatani wa karada no ōkii s'mōtori des'.* *Ano senchō wa yōjin no yoi hito des'.* *Nihon ni wa konjō no warui uma ga ōi.* *Tsuru wa kuchibashi no nagai tori des'.* *Ahiru wa ashi no mijikai tori des'.* *O Take san*^c *wa iji no warui ko da.* *O no nagai saru mo aru shi,*^d *o no mijikai saru*^e *mo aru.* *Ano sh'kwan wa konjō no warui uma ni notte imas' (is riding).* *Ano kyōshi wa ki no mijikai hito des'.* *Koko wa sh'ka no ōi yama da.* *Fujikawa*^f *wa nagare no hayai kawa des'.* *Tamagawa*^g *wa ayu no ōi kawa des'.* *Kono hen wa ka no ōi tokoro des'.*

That European is quick-tempered. Some butterflies have long, while others have short feelers (there are butterflies with long feelers and there are also those with short feelers). Mr. Shimada is a cautious person. Ōdate is a tall wrestler. Sardines are oily fish. That pupil is an ill-natured child. Japan is a mountainous country. That farmer is an avaricious fellow. That sea-captain is unlucky. Orchids are sweet-scented flowers (flowers of good odor). Here (*koko wa*) frogs are numerous. The Ainu have long beards. Among (*ni wa*) Japanese long-bearded men are scarce. [She] is a sarcastic woman.

a Notice that *ōi* and *sukunai* cannot be used attributively like the English "many" and "few," except when limited by a noun with *no*; e. g., *hone no ōi sakana* a bony fish (*hone* bone).

b It would be more polite to say: *Anata wa o kuchi no warui o kata de gozaimasu.*

c The name of a girl. *Sama* or *san* is added to names of persons or to titles of important personages, such as *tenshi sama* Emperor, *danna san* master of the house. In the case of girls *o* is always prefixed unless there are more than two syllables. *Sama* is also used in certain polite phrases, such as *o kage sama* I owe my good fortune to you (*kage* shadow), *go kurō sama* I have caused you much trouble.

d Notice the circumstantiality of the expression. *Shi* is a disjunctive particle that marks the transition from one coördinate clause to another. In classical language the simple stem of the verb is used in such a position. Thus *ari* might be substituted in the above for *aru shi*. *Shi* makes the transition more distinct.

e Instead of repeating *saru*, we may say *o no mijikai no mo aru*.

f A river near Mount Fuji.

g A river near Tōkyō.

CHAPTER VIII.

Japanese resembles German in the facility with which compound nouns may be formed. Compounds derived from the Chinese are especially numerous.

1. The components may themselves be nouns :

sakana-ichi fish-market.

oya-yubi parent-finger, thumb.

soto-gawa outside. *uchi-gawa* inside.

uri-zane-gao melon-seed-face, i. e., beautiful face.

The following are of Chinese origin :

kwa-ji fire-affair, conflagration.

ba-sha horse-vehicle, wagon or carriage.

tetsu-dō iron-way, railroad.

den-ki lightning-spirit, electricity.

tetsudō-basha street car.

denki-tetsudō electric railroad.

2. One of the components may be an adjective :

ao-mono green things, vegetables, from *aoi*.

waka-danna young master, from *wakai*.

Numerous compounds are formed by the use of the prefixes *ō* great and *ko* small (in a few proper names *o*) :

ō-kaze great wind, typhoon.

ō-mizu great water, flood.

ō-atari great hit (in the theater or speculation).

ō-mugi barley. *ko-mugi* wheat.

ko-yubi little finger.

ko-zutsumi parcel, from *tsutsumi* bundle.

ko-zō little priest, apprentice, errand-boy.^a

ko-goto little word, i. e., complaint, from *koto* word.

O-miya great shrine.

O-yama little mountain.

But it must not be presumed that such compounds may be formed at will, nor that a word forming a compound with one of the two prefixes may form one with the other also.

^a Boys in former times had the hair closely cropped or shaved, like priests.

3. One of the components may be a verb. In genuine Chinese compounds an object-noun follows the verb that governs it, but in the case of pure Japanese words the object-noun precedes. This distinction, of course, does not apply where the verb is intransitive or where the noun is the principal component and the verb has the nature of a modifier.

hi-tsuke incendiary, from *hi* fire and *tsuke-ru* apply; but *tsuke-bi* incendiary fire.

mono-morai beggar (more commonly *kojiki*), from *mono* thing and *morau* receive: but *morai-mono* gift.

mono-oki storeroom, from *oku* put; *oki-mono* an ornament kept in the *toko-no-ma* (alcove of a room).

tate-kata style of building, from *tate-ru* build and *kata* mode; or *tate-yō*, from *yō* manner.^a

sei-shi manufacture of paper, from *sei* make and *shi* paper.

sha-shin photograph, from *sha* to copy and *shin* truth.

ji-shin earthquake, from *ji* earth and *shin* (intr.) to quake.

Some nouns occurring in compounds are rarely, if ever, used alone; e. g., *ya* house, firm, tradesman. The Chinese *ka* (house) is in Japanese similarly used, but only of persons.

kusuri-ya druggist.

tonya (*toi-ya*) wholesale store, from *ton* inquire.

kenchiku-ka architect, from *ken-chiku* building operations.

fuhei-ka grumbler, from *fu-hei* dissatisfaction.

tai-shok-ka gourmand, from *tai* great, *shoku* eat.

Vocabulary.

aida interval. *prom.*

kono-aika, *konaida* recently. *medals*

hi fire.

ichi market.

kusuri drug, medicine.

mono thing, person. *not a*

ura rear, lining. *not a*

chō street, town.

hon book.

[horses.

ba-sha any vehicle drawn by

gwai-koku foreign country.

ji-shin earthquake.

ken-kwa quarrel.

kin-jo vicinity, neighborhood.

^a *Shi-kata* and *shi-yō* are similarly formed from the stem of the verb *suru* to do. These words are daily used by every one who speaks Japanese. *Shikata ga nai*, or *Shiyō ga nai*. There is no help for it (no way of doing).

<i>ki-sha</i> railway train (lit. steam-vehicle).	<i>sono</i> that ^b
<i>kwa-ji</i> conflagration.	<i>tate-ru</i> build, erect.
<i>mei-butsu</i> noted product ^a	<i>tsuke-ru</i> apply,
<i>sha-shin</i> photograph.	<i>yuku, iku</i> go.
<i>tetsu-dō</i> railroad.	<i>wakaru</i> be clear, be understood. ^c
<i>watakushi</i> self, I.	<i>mō</i> already, now, still. ^d
<i>doko</i> where? (comp. <i>koko</i>).	<i>yūbe</i> last night.
<i>aoi</i> blue, green.	<i>zui-bun</i> a good deal.
<i>chikai</i> near.	<i>ye</i> to, toward. ^e
<i>tōi</i> far, distant.	<i>sayō</i> as you say, yes.

Exercises.

Mō niwatori ga nakimash'ta. Nihombashi^f ni (at) sakanaichi ga aru (arimas'). Kanda ni (in) aomonoichi ga aru. Kono kisha wa doko ye ikimas'ka.^g Hei,^h Takasakiⁱ ye ikimas'. Ber'rin ni wa tetsudōbasha ga ōi. Yūbe kinjo ni kwaji ga atta (arimash'ta). Zuibun ōkii kwaji de atta (desh'ta). Ber'rin ni wa

a From *mei* name, fame, and *butsu*=*mono* (same as *motsu* in *kokumotsu*). The word is applied to a product which is characteristic of a given locality and so comes to be associated with its name.

b Corresponds to *ano, kono*. *Kōno* may be called the pronominal adjective of the first person, *sono*, of the second, and *ano*, of the third. See Ch. XIV.

c This verb is properly intransitive and impersonal. *Watakushi wa wakarimasu*. I understand. *Wakarimasen*. I don't know. In some localities *wakarimasen* also means: I cannot agree; it won't do; it is impossible.

d The beginner may find it difficult to distinguish *mō* and *mada*. The latter is commonly associated with negative ideas and may be used alone in the sense of "not yet." *Mada samui*. It is still cold, it is not yet warm. *Mō* means "still" only in such expressions as *mō hitotsu* still one, one more.

e Words like this, corresponding to our prepositions, follow their nouns and should be called postpositions. See Chap. LXXVIII.

f The name of a bridge in Tōkyō (*hashi* bridge). In the next sentence *Kanda* is the name of a district in the same city, from *kami* god and *ta* paddy-field.

g When an interrogative sentence is formed with a word like *doko*, the subject (or object) of the English sentence often takes *wa*. *Ka* may be omitted when interrogative pronouns or adverbs are used.

h *Hei* or *hai* is a mere interjection meaning that the speaker is attentive to the words which have been addressed to him. *Sayō* is used in the same way, when reflection is necessary before an answer can be given.

i A town on the *Nakasendō*, one of the great highways of Japan.

ōkii kwaji ga s'kunai.^a *Yūbe no kwaji wa ts'kebi de atta keredomo, sono hi wo ts'keta mono wa*^b *mada wakarimasen. Konaida ō-jishin ga arimash'ta. Doits' (Germany) ni wa jishin ga s'kunai keredomo, Nihon ni wa jishin ga ōi. Anata no shashin wo chōdai. Kono shashin wa anata ni yoku nite imas'. Kwaji wa tōi ka. Iie, chikai. Kono kinjo ni honya wa arimasen ka. Kono kinjo ni wa arimasen keredomo, ura no chō ni wa arimas'. Ano honya wa takai. Chiisai jishin wa ōi keredomo, ōkii jishin wa s'kunai. Ano hito wa doko ye ikimas' ka. Ōji*^c *ye ikimas'. Kono kinjo ni sakanaichi ga nai ka. Arimasen keredomo, aomonoichi wa arimas'. Tōkyō ni wa kwaji ga ōi. Edo no meibutsu wa kwaji to kenkwa da. Kwaji wa Edo no hana.*^d

Is there a drug store (*ga*) in this vicinity? Where (2) does this horse-car (1) go? [It] goes to Asak'sa.^e In Tōkyō (*ni wa*) there are few horse-cars (horse-cars are few). The conflagration (of) last night was trifling (*chiisakatta*), but the earthquake was severe (*ōkikatta*).^f In Japan there are still few railroads. Are you going (do you go) to America? I do not yet know. This house is well built (manner of building is good). She is a foreigner (*gwaikokujin*).^g Where (2) are you (1) going? ^h I am going to the bookseller's. The gardener is planting (*uete imas'*) flowers. Does this photograph resemble me (*watakushi ni*)? Yes, it is a good likeness (well resembles you). There are many bookstores in New York.

a If *kwaji* were followed by *wa*, the natural implication would be that small fires were not infrequent.

b *Hi wo tsuketa mono* the person who started the fire. Verbs, like adjectives, modify nouns, there being no relative pronoun in Japanese.

c A village near Tōkyō.

d A proverb, suggested by the frequency of conflagrations in Edo (old name of Tōkyō). The meaning is that conflagrations are the finest sights in Tōkyō. Notice that the verb "to be" is often omitted in proverbs, for the sake of brevity.

e The name of a district in Tōkyō, from *asai* thin and *kusa* grass.

f Adjectives, like verbs, may be conjugated.

g This term, like *Seiyōjin*, is practically limited to the European races.

h In speaking of another's going, *oide desu* is more polite than *ikimasu*.

CHAPTER IX.

1. There are also compounds in which Chinese and Japanese words occur together :

jō-bukuro envelope, from *jō* (c) letter and *fukuro* sack.
jū-bako set of lacquered boxes, from *jū* (c) pile up and *hako*.
moto-kin capital, principal, from *moto* basis and *kin* (c) money.
yu-tō hot water vessel, from *yu* hot water and *tō* (c) tub.

Such mixed words are called *jūbako-yomi* or *yutō-yomi*. *Yomi* means reading, or the pronunciation of the Chinese ideograms. If both characters in *jūbako* were given the Chinese sound, they would read *jū-sō*; if Japanese, *kasane-bako*. So *yutō* is often read *yu-oke* and *motokin*, *gwan-kin* (c).

2. In many compounds the words retain their proper meaning and in translation must be separated by " and " :

sai-shi (c) wife and child (ren), family.
ō-fuku (c) or *iki-kaeri* going and returning,
jō-ge (c) above and below (also *ue-shita*), up and down.
 3. In some cases there have been changes in the sound :
akyūdo, *akindo* merchant, from *aki* (*nai*) trade and *hito*.
nakōdo a go-between (in marriage), from *naka* middle and *hito*.

Vocabulary.

<i>ie</i> house. —	<i>ne-dan</i> price.
<i>uchi</i> interior, house. —	<i>jū-bako</i> set of lacquered boxes.
<i>yado</i> lodging, house. —	<i>jōzu</i> skilful. ^a
<i>yado-ya</i> hotel. —	<i>heta</i> unskilful.
<i>tonari</i> next house, neighbor. —	<i>yen</i> circle, dollar (two shillings or 50 cents).
<i>mise</i> shop, store. —	<i>dai-ku</i> carpenter. —
<i>kami</i> paper.	<i>ryō-ri</i> cooking.
<i>kutsu</i> shoe.	<i>ryōri-ya</i> restaurant. —
<i>shina</i> , <i>shina-mono</i> wares.	<i>sai-shi</i> wife and child(ren).
<i>shitae-ya</i> tailor. — [letter].	<i>tō-butsu</i> foreign goods.
<i>jō-bukuro</i> envelope (of a	

^a *Jōzu*, *heta* and many other words used as adjectives are really nouns. When used as predicates they must be followed by *desu* (*de gozaimasu*). *Byōki desu* is illness, i. e., is ill. *Bimbō desu* is poverty, i. e., is poor.

<i>kip-pu</i> ticket.	<i>kuru</i> (stem : <i>ki</i>) come.
<i>ō-fuku</i> going and returning.	<i>morau</i> receive.
<i>ōfuku-gippu</i> excursion ticket.	<i>tsure-ru</i> take along.
<i>are</i> that one (person or thing).	<i>uru</i> sell.
<i>kore</i> this one ,,	<i>kukasai</i> please give me.
<i>dare</i> who ?	<i>tada, tatta</i> only, merely.
<i>ikura</i> how much ?	<i>made</i> until, as far as.
<i>ichi</i> (c) one.	<i>de</i> at, with, by means of. ^a

Exercises.

Kono akindo no shinamono wa yasui. Watakushi no tonari wa tōbutsuya des'. Ano ryōriya wa yoi ka, warui ka. Are wa ii ryōriya da. Kono yadoya no ryōri wa yoi. Kono kinjo ni yadoya ga tak'san arimas'. Ii shashinya wa s'kunai, Dai-ku wa ie wo tatemas'. Kono sh'tateya wa jōzu des'. Kutsuya ga kimash'ta. Doko de jōbukuro wo urimas' ka. Kamiya de urimas'. Yokohama made no (to) ōf'kugippu (wo kudasai). Kore wa ōf'kugippu des' ka. Ano kutsuya wa heta des'. Ano Nihonjin wa saishi wo tsurete Yōroppa ye ikimas'. Kono jūbako wa utsukushii, Kore wa utsukushii jūbako des. Nihombashi no kinjo ni wa akindo ga tak'san orimas'.^b Kono jūbako wa ikura des' ka. Kono jūbako wa nedan ga yasui, tatta ichi yen des', Kono yadoya no tatekata wa ii. Kono yadoya wa ii tatekata des'. Yūbe tonari no uchi ni kwaji ga arimash'ta. Ts'kebi de atta ka. Sayō, mada wakarimasen. Kono shashinya wa jōzu des'. Kono kinjo ni wa ryōriya mo arimasu shi, yadoya mo arimas'. Ano sh'tateya wa yasui keredomo, heta des'. Ano kamiya no jōbukuro wa warui. Dare ga^c kita ka. Sh'tateya ga kimash'ta.

a *De* is a postposition. In the sense of "at" or "in" *de* differs from *ni* in that it is used to indicate the scene of an action, while *ni* simply marks the place where a thing or person exists. *Tōkyō ni tomodachi ga arimasu.* I have a friend in Tōkyō, but *Tōkyō de tomodachi ni aimashita.* I met a friend in Tōkyō.

b *Oru* or *iru* must be used in saying that a person or a living thing is in such and such a place. But : *mise ga takusan arimasu.* It is, however, permissible to use *aru* even of a living thing when it is in question whether such a thing exists or not. So it is correct to say : *Kono kinjo ni o isha san wa arimasen ka.* Is there no physician in this vicinity? But here *orimasen* would be more natural.

c An interrogative pronoun as subject always requires *ga*, never *wa*. The subject of the answer also requires *ga*.

This shoemaker is dear, but [he] is skilful. My tailor's house (*uchi*) is distant. My neighbor (*tonari*) is a photographer. How much (2) are these envelopes (1)? These envelopes are cheap. Taking wife and children along he goes abroad (to foreign countries). The peasant is selling (*utte imasu*) grain. The gardener is planting flowers. [I] received his photograph. Are these lacquered boxes dear or cheap? [They] are dear. Who has come? The shoemaker has come. Please give me [some] envelopes. In this vicinity (1) there are many (3) dealers in foreign goods (2). In this vicinity there are no hotels, but there are many restaurants. My tailor is skilful, but the shoemaker is unskilful. At this shop do [they] sell paper also? Last night at the hotel next door (*tonari no*) there was a fire. That fire was due to incendiarism. This photographer is skilful. In (*ni wa*) Berlin (1) there are many (3) good restaurants (2). Excursion tickets are cheap.

CHAPTER X.

1. Nouns may be formed from adjective-stems by means of suffixes, such as *sa* and *mi*.

<i>atsu-sa</i> heat, thickness	from <i>atsui</i> .
<i>samu-sa</i> cold (of weather)	„ <i>samui</i> .
<i>tsumeta-sa</i> cold (of things)	„ <i>tsumetai</i> .
<i>taka-sa</i> height	„ <i>takai</i> .
<i>fuka-sa</i> depth	„ <i>fukai</i> .
<i>ōki-sa</i> size	„ <i>ōkii</i> large.
<i>uma-mi</i> deliciousness, sweet taste	„ <i>umai</i> .
<i>yowa-mi</i> weakness	„ <i>yowai</i> .

Nouns ending in *mi* often denote a certain degree of the quality expressed by the adjective.

<i>niga-mi</i> bitterish taste	from <i>nigai</i> .
<i>kuro-mi</i> blackish color	„ <i>kuroi</i> .
<i>shiro-mi</i> whitish color	„ <i>shiroi</i> .
<i>aka-mi</i> reddish tinge	„ <i>akai</i> .

In *aka-mi* lean meat, or red wood in the heart of a tree, *shiro-mi* white of an egg, or white wood, and *ki-mi* yolk, from *kii* ^a

^a More usually called *ki-iroi*, from *iro* color.

yellow, *mi* is the noun meaning meat, substance.

2. Many nouns are stems of verbs or compounds into which such stems enter. They may be abstract, or concreté, or both.

itami pain, from *itamu* ache, be hurt.

kurushimi distress, from *kurushimu* grieve.^a

oboe memory, from *oboe-ru* remember.

hanashi talk, story, from *hanasu* speak.

hasami shears, from *hasamu* place or hold a thing between two other things, as with chopsticks.

hito-goroshi murder, murderer, from *korosu* kill (comp. p. 16).

hana-mi viewing the flowers, from *mi-ru* see.

yuki-mi viewing the snow. *tsuki-mi* viewing the moon.

Vocabulary.

toshi year.

haru spring.

natsu summer.

aki autumn.

fuyu winter.

tsuki moon, month.

eda branch.

hasami shears.

ido well.

mizu water.

yu, o yu hot water.

yuki snow.

kurai, gurai^b grade. *don*

do (c) degree (in measurements),

ri=3900 meters or 2.44 miles.

kimi you (used by students).

nani, nan what?

dono which? (adjectival like *kono*).

ni (c) two.

san (c) three.

jū (c) ten.

atsui hot.

samui cold, chilly (of the weather).

tsumetai cold (of things, air, water, etc.).

hidoi cruel, dreadful.

o-ide coming, going, being in a place (polite 2, 3).

kiru cut.

korosu (stem: *koroshi*) kill.

mi-ru see.

^a From the adjectives *itai* and *kurushii* we have also *itasa* and *kurushisa*. These are more abstract, denoting rather the degree of pain or distress than the sensation itself.

^b Enters into such combinations as *ichi yen gurai* about one yen, *kono kurai* or *kore kurai* about this much. Whether to pronounce *kurai* or *gurai* is a matter of individual choice. Remember that *kurai* or *gurai* always follows the word which it modifies.

oboe-ru learn, remember.
dochi(ra), *dotchi*^a which?
 (of the two), where?

kotoshi this year.
nakanaka, contrary to expectation, very.

Exercises.

Kotoshi no atsusa wa nakanaka hidoi. Kono kawa no f'kasa wa dono kurai des' ka.^b *Kono fuyu no samusa wa hidoi. Yu wa nan do gurai atsui ka. San jū do des'.* *Kono yama no takasa wa dono kurai des' ka. Mada dono kurai des' ka wakarimasen. Nihonjin wa haru yoku hanami ni ikimas'.* *Nihonjin wa fuyu yukimi ni ikimas'.*^c *Kawa no mizu to ido no mizu wa dochira ga tsumetai ka.*^d *Natsu wa ido no mizu ga tsumetai. Watakushi wa oboe ga warui. Kodomo wa nakanaka oboe ga ii. Uekiya ga hasami de ki no eda wo kitte imas'.* *Kono tetsudō no nagasa wa dono kurai des' ka. Ni ju ri des'.* *Hitogoroshi wa hidoi mon da. Aki wa tsukimi ga yoi. Anata doko ye oide des' ka. Hanami ni ikimas'.*

The cold (of) this year is very severe (strong). About how much is the depth of this well? Thirty meters (*meitor*).^e How high is this tree? Twenty meters. This year (*wa*) do you go to see the flowers? The water of this well is very cold. You have a good memory (*Kimi wa* memory is good). About how much is the length of this river? Thirty *ri*. Last night in Yokohama there was a murder. This year (*i*) there are many (3) incendiary fires (2). Where are you going? [I] am going to take a look at the snow. In summer the moonlight-views on the Sumida^f are fine (good). In autumn the moonlight-views of Ōji are fine. The cold in (of) Germany is very severe. The heat on (of) the Indian Ocean (*Indo-yō*) is dreadful.

a The original sense of this word is, "which direction?" *Anata wa dochira ye oide desu ka.* Which way are you going?

b It is also correct to say *dono kurai arimasu ka.* Or we say, *Kono kawa wa dono kurai fukai ka*, where *kurai* is used adverbially.

c In these two sentences *haru* and *fuyu* are used like adverbs. When given the emphatic position at the beginning of the sentence they naturally take *wa*.

d Notice the peculiar manner of expression. In such sentences the Japanese does not require a comparative form of the adjective.

e It is (*desu*), or, There are (*arimasu*), thirty meters.

f *Sumidagawa* is the name of a river that empties into Tōkyō Bay at Tōkyō.

CHAPTER XI.^a

A sentence in which the predicate is an adjective ending in *i*, if the sentence is affirmative and of the present tense, needs no copula in familiar discourse:

Natsu wa hi ga nagai. In summer the days are long.

The copula must be used when the sentence is negative, or in a past or future tense. With forms of *aru* or *nai* the adjective takes the adverbial inflection by substituting the syllable *ku* for *i*. Such forms in *ku* coalesce with *atta* and *arō* in compounds like *yokatta*, *yokarō*.

Fuyu wa hi ga nagaku nai (arimasen).

In winter the days are not long.

Yūbe wa samukatta (samuku arimashita).

Last night it was cold.

Sore wa yoroshikarō (yoroshiku arimashō).

That may do very well (be right).

The most polite forms of the verb "to be" are *gozarimasu*, *gozarimasen*, *gozarimashita*, *gozarimashō*, usually contracted to *gozaimasu*, etc. When any of these forms of the verb are used the *k* in the adverbial form of the adjective is elided and contraction occurs. Thus,

<i>nagaku</i>	<i>nagau</i>	<i>nagō</i>
<i>shiroku</i>	<i>shirou</i>	<i>shirō</i>
<i>waruku</i>	<i>waruu</i>	<i>warū</i>
<i>yoroshiku</i>	<i>yoroshiiu</i>	<i>yoroshū</i>

Between the familiar forms like *ii* (*yoi*) and the very polite forms like *yō gozaimasu* a middle way may be taken by using *desu*. Thus: *ii no desu*, *ii n'desu*, *ii desu*, and so forth. Grammatically *ii desu* and the like are open to criticism, but among men it is becoming quite the fashion to add *desu* to adjectives in *i*. But one never says *yoi de gozaimasu*.

The adverbial form in *ku* is also used before the verb *naru* become, *natta* (*narimashita*) became, *narō* or *naru d'arō* (*narimashō*) may become, *naranaï* (*narimasen*) does not become.

^a This chapter anticipates some points in the later and more complete discussion of adjectives, in order to enable the student to use them at once.

Vocabulary.

<i>hi</i> day.	<i>nemui</i> sleepy.
<i>kaki</i> oyster	<i>nurui</i> tepid, not hot enough.
<i>meshi</i> boiled rice, a meal	<i>yoroshii</i> right, all right.
(polite : <i>go-zen</i> or <i>go-han</i> .	<i>ari-gatai</i> (lit. hard to be) rare,
<i>michi</i> road.	precious. ^b
<i>maki-tabako</i> cigar, cigarette. ^a	<i>naru</i> become.
<i>byō-ki</i> illness.	<i>kesa</i> this morning.
<i>Nihongo</i> Japanese language.	<i>yo-hodo, yoppodo</i> a good deal.
<i>atarashii</i> fresh, new.	<i>dan-dan</i> gradually.
<i>furui</i> ancient, old.	<i>kon-nichi</i> to-day.
<i>itai</i> painful.	<i>saku-nen</i> last year.
<i>kitanai</i> dirty, mean, indecent.	<i>tai-hen</i> (lit. great change) ex-
<i>mutsukashii, muzukashii</i> dif-	traordinarily, very.
ficult.	<i>kara</i> from, after, since. ^c

Exercises.

Mō osoku natta (narimash'ta). Mada hayō gozaimas'. Mada osoku wa^d gozaimasen. Sakunen wa watakushi no me ga taihen warukatta keredomo, kotoshi wa yoku natta. Mā ! yoroshū gozaimas'.^e Kore kara dandan samuku^f narimas'. Konnichi wa o atsū gozaimas'. Watakushi wa nemuku natta. Anata wa o nemū gozaimas' ka. Iie, nemū gozaimasen. Kotoshi wa hayaku samuku narimash'ta. O itō gozaimas' ka. Watakushi wa ashi ga itō gozaimas'. Kono yu wa nuruku natta. Kono ido no mizu wa taihen tsumetō gozaimas'. Kono ie wa atarashū gozaimas'. Watakushi no ie wa kitanō gozaimas'.^g Wata-

a From *maku* roll, wrap. When necessary to make the distinction, a cigar is called *ha-makitabako* and a cigarette, *kami-makitabako*.

b As in *arigatai oshie* precious doctrine (of religion), *arigatai koto* something to be grateful for. *Arigatō gozaimasu*. I thank you.

c *Kore kara* henceforth.

d *Wa* makes *osoku* emphatic: "It is anything but late." Compare in the last sentence *takaku wa*. With *wa* the uncontracted adverbial form is used, at least in Tōkyō.

e *Mā* is an interjection expressing satisfaction. The expression is about equivalent to: "Never mind ; it's all right."

f In English the comparative is more natural.

g An expression of humility before a stranger: "I have too poor a house to entertain you properly."

kushi ga warū gozaimash'ta.^a *Kesa no meshi wa taihen mazukatta. Watakushi no tomodachi no byōki wa taihen yoku narimash'ta. Watakushi no kao ga taihen akaku narimash'ta. Konnichi wa michi ga warū gozaimas'. Kore wa takō* (dear) *gozaimashō. Iie, takaku wa gozaimasen.*

Mount Fuji^b has become white. My friend's illness has become serious (difficult). [In] autumn the days gradually become shorter (short); [in] spring the days gradually become longer (long). That child has grown (become) very large. To-day it is very warm. Thank you. In (*de wa*) Japan oysters are not dear. My illness is gradually getting better (becoming good). This rice is very delicious. This book is quite (*yohodo*) an old one. My shoes have gotten bad. From this on (*wa*) the days (*ga*) gradually become shorter. The cold (of) last year was very severe. The Japanese language is difficult. The earthquake (of) last evening was very severe. These cigars are cheap. Where (*doko ga*) does it hurt (is painful)? My feet hurt. Are you sleepy? Yes, I have become very sleepy.

a It was my mistake. Lit. I (and not another) was wrong.

b Fuji is the highest mountain in Japan proper, between 3,700 and 3,800 meters, or about 12,000 feet, high. It is called *Fuji san*, from *san* (c) mountain, or *Fuji no yama*.

THE PRONOUN^a

CHAPTER XII

The words corresponding to our personal pronouns are really nouns. They accordingly take the particles *wa*, *ga*, *no*, *ni*, *wo*. The genitive case (with *no*) corresponds to our possessive pronoun.

In speaking to another person one must use different words according to the real or supposed rank of the one addressed. It is, however, usual to regard a stranger of presumably equal rank as one's superior, and a stranger of lower rank as one's equal. As a general rule it is to be observed that personal pronouns are not used so much as in European languages and may be omitted when the context makes it clear which person is meant. This is especially true of pronouns of the third person; but those of the first and second person, *watakushi* and *anata*, are often used in polite conversation even in cases where their absence would not involve ambiguity.^b

I. The pronouns of the first person are :

watakushi, *watashi* polite.

ses-sha (lit. rude person) used by gentlemen of the old school.

boku (lit. servant) used familiarly by men, as students, etc.

ore, *oira* (*ora*) vulgar.

te-mae (lit. this side, from *te* hand, side, and *mae* front, presence) humble.

Watakushi may be further contracted into *washi*, but this is vulgar. With *watakushi*, etc., *wa* tends to lose the sound of *w*, thus; *watashia* or *watasha*. *Ore* is derived from *onore* self; *oira* from the plural *onore-ra*. The classical pronoun of the first person, *ware*, and the possessive *waga* (as in *waga kuni*) are not used in conversation, but occur in speeches.^c

a *Dai-mei-shi* representative-name-word.

b In sentences like "I will go too" personal pronouns must, of course, be translated: *Watakushi mo mairimashō*.

c Compare the proverb *waga ta ye mizu wo hiku* to draw water to one's own paddy-field, i.e., "to look out for number one." *Ware* really means self, and in some dialects is used of the second or third person.

2. The pronouns of the second person are :

anata sama, *anata* formal, polite.

o-mae san, *omae* polite toward inferiors.

kimi (lit. lord) corresponding to *boku*.

ki-sama (from *ki* honorable) used in addressing one of the lower classes.

te-mae contemptuous.

Anata is derived from *ano kata* that side, that person. It is still used occasionally in the third person. Compare the German *Er* as formerly used of the second person. *Sonata* is impolite. In law courts *kisama* is not permitted; but judges use *sono hō* (from *hō* (c) side), which in ordinary speech would be contemptuous.

With *anata* and other pronouns of the second person *wa* is often omitted. *Anata dō nasaimashita ka*. What is the matter (lit. How have you done)? At times *anata* stands apart from the construction like a vocative or an interjection.

Notice that many of these pronouns which according to their etymology ought to be polite have in practice become familiar or vulgar. The classical *nanji* is never used in the colloquial. Foreigners should use *anata* generally, and in speaking to their own servants or to coolies *omae*.

3. For pronouns of the third person such expressions as the following may be used :

ano o kata, *ano kata*.

ano o hito, *ano hito*.

ano otoko, *ano onna*, *ano ko* less polite.

are that one there.

aitsu (*ano yatsu*),^a *koitsu*, *soitsu* vulgar.

Of course, *kono* or *sono* may be substituted for *ano* in the above. The classical *kare*^b is often heard in public addresses. Other expressions for he, she, it, they, are *mukō* yonder side and *saki* front, which frequently take *de* or *de wa*.

4. Plural pronouns are formed by the use of the suffixes *gata*, *tachi*, *domo* and *ra*, or by doubling :

a *Yatsu* is coming to be used more and more in the sense of *mono* thing or person,

b Compare *kare-kore* this or that, about.

- (1) *watakushidomo*, ^a *washira*.
bokura.
 (2) *anatagata*.
omaesangata, *omaetachi*, *omaera*.
kimitachi.
 (3) *ano katagata*.
ano hitobito, *ano hitotachi*.
arera.

Waga hai our company, is a familiar expression for "we," "us," among students. Sometimes it is used in a singular sense.

Vocabulary

(Include the lists of personal pronouns.)

<i>baka</i> fool, dunce.	<i>shoku-gyō</i> occupation, trade.
<i>fude</i> writing-brush.	<i>donata</i> who? (more polite than <i>dare</i>).
<i>inaka</i> country (opp. of city).	<i>ikutsu</i> how many? how old?
<i>kuruma</i> wheel, vehicle, riksha.	<i>hatachi</i> twenty years old.
<i>kuruma-hiki</i> }	<i>mōsu</i> (stem: <i>mōshi</i>) say, call
<i>kuruma-ya</i> }	(polite 1,3).
<i>sha-fu</i> (c) }	<i>oshie-ru</i> . ~ <i>teach</i>
<i>meshi-tsukai</i> servant.	<i>suru</i> (stem: <i>shi</i>) do.
<i>na</i> name.	<i>ikanai</i> (<i>ikimasen</i>) it does not
<i>na-mae</i> name (of person only).	go, it won't do (German: <i>es</i>
<i>yō</i> business.	<i>gecht nicht</i> .
<i>gak-kō</i> school.	<i>ikenai</i> (<i>ikemasen</i>) it cannot go,
<i>go-fuku</i> dry goods.	it's of no use. ^b
<i>i-sha</i> physician.	<i>kyō</i> = <i>konnichi</i> to-day.
<i>ka-nai</i> household, wife.	<i>nara</i> if.
<i>oku san</i> madam, wife of one	<i>sore nara</i> (<i>sonnara</i>) if so, then.
in good social standing.	<i>to</i> that (at the end of a quotation).
<i>sen-sei</i> master, teacher (a	<i>hai</i> , <i>hei</i> I have heard you, yes,
term of respect).	all right.
<i>shō-bai</i> mercantile business,	
trade.	

^a One may hear *ware-ware* occasionally.

^b There is practically no difference between *ikanai* and *ikenai*. The latter is more common. These words may be used like adjectives, as in *ikanai yatsu*, *ikenai hito*.

Exercises

Anata wa doko no o kata de gozaimas' ka.^a Watakushi wa Tōkei^b no mono de gozaimas'. Washi no uchi no meshitsukai wa inaka no mon' da. Kimi no sensei wa oshiekata ga jōzu des' ka. Sayō, taihen jōzu da. Sore nara boku mo ikō.^c Ano ko wa doko ye ikimas' ka. Gakkō ye ikimas'. Boku no sensei wa kyō hanami ni ikimas'. Omae wa taihen osoi. Are wa doko no akindo des' ka. Hai, Yokohama no akindo des'. Ano hito wa me ga warui. Koits' wa baka da. Omae no uchi wa doko ka. Hai,^d watakushi wa Tanaka san no kurumahiki de gozaimas'. Ano o kata wa watakushi no sensei de gozaimas'. Anata no go shokugyō wa nan de gozaimas' ka. Watakushi wa gof' kuya de gozaimas'. Kimi wa doko ye iku ka. Boku wa yukini ni iku. Anata (wa) donata de gozaimas' ka.^e Watakushi wa Watanabe Naoyoshi^f de gozaimas'. Anata no ok'san wa o ikutsu de gozaimas' ka.^g Kanai wa san jū de gozaimas'. Watakushidomo no kuni ni wa tak'san yama ga gozaimas'. Anatagata no kuni wa samū gozaimas' ka. Sayō, taihen samū gozaimas. Omaera wa ii shōbai wō shite iru,^h washira no shōbai wa ikenai. Yūbe watakushi no uchi ye gwaikokujin ga kimash'ta; sono gwaikokujin wa akindo desh'ta. Ano hitotachi wa doko ye ikimas' ka. Sayō, Kawasakiⁱ ye ikimas'. Ano ko wa ii ko da. Kore wa kimi no hon da. Kisama nan no yō da. Ano o kata wa isha de gozaimas'.

Where is he from (man of where is he)? [He] is from Chōshū

a Corresponds to our "Where are you from?" One may also say, *Anata no o kuni wa dochira de gozaimasu ka.*

b *Kēi* is an alternative pronunciation of *kyō*, the ideogram for capital.

c I too will go (to him).

d *Hai* or *hei* often occurs in Japanese where we should not expect "yes" in English.

e Or, *O namae wa nan to osshaimasu ka.* Assuming previous acquaintance: *Donata de irasshaimashita ka.*

f Watanabe is the surname (*myō-ji*); Naoyoshi, the given name (*na*). The surname comes first in Japanese.

g Or, *O ikutsu ni o nari nasaimasu ka.* *Naru* here does not mean "to become" in an objective sense. Compare the English, "How much does it come to?"

h *Shite* is the subordinative of *suru* to do. *Shōbai wo suru* to do business.

i The name of a station between Tōkyō and Yokohama celebrated for its temple of *Kōbō Daishi* (*Daishi sama*).

(a man of Chōshū).^a My wife is from the country (*inaka no mono*). My horse is still young (*toshi ga wakai*). Your (*kimi no*) riksha-man is very slow. Where (2) is he (1) going? [He] is going for a bath (*yu ni*). Who (2) is that gentleman (1)? [He] is my teacher. What is your name, please (Who are you)? My name is Ōmori.^b Are you (*kimi* 1) going to see the flowers to-day (2)? I too will go. You (*temae*) are a fool. Who are you (*omae san*)? I am Mr. Matsubara's servant. To what school (school of where) are you (1) going? In our country there are few railways, but in your country (*o kuni*) there are many. How old (*o ikutsu* 2) are you (1)? I am twenty. Is that your writing-brush? No, [it] belongs to the teacher (is the teacher's). His servant is from Tōkyō (a man of Tōkyō).

CHAPTER XIII

In connection with the pronoun of the second person it is desirable to call attention to a peculiarity of the Japanese language which must be well understood if one is to speak properly. In polite conversation with a person (addressed as *anata*) one must be careful to avoid undue familiarity in referring to things which belong, or stand in any important relation, to the one addressed. Respect is indicated by prefixing to nouns of Japanese origin *o* (from *on*, still used in very formal speech) and *go* (rarely *gyo*) to Chinese words.

Anata no o me wa ikaga de gozaimasu ka.

How are your eyes?

Nan no go yō de gozaimasu ka (lit. Business of what is it?).

What are your commands? What do you wish?

The same rule is observed in speaking respectfully of a third person. Thus to a servant at the door:

a The name of a province at the western extremity of the main island. The original name is *Nagato* "long gate." *Chō* is the Chinese for "long," and *shū* is "country."

b *Ōmori to mōshimasu*. *To* is a particle indicating a quotation, and is sometimes translated by "that" but sometimes is untranslatable. *Mairu to mōshimasu*. [He] says that he is going. *Kore wa nan to mōshimasu ka*. What is this called? For another use of *mōsu* see p. 55 f and p. 95 c.

Danna sama wa o uchi desu ka.^a

Is Mr.—(the master) at home?

The prefixes *o* and *go* may also be attached to adjectives, adverbs, numerals and verbs. Attention will be called to such instances later.

These prefixes have become inseparable parts of certain compounds:

go-sho palace (of the Emperor).

go-zen, go-han cooked rice, meal.

o tama-ya ancestral shrine, sepulcher (of princes).

o ashi, o washi money.

o hiya cold drinking water (woman's word).

o naka abdomen, stomach.

o shiroi face powder.

With certain words these honorifics are invariably used by women and children, though men may dispense with them.

go hō-bi reward.

o bon tray.

o cha tea (but *cha no ki*).

o hi fire

o kome rice.

o kwa-shi cake.

o yu warm water.

o ten-ki weather.

o ten-tō or *tentō sama* sun.

o tsuki sama moon.

Another prefix expressing respect, *mi*, occurs occasionally in compounds like:

mi-kado Emperor (obsolete), from *kado* gate.

mi-kotonori imperial rescript.

mi-ya shrine, imperial prince, from *ya* house.

In *o mi ashi*, a woman's expression, we find both honorifics. Women may even be heard to say *o mi o tsuke* (*o tsuke* soup made of *miso*), *o mi o hachi* (*o hachi* a vessel to hold cooked rice, from *hachi* bowl).

Rules for the use of honorifics are impossible: one must simply observe the usage. Some words whose Chinese origin is forgotten take *o* instead of *go*, like *o cha*, *o tentō sama*. Also:

a A more complete expression is *o uchi de (ni) irasshaimasu ka*. *Irassharu* is polite for *iru*. If Chinese words are used, this becomes: *go zaitaku desu ka*, *zai* being the equivalent of *aru* or *iru*.

o dai-ji (lit. important matter).^a *o rei* thanks.^c
o ka-gen state of health.^b *o se-ji* civility, flattery.
o ni-kai second floor, upstairs. *o taku* house.

Again, *go* may be used with a Japanese word; e.g., with *mottomo* reasonableness,^d *nengoro* cordiality, or with the adverb *yukkuri* to leisurely.^e

With some words either *o* or *go* may be used:

o tan-jō-bi or *go tanjō-bi* birthday.
o shoku-gyō or *go shokugyō* occupation.

Some words are never used with honorifics, as *sen-sei* teacher, *shitsu-rei* impoliteness or *shik-kei* disrespect (student's word). But: *go bu-rei* rudeness.

Sometimes euphony forbids the use of an honorific. Thus we never hear *o oku san*. In some instances only special words may be used with *o* and *go*. Thus we say not *o atama*, but *o tsumuri*.

In some cases it is usual to add the honorifics even when speaking to inferiors, as in *Go ku-rō* Thanks for your trouble (*Ōki ni go kurō de atta*).

Vocabulary

<i>kami (sama)</i> god.	(<i>o</i>) <i>matsuri</i> local religious festival.
<i>mi-ya sama</i> imperial prince.	(<i>o</i>) <i>tsumuri</i> head.
(<i>o</i>) <i>mi-ya</i> shrine.	(<i>o</i>) <i>ya-shiki</i> mansion (including grounds).
<i>danna (san)</i> master.	(<i>o</i>) <i>kome</i> rice.
<i>o tama-ya</i> ancestral shrine, sepulcher (of a person of high rank).	<i>toki</i> time.
<i>o hiya</i> cold drinking water (women's word).	(<i>o</i>) <i>bon</i> tray. 
	(<i>o</i>) <i>cha</i> tea. 

a *O daiji ni nasai*. Take good care of yourself (lit. Make it an important thing).

b From *ka* increase and *gen* decrease. But *ki-gen* temper, state of health, takes *go* only.

c *O rei* may be my thanks to another or another's thanks to me. *O rei wo mōshiagetai* I wish to offer [you] my thanks. *O rei nado ni wa oyobimasen*. Thanks are unnecessary (lit. It does not extend to thanks and the like).

d *Go mottomo de gozaimasu*. You are quite right.

e *Go yukkuri nasai*. Don't be in a hurry to leave.

(o) <i>taku</i> residence, house.	<i>mairu</i> polite for <i>iku</i> , <i>kuru</i> (1, 3).
(o) <i>se-ji</i> civility, flattery.	<i>motsu</i> (stem: <i>mochi</i>) have, hold.
(o) <i>ten-ki</i> weather. ^a	<i>motte koi</i> bring (lit. having [it] come!). ^e
<i>go-sho</i> imperial palace.	<i>oide nasaru</i> polite for <i>iku</i> , <i>kuru</i> (2, 3).
(go) <i>chi-sō</i> treat, feast. ^b	<i>choito</i> , <i>chotto</i> just a moment.
<i>em-pō</i> a distant place.	<i>kom-ban</i> this evening.
<i>ki-rei</i> beautiful, pretty, clean.	<i>ichi-ban</i> number one, most.
<i>kō-dai</i> immense, magnificent.	<i>tai-sō</i> exceedingly, very.
<i>rippa</i> splendid. ^c	<i>ikaga</i> how?
<i>ippai</i> a cup-ful, one vessel-ful.	<i>oi</i> hello! say!
<i>deki-ru</i> issue, result, be produced, accomplished. ^d	

Exercises

Danna sama! uekiya ga mairimashi'ta. Sō ka: nan no yō de kita ka. Oi, Gons'ke! chotto koi (oide). Hei, danna sama, nan no go yō de gozaimas' ka. Cha wo motte koi. Gosho wa empō de gozaimas' ka. Iie, kono kinjo de gozaimas'. Tokugawake no^h o tamaya wa doko de gozaimas' ka. Tōkyō de wa

a *O tenki desu.* It is fine weather.

b When a person comes by invitation to a dinner he says: *Kōnnichi wa go chisō de gozaimasu.* On taking his leave: *Go chisō ni narimashita* or *Go chisō sama.*

c *Kirei*, *kōdai*, *rippa*, belong to the class of adjectives, mostly of Chinese derivation, which are really nouns, requiring in the attributive position the suffix *na*, and in the predicative position taking *desu* (*de gozaimasu*). The first two are apt to mislead the foreigner because they end in *i*. Beware of saying: *kōdai yashiki* or *Kono hana wa kirei*.

d *Dekimasu* it can be done, one can do it.

e *Koi* is too rude a word for a beginner to use acceptably even in commanding servants. It is better to say: *Motte oide nasai.* *Oide nasai* is the imperative of *oide nasaru*.

f In addressing any one, the name is sufficient. A vocative particle is not needed. *Yo* is often used after the divine Name in prayer, and *ya* by men in calling their wives, and by parents in calling their children, by name.

g A name commonly given to men-servants.

h In compounds *ke* means house, family. *Tokugawa* is the name of a family whose representatives held the position of *shōgun* from 1603 until the abolition of the feudal system.

Shiba to Ueno ni arimas'.^a Nikkō no o tamaya wa rippa de gozaimas'.^b O matsu ni wa hito ga kami sama ni mairimas'. Kōmban no o tsuki sama wa kirei des'. Konnichi wa ii o tenki de gozaimas'. Yūbe o tonari de go chisō ni natta (was entertained). Kyō no go zen wa mazui. Kyōto no o shiroi wa ii. Kono o shiroi wa nioi ga ii. Kore wa doko no o cha de gozaimas' ka. Uji no^c o cha de gozaimas'. O hiya wo ippai chōdai. O yu ga atsū gozaimas' ka. Kono o bon wa kirei de gozaimas'. Kono o sakana wa taisō oishū gozaimas'. Kotoshi wa o kome ga yoku dekimash'ta. Anata no o taku wa dochira de gozaimas' ka. Watakushi no taku wa Shiba de gōzaimas'.^d Ano akindo wa o seji ga ii.

Sir (*danna san*), Mr. Tanaka's rikshaman has come. What does he want (on what business came)? The imperial palace at (of) Kyōto is not at all (*de wa nai*)^e magnificent. Sir, what are your commands (what business is it)? Bring [some] rice (*gozen*). The sepulchers of the Tokugawa family are in the vicinity of [my] home. Then is your residence in Shiba? No, it is [in] Ueno. To-day the weather is bad. Are you going to see the flowers to-day? If the weather is fine (*tenki ga yokereba*), I will go. Both the rice and the fish are delicious to-day (1). The tea of Uji is the best. Give me a cup (2) of tea (1). Is that cold or hot water (Is it cold water; is it hot water)? At (*ni wa*) the Kanda festival fish is dear. Is your residence far [from here]? No, it is [in] this vicinity. How (2) is your head (1)? How much (2) is this tobacco (1)? It is only one *yen*. That prince's mansion is magnificent.

a The *wa* after *de* implies that there are also sepulchers in other places. Shiba and Ueno are names of parks in Tōkyō.

b Nikkō is a place north of Tōkyō, the site of the mausolea of the first and third shoguns.

c A place south of Kyōto celebrated for its tea.

d *De* here does not mean "in". It marks Shiba as a predicate noun. Lit. In regard to my house—it is Shiba. Compare: *Anata no o taku wa kono kinjo desu ka*. It would also be correct to say: *Shiba ni arimasu* or *kono kinjo ni arimasu*.

e *Wa* is generally attached to *de* in a negative sentence. *De wa* is often contracted to *ja*. *Sō ja nai*, That isn't so.

CHAPTER XIV

The demonstrative pronouns are :

kono, sono, ano adjectival.

kore, sore, are substantival.

Kono and *kore* have reference to persons or things connected with the speaker ; *sono* and *sore*, to those connected with the person addressed ; *ano* and *are* to those which are removed from both. *Kono, sono, kore, sore*, may also have reference to persons or things that have just been the subject of conversation.

Kono, sono, ano are often equivalent to *kore no*, etc.

Kane no kawari ni instead of money.

Sono kawari ni instead of that.

Hako no uchi ni inside the box.

Sono uchi ni inside that (also, within a short time).

Kono nochi (kono go) after this, hereafter.

Kore, sore, are are used with words like, *kurai, dake, hodo*, though we might expect *kono*, etc. Thus : *kore gurai (kono gurai)* is also proper), *kore dake, kore hodo* this much, to this extent. But *kono hodo* means "recently."

Kore, sore, are may denote a place or a time :

Kore kara from this point, henceforth, next.

Kore made until now.^a

Sore kara uchi ye kaerimashita.

After that I returned home.

Are kara Tōkyō made kisha de mairimashita.

Thence to Tōkyō I went by train.

In the compounds *ko-naida, ko-toshi* we have the demonstrative pronoun. But in *kon-nen* this year, *kon-getsu* this month, *kon-nichi* to-day, *kon-ya* to-night, etc., we have the Chinese equivalent of *ima*.

Vocabulary

(Include demonstrative pronouns.)

pan (Latin : *panis*) bread.

pen pen.

fune ship, boat.

hachi pot, bowl.

金鉢

^a In these examples *koko*, here or *ima*, now, might be substituted for *kore*. Such words as *koko* and *ima* ought really to be included in a complete list of pronouns.

hi-bachi fire box.
kotatsu quilt-warmer.^a
dai-jin minister of state.
dō-butsu animal.
dōbutsu-en zoological garden.
ji-sho dictionary.
 mikan mandarin orange.
soko that place, there.
attakai, atataakai warm.
ire-ru put into.
iru is or are required, needed.
iri-yō need (noun).^b
kawaru be changed, substituted.

kawari a substitute.
kaeru return. 歸
niawaru turn, go round, travel about.
yasumu rest, retire, sleep.
yasumi vacation.
kon-getsu this month.
koro period of time.^c
kono-goro recently.
saku-jitsu yesterday.
fu-dan (ni) usually, generally.
tai-gai, tai-tei for the most part, almost.
mata again.
shikashi but (See p. 8a).

Exercises

Kore wa nan de gozaimais' ka. Sore wa s'tōbu de gozaimas'.
Nihon ni mo gozaimas' ka. Taigai Nihon ni wa gozaimasen
ga, sono kawari ni hibachi to kotatsu ga gozaimas'. *Anata,*
kono fude wa o iriyō de gozaimas' ka. Iie, sono fude wa iri-
masen ga, ano fude wa irimas'. *Sakujitsu watakushi wa*
dōbutsuen ye mairimash'ta. Sore kara doko ye oide nasai-
mash'ta ka. Sore kara ryōriya ye mairimash'ta. Kore wa
anata no o uma de gozaimas' ka. Iie, tomodachi no des'.
Oi, Take! cha wo motte oide, sore kara hi wo irete okure.^d
Kimi, kore kara doko ye iku ka. Kore kara uchi ye kaeru.
Mata sono uchi ni mairimashō. Konoaida Itaria ni hidoi

a A *hibachi* is a pot or box filled with ashes upon which charcoal is burned.
 A *kotatsu* is the same arranged so that it can be covered with a quilt and used for warming the feet and hands.

b *Sore wa iriyō desu.* That is needed.

c Used like *kurai* (See p. 22b). *Itsu goro* about when?

d *Motte koi* would be impolite. Instead of the simple imperative one may also use the subordinative with the imperative of *kure-ru* give, with or without the honorific *o*, thus: *motte kite (o) kure*. More polite than *kure* is *kudasai*, the imperative of *kudasaru*.

jishin ga arimash'ta; *sono toki ni Nihon ni mo zuibun ōkii jishin ga arimash'ta*. *Kore wa warui jisho des'*. *Konogoro wa taihen ii o tenki de gozaimas'*. *Kongetsu wa gakkō ga yasumi des'*.^a *Kotoshi no natsu no atsusa wa nakanaka hido gozaimas'*. *Are wa Kishū no mikambune*.^b

Recently a Japanese minister of state went to Germany. Then he went (*o mawari ni narimash'ta*) to Russia.^c Recently the weather has been (is) bad. Where (2) are you going next (1)? Next I am going home. Is that a good pen? No, [it] is a bad one. Then give [me] that writing-brush. Do the Japanese generally eat bread? No, instead of that they eat rice (*meshi*). To-day the school takes a vacation (it is a rest). Is this a good school? Yes, [it] is a very good one. Do you need (*o iriyō des' ka*) this dictionary? No, I don't need it. Then please give [it] to me. Spring (of) this year is quite warm. Is there a zoological garden in Tōkyō (1)? Yes, there is (*aru koto wa arimas'*), but there are few (2) animals (1). This month (*wa*) the Japanese go a great deal (*yoku*) to see the flowers. Next I am going for a bath (*yu*). This flower is pretty; but [its] odor is bad. Is that a German (*Doits' no*) ship? No, it is a French (*Frans' no*) ship.

CHAPTER XV

"The same" is to be rendered *onaji* (adverbial form: *onajiku*).

Sore wa onaji koto desu.^d

That amounts to the same thing (is the same thing).

With some Chinese words compounds are formed by means of *dō*, the Chinese equivalent of *onaji*.

a Notice the peculiar manner of expression.

b *Kii* or *Ki-shū* (Compare Chōshū p. 31a) is the name of a province on the coast between Tōkyō and Ōsaka, nearer the latter city. This sentence is taken from a popular song. *Mikambune* is compounded of *mikan* and *fune*.

c The stem of the verb treated as a noun, with the honorific *o* prefixed, is used with *nasaru* or *ni naru* when speaking respectfully of others, as above.

d *Onaji mono* would be concrete, meaning the identical object, or, inexactly, an object of the same class. *Onaji koto* (often pronounced *onash' koto*) means rather the same idea.

dō-koku = *onaji kuni* the same province.

dō-dō = *onaji michi* the same road.

dō-nen = *onaji toshi* the same year.^a

dō-i, *dō-setsu* the same opinion.

dō-yō the same manner.

dō-kyū-sei (lit. same class pupil) a classmate.

"As" in "the same as" is to be rendered *to*.

Kore wa are to onaji mono desu.

This is the same as that, or,

Kore mo are mo onaji mono desu.

This and that are the same.

Watakushi mo anata to dōsetsu desu.

I too am of the same opinion with you.

"Such" may be variously rendered :

kō iu, *kayō na*, *kō iu yō na*, *kono yō na*, *konna*.^b

sō iu, *sayō na*, *sō iu yō na*, *sono yō na*, *sonna*.^c

ā iu, *ā iu yō na*, *ano yō na*, *anna*.

The contracted forms *konna*, *sonna*, *anna* used attributively are often contemptuous. With *ni* they are also used adverbially in the sense of "so".

Sonna ni mutsukashiku arimasen.

It is not so difficult [as all that].

Here *sō* may be substituted for *sonna ni*.

Vocabulary

(Include words meaning "such")

koto thing, affair (abstract).

kotoba word, language, dialect.

te-gami letter, epistle.

wake sense, reason, cause.

dō (c) road (only in composition).

ji (c) character, ideogram, letter, word.

koku (c) country (only in composition).

nen (c) year.

satsu (c) card, note, paper money.

a In the sense of "the same age" *onaji toshi* is contracted to *onaidoshi*.

b *Kō iu yō* would be literally: thus say manner. *Na* is the adjectival suffix. Compare *kēdai na yashiki* or *kirei na hana*.

c *Kō* has reference usually to what is to follow in the course of the conversation; *sō*, to what precedes

<i>yō</i> (c) manner. ^a	<i>sukoshi</i> a little.
<i>i-mi</i> meaning, purport.	<i>iro-iro no, iroiro na, ironna</i>
<i>sho-sei, gaku-sei</i> student.	various, from <i>iro</i> color.
<i>shō-kin</i> specie.	<i>chigau</i> differ.
<i>gwaikoku-go</i> foreign lan- guages. ^b	<i>itasu do</i> (polite 1, 3).
<i>chiku-shō</i> beast.	<i>in</i> say.
<i>Shina</i> China.	<i>oru</i> be (of a living thing), dwell. ^d
<i>onaji, dō</i> (c) same.	<i>tsukanu</i> use, employ.
<i>mezurashii</i> uncommon, sin- gular.	<i>yomu</i> read.
<i>nikui</i> detestable (in com- position : difficult).	<i>ima</i> now.
<i>kochi, kotchi, kochira</i> in this direction, here. ^c	<i>metta ni</i> seldom (with negative verbs).
<i>mina, minna</i> all, all together.	<i>kō, sō, a</i> thus, in that man- ner.
	<i>ga</i> but (See p. 8a).

Exercises

Nihonjin wa Shinajin to onaji ji wo ts'kaimas' keredomo, yomiyō ga chigaimas'. Kono tegami wa anata no to onaji toki ni kimash'ta. Satsu wa ima shōkin to onaji koto des'. Sore wa kore to onaji nedan de gozaimas'. Kono koto wa kō iu wake des'... Kono kotoba wa kō iu imi des'... Kō iu mutsukashii ji wa taihen oboenikui.^e So iu shinamono wa Nihon de wa mezurashū gozaimas'. Sakujitsu wa onaji hito ga ni do^f kimash'ta. Watakushi wa ano o kata to dōnen de gozaimas'. Kore wa are to onaji hon des' ka. Iie, chigaimas'.

a Much used in such expressions as: *Ano kodomo wa iji ga warui yō desu.* That child seems to be ill-natured.

b Compare *Nihon-go* Japanese Language, and *zoku-go* colloquial.

c Compare *dochi, dotchi, dochira* (p. 23a). Similarly: *sochi, sotchi, sochira; achi, atchi, achira.* The *ra* here is the same as the sign of the plural. These words are like nouns and may be used with postpositions. *Kochira ye oide nasai.* Come this way. *Achi kochi* here and there.

d *Oru* is synonymous with *iru.* See Ch. V.

e By adding *nikui* to the stems of verbs many compound adjectives like this are formed. The opposite of *nikui* or *katai* (*gatai*) is *yasui* or *yoi.* Thus: *oboe-gatai, oboe-yasui, wakari-yasui, wakari-yoi,* etc.

f Twice. See Ch. X., Vocabulary.

Gwaikokugogakkō no sensei wa minna Nihonjin des' ka. Iie, chigaimas'; Shinajin ya Nihonjin ya F'rans'jin ya Doits'jin ya iroiro no kuni no hito ga orimas'.^a Kono yama no takasa wa Fujisan to onaji koto des'. Go dōdō itashimashō.^b Ā iu yō na shinamono wa nedan ga takai ka. Iie, sō de wa arimasen; yasū gozaimashō. Kō iu yō na ōkii uma wa Nihon ni orimasen. Kono shosei wa ano shosei to dōnen des'. Nihon no uguis' wa Seiyō no to onaji koto des' ka. Iie, s'koshi chigaimas'. Sō iu kami wa kotchi ni nai. Anna warui ningen wa mezurashii. Sensei! Kyōto no kyō wa Tōkyō no kyō to onaji koto des' ka.^c Sayō, onaji koto des'. Inu chik'shō dōyō no itash'kata des'.^d

This character means the same (is the same meaning) as that character. Nihon and Nippon (*to wa*) are the same thing. Edo and Tōkyō are the same place. He (1) came by the same ship (3) as you (2).^e The length is different, but the price is the same. That character has this (*kō iu*) meaning. Such a word is very hard to remember. There are many such difficult characters. Cold (3) as severe (2) as this (1) is rare. In (*ni wa*) Japan (1) there are few (5) such (2) high (3) houses (4). That farmer is a man (*mono*) of the same province as I. This tree is [of] the same height as that tree. In (*de wa*) Japan such fish are cheap. My children and [my] neighbor's (*tonari no*) children are of the same age. Those children are uncommonly ill-natured (Such ill-natured children are uncommon). Saikyō is the same thing as Kyōto,^f but the meaning of the names is different.

a In some such cases either *aru* or *iru* (*oru*) may be used. It depends on whether one thinks more of the place or of the person.

b Or *O tomo* (*wo*) *itashimashō*, or *Go dōhan itashimashō*, from *han* (c) to accompany.

c Is the *kyō* in *Kyōto* the same as the *kyō* in *Tōkyō*?

d It's a beastly way of acting. In *inu chikushō* we have an instance of the asyndetic construction. With words like *dōyō* the particle *to* is often omitted.

e "Ship" is in Chinese *sen*. Accordingly: *dō-sen*.

f *Sai-kyō* west capital, in distinction from *Tō-kyō* east capital. In *Kyōto*, the ideogram *kyō* is the same—capital—and *to* is likewise capital or a chief city. Compare *to kwai* city, metropolis.

CHAPTER XVI

The following serve as interrogative pronouns (*gimon-dai-meishi*).^a

dare who?

donata who? (polite).

nani, nan what?

dore which? (substantival).

dono which? (adjectival).

dochi, dotchi, dochira which? (of the two, or of a very limited number), where?

dō iu, dō iu yō na, dono yō na, donna of what kind? what sort of...?

A plural is formed by doubling. Thus: *dare dare, dore dore, nani nani*.^b

The substantival forms take the same particles (*ga, no, ni, wo, de*, etc.) as nouns. Observe that *ga*, not *wa*, occurs usually with interrogative pronouns.^c

Dare ga mairimashita ka. Who came?

Kore wa dare no mono desu ka. Whose is this?

In this last *mono* may be omitted.

Nani may be used like an adjective.

✓ *Nani hito (nanibito, nampito) de gozaimashō ka.*

What sort of a man may he be?

Nan nin arimasu ka.

How many persons are there?

Nan da ka, nan desu ka is frequently used as an expletive.

The Japanese often say "how?" where we should say "what?"

a *Doko* where? and *itsu* when? might also with propriety be included in this list, as they are parsed just like nouns or pronouns.

b These words are closely joined in pronunciation and an almost inaudible *n* creeps in: *darendare, dorendore*. But the two parts are kept distinct in the exclamation: *Dore dore* Where is it? This last is often a mere interjection expressing surprise.

c In *Nani wa dō narimashita ka* How about that matter? we have an apparent exception; but *nani* here is really used indefinitely, like our "what-do-you-call-it" referring to a thing or person whose name is momentarily forgotten by the speaker. We have a real exception in *Dare wa kite dare wa kimasen ka* Who came and who did not come?

Dō itashimashō ka What shall I do? But:

Omae wa nani wo shite iru ka What are you doing?

Dore, like *nani*, may in certain connections be used like an adjective. Thus: *dore gurai*, *dore dake*, *dore hodo* are equivalent to *dono gurai*, etc., "how much?" See Ch. XIV.

Instead of *dono* we find *doko no* or *dochira no*, when the place or source is the object of inquiry.

Omae wa doko no gakkō ye ikimasu ka.

To what school are you going?

Dō iu, *donna*, etc., inquire after the nature of a thing. *Dō shita* (lit. how did?) is used in the same way. Observe further the very frequent idiom *nan to iu* (lit. what say?) which inquires after the name, but in many cases is practically synonymous with *dō iu*.

Are wa dō iu (dō shita) hito desu ka.

What kind of a man is he?

{ *Kono sakana wa nan to iimasu ka.*

{ *Kore wa nan to iu sakana desu ka.*

What do you call this fish? or, What fish is this?

Which day? (of the month) is *nan nichi* or *ikka*, from *iku* how many.^a

Vocabulary

(Include interrogative pronouns)

ika cuttle-fish.

iro color.

kasa umbrella.

kura storehouse.

kane metal

me-gane spectacles.

tate-mono building.

dō-gu utensils, furniture.

turu dōgu second-hand furniture, curio.

te hand.

narau learn, practice.

te-narai practicing penmanship.

dai-gakkō, *dai-gaku* university.

gaku-mon learning.

h-ritsu law, statute.

kwa-shi sweetmeats, cakes.

moku-teki object, purpose.

suteishon railway station.

tōka tenth day.

migi the right.

aoi green, blue, pale.

^a The Japanese in making engagements name the day of the month rather than the day of the week.

tame advantage (—no *tame* *mise-ru* show.^a
ni for). *go ran nasaru* see polite
uchi within (—no *uchi ni* 2, 3).
 among). *mochii-ru* use.

Exercises

Kono kotoba wa dō iu imi des' ka. Kono kami wa nani ni mochiimas' ka. Kore wa tenarai ni mochiimas'. Anata wa doko no s'teishon ye oide nasaimas' ka. Hai watakushi wa Shimbashi no s'teishon ye mairimas'. Kono furudōgu no uchi de^b dore ga ichiban ii ka. Kono jubako ga ichiban ii. Kore wa dō iu tokoro de gozaimas' ka. Kore wa Tōkyōfuchō^c de gozaimas'. Nani wo go ran ni iremashō ka. Megane wo misete kudasai. Dō iu megane wo go ran ni iremashō ka. Aoi no wo^d misete kudasai. Doko no furudōguya ga ichiban ii ka. Kono tatemono wa nan des' ka. Kore wa kura des'. Kono uchi ni nani ga irete arimas' ka. Kono uchi ni ie no dōgu ga irete arimas'.^e Dare ga kita ka. Anata no o tomodachi ga oide nasaimash'ta. Kore wa donata no kasa de gozaimas' ka. Kore wa watakushi no de gozaimas'. Kyō wa nan no o matsuri des' ka. Kyō wa Kompira sama^f no o matsuri de gozaimas'. Konnichi wa nan nichī de gozaimas' ka. Konnichi wa tōka de gozaimas'. Anata wa nan no mok'teki de Sei'yō ye oide nasaimas' ka. Gakumon no tame ni mairimas'. Nan no gakumon de gozaimas' ka. Hōritsu de gozaimas'. Doko no daigaku ye oide nasaimas' ka. Ber'rin no daigaku

a More polite is *go ran ni ireru* (lit. put into the honorable look). Another polite expression is : *o me ni kakeru* (lit. hang on honorable eyes).

b Notice that here *de* is used rather than *ni*. Compare : *Kono furudōgu no uchi ni katana ga arimasu ka.*

c The city-hall of Tōkyō. Ordinary prefectures are called *ken*, but those which include the three great cities, Tōkyō, Ōsaka and Kyōto, are called *fu*. *Chō* (c) means office. Compare *kenchō*.

d The green ones. *Aoi no* is equivalent to *aoi mono*, *aoi bun*, or, in vulgar parlance, *aoi yatsu*.

e *Dōgu wo ireta oru* would mean that some one is putting them into the *kura*, but *dōgu ga irete aru* mean that they have been put into the *kura* and are there. The former denote action; the latter, a state. Equivalent to *irete aru* is *haitte oru* they are inside (entering).

f Name of a god. See Murray's Hand-book, List of Gods.

ye mairimas'. Kore wa nan to iu sakana des' ka. Kore wa ika des'. Dotchi no ashi ga warui ka. Migi no ashi ga warui. O shokugyō wa nan des' ka.

What (2) flower is that (1)? Those are cherry blossoms, Who has come (came)? A European has come. Whose (2) is this book (1)? [It] is the master's book. Show me an umbrella. What kind of an umbrella shall I show you? What (2) meaning has (is) this character (1)? Whose (2) is this dictionary (1)? It is my friend's. Which university is the best? Which restaurant is the cheapest? To what (what called) place are you going? I am going to Yokkaichi.^a Who (2) put that (1) into the lacquered boxes? What do hares eat? To which bookseller are you going? What kind of (2) meat is that (1)? It is venison, Which flowers did the gardener plant? [On] what day (of the month) is the festival of Kompira? The festival of Kompira is [on] the tenth. [Of] what color is the cormorant? The color of the cormorant is black. What bird is that? That is a heron. For what (2) do they use these lacquered boxes (1)? They put cakes into [them].

CHAPTER XVII

Interrogative pronouns may be made indefinite (*fujō-dai-meishi*) by adding the particles *ka*, *mo*, *de mo*. Thus:

- | | | | |
|----|---------------------|-------------------------------|----------------------|
| N. | <i>dare ka</i> | <i>dare mo</i> | <i>dare de mo</i> |
| G. | <i>dare ka no</i> | <i>dare no—mo</i> | <i>dare no—de mo</i> |
| D. | <i>dare ka ni</i> | <i>dare ni mo^b</i> | <i>dare ni de mo</i> |
| A. | <i>dare ka (wo)</i> | <i>dare (wo) mo</i> | <i>dare de mo</i> |

Dare ka is vague and means "some one," "somebody;" in questions, "any one," "anybody." *Dare mo* is comprehensive: "any one," "every one." It is mostly used with negative expressions, in which case it must be translated "no one." *Dare de mo* is likewise universal, but it individualizes ("any one you please"), and is more commonly used with affirmative predicates.

^a A harbor on the coast of the province of Ise.

^b Compare: *Dara ni mo kikimasen.* He inquires (lit. hears) of no one. *Dare ni kiite mo sō iu hanashi desu.* Such is the story, ask whom you will.

Dare ka kimiashita ka. Has any one come?
Dare mo kimasen. No one has come (comes).
Dare de mo kite yoroshii. Any one at all may come.
Dare de mo koraremasen. Not a single one can come.
Dare mo shitte imasu. Every one knows it.
Dare de mo shitte imasu.

Every one (though he be a fool) knows it.

Donata ka, etc., would be more polite.

Similar forms may be derived from *nani*, *dore*, *dochira*, *doko*, *itsu*, *ikura*, *dono*—, *donna*—.^a They are very common in the colloquial.

Dore ka motte kimashō ka? Shall I bring one of them?
Dore mo motte kite kudasai. Bring them every one, please.
Dore de mo motte kite kudasai. Bring any one of them, please.
Itsu mo no tōri gakkō ye ikimashita.
 I went to school as usual.

Itsu de mo yō gozaimasu. Any time will do.

Donna hon ni mo machigai ga arimasu.

Every book has its mistakes.

Are wa donna hon de mo yomimasu.

He reads any book.

Donna kimono de mo yoroshii. Any clothes will do.

The last sentence is equivalent to: *Donna kimono wo kite mo yoroshii.* The particle *mo* with the subordinative of the verb has concessive force, as will be explained more fully later. The fuller form of *de mo* is *de atta mo*, from *aru*.

But notice that the *de* in *de mo* often has the sense of at, with, etc.

Doko no gakkō de mo kono hon wo mochiite orimasu.

They use this book in every school.

For *de mo* we may substitute *to mo* in certain connections.^b

Nan to iimashita ka. What did he say?

Nan to mo iimasen. He said nothing at all.

a Compare *dō ka* somehow or other, *dō mo* in every way, no matter how one tries (an exceedingly common expletive), *dō de mo* any way you please; also *dō ka kō ka* in one way or another, i.e., with difficulty. *Dō ka kō ka deki-mashita.* We did manage to get it done.

b This *to mo* and *tomo* together in the emphatic *ryōhō tomo*, both, are not to be confounded.

It is interesting to compare :

Nani mo nai.

There's nothing.

Nani de mo nai.

It's nothing at all.

Nan to mo nai.

It makes no difference to me.

For *ka*, *zo* may be substituted, and thus *nan zo* is equivalent to *nani ka*.^a

In certain idioms *nani* without any particle may be used as an indefinite pronoun. Thus : *nani kara nani made* " the whole business." Notice also the very emphatic *nani mo ka (ni) mo* everything (with emphasis on "every") and *nan de mo ka (n) de mo*.

A common expression for " a certain person " is *dare sore*. This is used to designate a person in a supposed case, or one whose name it is inconvenient to give, and is equivalent to our " blank " or " Mr. So-and-so." It corresponds to the more literary form *nanigashi*, or *nan no taregashi (soregashi)*.

"Somebody" may be rendered simply by *hito*. "Something" is similarly rendered by *mono*.

Hito to hanashi wo shite orimashita.

Was speaking with somebody.

Mono wo iu to say something.

With adjectives " something " is to be rendered by *mono* (concrete) and *koto* (abstract).

Kuroi mono something black.

Nani ka warui koto something bad, bad behavior.

Vocabulary

kami, kami no ke hair of the head. *mura* village, district, town-ship.

o kami san wife, mistress of the house.^b *tokei* clock, watch.^c

uta song, poem.^d

a Compare *dō-zo* which is used like *dō-ka* in the sense of " please " *Dō-zo* is the more polite.

b This term designates married women among the lower classes. It is especially common among merchants and laborers.

c A watch may be distinguished as *kwai-chū-dokei (kwai-chū pocket within)*.

d To compose a poem is *uta wo yomu*.

uta yomi poet.

gaku-sha scholar, learned man.

新聞 *shim-bun* newspaper.^a

katappō (*kata*, *hō*) one side, one of a pair.

ryō-hō two sides, both.

omoshiroi interesting.

yasui easy.

hōme-ru praise.

kari-ru borrow, rent.

kasu (stem: *kashi*) lend, rent.

zonzuru (stem: *zonji*) think, know (polite 1.3).

go zonji desu you know (polite 2,3)

shiru know.

wasure-ru forget.

tori-tsugu transmit, announce (a visitor).

ki (c) spirit.

iru enter.

ki ni iru be liked.

yaku (c) office, function.

tatsu (stem: *tachi*) stand.

yaku ni tatsu be useful.

bakari } only, just, about.^b
dake }

Exercises

Dare ka koi (oide).^c *Dare ka no kasa wo karimashō.* *Watakushi wa dare ka ni kasa wo kashimash'ta keredomo dare ni kash'ta ka wakarimasen.* *Oi, Gons'ke! dare ka kita ka.* *Iie, dare mo mairimasen,*^d *Sono shimbun ni nan zo omoshiroi koto ga gozaimas' ka.* *Iie, nani mo omoshiroi koto wa gozaimasen.* *Anata wa kono koto ga dekimas' ka.*^e *Sore wa dare de mo dekimas'.* *Dare ka kita; dare ka toritsugi wo shiro.*^f

a A newspaper is more properly called *shimbun-shi*, from *shi* paper.

b Notice that *bakari* and *dake* follow the words which they modify, *ga* and *wo* being usually omitted. *Dake* differs from *bakari* in that it sets the limit more definitely. *Ichī yen bakari* about one yen. *Ichī yen dake* not more than one yen. But they are frequently interchangeable.

c The master of the house may say *koi* to his own servants; but the lady of the house may not.

d Here, as is quite common in negative sentences, the present stands for the past. Notice that the servant Gonske in his reply uses not *kuru*, but the polite verb *mairu*.

e The original meaning of *dekiru* is "come forth", "be produced." It is to be translated variously, depending on the context. *Ano hito wa dekinai.* He can't do it. *Dekimasu nara* if possible. *Mō shitaku ga dekimashita.* The preparations are now complete, everything is ready. The person is properly put in the dative case. *Watakushi ni wa hanashi ga dekimasen.* [It] is impossible for me to speak.

f *Shiro* is the imperative of *suru* to do.. This is rude and familiar like *koi*.

Watakushi wa kono uchi de (among these people) *donata mo zonjimasen*. *Kono kotoba wa dare de mo mochiimas' ka. Iie, utayomi bakari mochiimas'.* *Kono uchi de* (among these things) *dore ka o ki ni irimas' ka. Iie, dore mo ki ni irimasen.* *Kore wa dare de mo ki ni irimas'.* *Dochira no ashi ga itai ka. Ryōhō tomo itai. Anata no o me wa dochira mo warū gozaimas' ka. Iie, katappō bakari (dake) warū gozaimas'.* *Kono tokei wa nan no yaku ni mo tachimasen.* *Watakushi wa nani ka tabetai.^a Nani ga yō gozaimas' ka. Nan de mo yoroshii.* *Nihonjin wa dare de mo kami no ke ga kuroi.* *Anata wa sono hon wo dare kara moraimash'ta ka. Tonari no uchi no hito kara moraimash'ta. Dare mo wakaranai hito wa arimasen.*

I will borrow some one's writing-brush. I loaned the dictionary to some one, but have forgotten to whom I loaned it. Has anybody come? Yes, the neighbor's wife (*tonari no o kami san*) has come. Is there anything new (*mezurashii*)? In this newspaper there is nothing new. That pupil knows nothing. Is that difficult (a difficult thing)? No, it is easy: any one can [do it]. Do you know any one (2) among these people (1)? Yes, I know all (*mina sama wo zanjite imas'*). Does every one (2) use this dictionary (1)? Only scholars use [it]. Among these curios which do you like? I like them all. Every one praises the ancestral shrines at Nikkō. Which [of the two] is better? Either will do (is good). This servant is not worth anything. There is a school in every village. This dictionary is not worth anything.

CHAPTER XVIII

In cases where we use such pronominal words as "every," "all," "many," "other," etc., in Japanese the tendency is to use adverbial forms.

"Every one," if referring to persons, may be rendered by *mei-mei*, or *mem-men*, from *mei* name and *men* face, or by *tende ni*.

^a This is the desiderative form of the verb *tabe-ru*. It means, I want to eat, I have an appetite for...

With words denoting time "every" becomes *mai* (c):

mai-nichi (*mai-jitsu*) every day.

mai-asa, *mai-ban* every morning, every evening.

mai-nen (*mai-toshi*) every year.

But with words denoting place the construction explained in the previous chapter is used:

Doko no mura ni mo in every village.

For a rarer idiom see *goto ni*, p. 321,

"All" is *mina* (*minna*) or *nokorazu*. These words, like *meimei*, etc., are commonly used adverbially, and immediately precede the verb. In some constructions they are to be translated "wholly" or "entirely." *Nokorazu* is properly the negative subordinative of the verb *nokoru* meaning "not (none) being left." *Mina sama* (*san*), much used in speaking of a company, is truly pronominal.

"Many" is *ōi* and "few" is *sukunai*; but these words, as has been said before, can be used only in the predicative position. The idea of "many" may be expressed in a different way by the use of the adverb *ōku* numerously:

Hitobito ga ōku atsumarimashita.

Many people assembled.

For *ōku* we may substitute *ō-zei* (limited to persons), *takusan*, or *tanto* (persons and things). These words are really nouns used adverbially. From these are derived the adjectival *ōku no*, *ōzei no*, *takusan no* or *takusan na*.

"Another" is *hoka no*, *ta* (c) *no*, *betsu* (c) *no*, *betsu na*. Thus: *hoka no isha*, *ta no isha*, *betsu no isha* another physician. But the Japanese often use the adverbial form *hoka ni* where we use the adjective. The same idea is expressed by *mō* with a numeral: *mō hitotsu no hanashi* another story. "The other" is often *mukō no* the opposite one. The one.....the other..... is *katappō*.....*katappō*.....(from *kata* one of two, *hō* side). Instead of *hoka no hito* one may say simply *hito*:

Kore wa hito no mono desu.

This belongs to another person.

To Chinese words *ta* or *betsu* is prefixed without *no*, as in *ta-nin* another person (not a relative), *ta-ken* another prefecture *bes-shitsu* another room.

A peculiar expression is, *Hoka de wa (de mo) arimasen ga* I just want to say that.....(lit. It is nothing else whatever; but.....). This is used in broaching the subject about which one wishes more particularly to speak.

Vocabulary

machi street, town (= *chō*).^a

tōri passage, thoroughfare, street.

sakari bloom, prime, culmination.

shima island. 島

āka-gane copper.

ken prefecture.

(o) *kyaku* (*san*) guest, customer, passenger.

tetsu iron. 鉄

bim-bō poverty.

bimbō-nin poor person.

byō-in hospital. 病院

byō-nin sick person, patient.

hei-tai, *hei-sotsu* soldier.

kanji Chinese character.

kwa-zan volcano. 火山

on-sen hot spring.

ru-su absence (*rusu desu* is not at home.

ta other.

han, *ham-bun* half.

mei-mei every one, severally.

ō-zei a great number.

chiru scatter, disperse, wither and fall.

irassharu be, come, go (polite 2, 3).

itadaku receive with respect (used by a guest).

kau buy.

shimau finish, close.

yake-ru be burned.

o agari nasai please eat, drink (polite 2).

nokorazu none being left, all.

naka inside (—*no naka ni* in).

naka ni among them.

tama ni occasionally, once in awhile.

Exercises

Bimbōnin (ni) ko (ga) tak'san (aru).^b *Tak'san o agari nasai. Mō s'koshi o agari nasai. Arigatō, mō tak'san (de gozaimas').*^c *Nihon no kodomo wa mina gakkō ye ikimas' ka. Sayō, taitei mina gakkō ye mairimas'. Yūbe no o kyaku wa*

a In the sense of town *chō* is used only in composition, as in *chō-nai* within the town. Technically the government determines the application of the term *machi* or *chō* in the sense of town; but popularly it is applied to any collection of houses which includes merchants' shops.

b The shorter form is a proverb: *Bimbōnin ko dakusan.*

c This is the expression generally used in declining to eat or drink more.

ōzei de irasshaimash'ta ka. Sayō, tak'san de gozaimash'ta. Kono byōin ni wa itsu mo byōnin ga ōzei imas'. Doits' ni wa heitai ga tak'san orimas'. Mukōjima no sakura wa ima sakari desu ga, Ueno wa mina chitte shimaimash'ta.^a Mina san! konnichi wa.^b Kanji no uchi ni wa oboeyasui no mo arimasu shi oboenikui no mo arimas'. Nihon ni wa shima ga tak'san arimas'. S'mōtori wa taitei karada ga ōkii ga, tama ni wa chiisai no mo arimas'. Nihombashidōri no ie wa mina yake-mash'ta ka. Iie, hambun gurai yakemash'ta. Nihon ni wa akagane ga ōi keredomo, hoka no kane wa s'kunai.^c Ano hito wa mainen onsen ye ikimas'. Watakushi wa maitoshi saishi wo tsurete hanami ni ikimas'. Mina uchi ni imash'ta ka. Iie, mina rusu de gozaimash'ta. Toshi no ichi ni wa hito ga meimei kai ni ikimas'.^d Anata no o tomodachi wa go dōken no hito des' ka. Iie, taken no hito des'.

To-day [I] have eaten a great deal. To-day the patient ate a little. Please have a little more meat. Thank you, I have enough. I have forgotten almost everything. Was the school entirely burned? ^e No, about half was burned. My neighbor has a great deal of company to-day.^f In this hotel there are many guests. In this town there are many sick people, but few hospitals. The cherry blossoms have all fallen already. I wish you all good morning (*o hayō gozaimas'*). As (4) the weather (2) is fine (3) to-day (1) all (5) are going to see the

^a *Mukōjima* is a place near Tōkyō celebrated for its cherry-blossoms. *Shinai* to finish is often attached to the subordinative of a verb, as in this sentence. *Chitte shimaimashita* (lit. falling they ended) they have fallen and are all at an end.

^b *Mina san* is vocative. *Konnichi wa* is a common greeting like our, "How do you do?" It is elliptical for: *Konnichi wa yoi o tenki desu*, or the like.

^c Since there is a contrast between *akagane* and *hoka no kane*, we should expect *wa* with both; but the former takes *ga* because *wa* precedes. It would also be correct to say *akagane wa*.

^d *Toshi no ichi* is a street-fair held toward the end of the year. Here one buys things needed for the New Year's celebrations. *Kai ni iku* to go to buy. When the nature of the purchases to be made is not stated, one may say indefinitely, *kaimono ni iku*.

^e A common expression for this is: *Gakkō ga maru-yake deshita ka*.

^f Either *tonari ni kyaku ga ōzei orimasu* or *ōzei kyaku ga orimasu (imasu)* will do. Using *desu*, the sentence becomes *tonari no kyaku wa ōzei desu*.

flowers. There (*naka ni wa*) are words [that are] hard to learn but this [one] is easy to learn. On this island there are many volcanoes. The Japanese are almost all short of stature, but once in a while there is a tall one. Was your house entirely burned? ^a Yes, even (*made mo*) the storehouse was burned. In England (*Eikoku*) there is much iron. Recently many Japanese have been (are) going to Germany.

CHAPTER XIX

There are in Japanese no relative pronouns (*kwankei-dai-meishi*). Where we use a relative clause the Japanese simply prefix the verb of the relative clause to the noun or pronoun which in English would be the antecedent. As has been intimated before (p. 18 b), Japanese verbs may be used just like adjectives. In the translations of the following examples notice the different cases of the relative pronoun.

Yaketa ie the house that was burned.

Yane no yaketa ie the house whose roof was burned.

Uekiya no ueta ki the tree that the gardener planted.

Shiranai hito a man whom I do not know.

Suzuki to iu hito a man whom [they] call Suzuki.

Na no aru hito a man who has a name (reputation).

Fune wo koshiraeru tokoro a place at which they build ships.

Mi no naru ki a tree on which fruit is produced.

But by changing the voice we may obtain similar adjectival constructions in English, thus: the tree planted by the gardener, an unknown man, a man named Suzuki, a fruit-bearing tree, etc. In Japanese the use of the passive is limited to a few special cases. For this reason English passive participles and relative clauses with passive verbs are usually to be rendered by active verbs in Japanese.

Notice that the subject of the relative clause takes *no*. We have here the same substitution of *no* for *ga* as in the examples given in Ch. VII. In longer clauses *ga* also may be used.

^a The question may be rendered more elegantly *go zen-shō deshita ka, zenshō* being the Chinese equivalent of *maruyake*. In the answer we observe a peculiar use of *made* in the sense of "even."

When the English antecedent is indefinite or the indefinite relative "what" occurs, the Japanese uses an attributive verb with *mono* or *koto*. *Mono* is used also of persons synonymously with *hito*. In certain connections *no* may also be substituted for *mono* or *koto*.^a

Hōritsu wo okasu mono one who violates the law.

Kinō mita koto what [I] saw yesterday.

Anata no ossharu no wa go mottomo desu.

What you say is quite true.

We have observed in the examples given above that the indicative form of the verb, like the participle in English, is used adjectively. Hence many of our adjectives must be translated by the use of verbs. Further, in relative clauses, as in dependent clauses generally, the present often stands for other tenses. Thus:

Aru hi Furubekki to iu gwaikoku no o kata ni aimashita.

One day I met a foreign gentleman named Verbeck.

Here there is no occasion to change *aru* and *iu* to the past tense. Indeed they have practically become adjectives.

The idiom *to iu* often serves to turn a whole sentence into a relative clause, in which case it is not translated.

Ano kata ga kondo Kōtōgakkō ni kita to iu Seiyōjin desu ka.

Is that the foreigner that came to the Higher School recently?

As in the German, long and involved clauses may be used to modify nouns. Sometimes a noun may be directly limited by a succession of attributive verbs; but such multiplication of coördinate relative clauses is to be avoided. It is, however, quite natural to attach two or more verbs to one noun if all but the last are subordinatives.

Ima ume no ki ni tomatte naite iru tori wa uguisu desu.

The bird that is sitting (now) on the plum-tree and singing is a bush-warbler.

^a This use of *koto* with an attributive verb is to be distinguished from another, more abstract, use of the same construction, as in: *Aru koto wa aru ga* (lit. As far as existing is concerned, it exist but.....) There is such a thing, but..... *Tabeta koto ga aru* I have eaten it before. *Kiita koto ga (wa) nai* I have never heard it. Notice that *mono* also may be used in an abstract sense, as in *Dō shita mon' deshō*. What is the matter?

Vocabulary

hako box, case.*mi* fruit, nut. *oni* demon, devil.*shō-gakkō* elementary school.^a*kōtō-shōgakkō* secondary

school.

bun-ten grammar.*toku-hon* reader.*kei-ken* experience.*yū-bin* mail, post.*mane* imitation (— *no mane**wo suru* imitate).*hanasu* speak.*kaesu* return (tr.).*kare-ru* wither, perish.*koshirae-ru* make, fabricate.*naku* cry, sing (of birds)*namake-ru* be lazy, neglect.*shaberu* chatter, talk.*suku* like.^b*sute-ru* cast away, discard,

forsake.

tasuke-ru help, save.*todoku* reach, arrive (of things).*umu* give birth to (*tamago**wo umu* lay eggs).*amari* exceedingly, too, so

very.

saki ni, sakki before, a short

while ago.

kinō yesterday.*ototoi* day before yesterday.^c*dōzo* please, I beg you, 

pray!

Exercises

Oi! sakki kita hito wa dare (da) ka. Hai, dōguya de gozaimas'. Sakujitsu yaketa^d ie wa donata no ie de gozaimash'ta ka. Kinō yaketa ie wa gakkō de gozaimas'. Kore wa dono shōgakkō de mo mochiiru hon des' ka. Iie, kōtō shōgakkō bakari de mochiiru hon des'. Mi no naru ki wa hana kara shireru (Proverb).^e *Anata ni (kara) o kari mōsh'ta^f*

a There are two grades in the elementary schools, called *jūn-jō* ordinary and *kō-tō* advanced. Originally there were three classes of schools, namely, *shō-gakkō*, from *shō* small, *chū-gakkō*, from *chū* middle, and *dai-gakkō*, from *dai* great. The schools that train graduates of *chūgakkō* for ordinary professions and prepare them for *dai-gakkō* are called simply *kōtō-gakkō*.

b *Anata wa sumō ga o suki desu ka.* Are you fond of [Japanese] wrestling? *Ano kodomo wa e no hon ga dai suki desu.* That child is very fond of picture-books. *Sumō wo sukimasu, e no hon wo sukimasu*, etc., would sound strange, but *sukimasen* is not uncommon.

c The Chinese equivalents for *kinō* and *ototoi* are *saku-jitsu* and *issakujitsu*.

d Attributive verbs like this *yaketa* need not take the polite ending *masu*. If the verb at the end of a sentence or principal clause is in the polite form, it makes the whole polite.

e *Shireru* is the potential or passive form and means here "is known."

f *O kari mōshita* is a very polite equivalent of *karita*.

hon wa kore de gozaimas' ka. Sayō, sore de gozaimas'. Konogoro tateta ie wa yūbe yakete shimaimash'ta. Soko ni aru mono no uchi ni o ki ni iru mono wa gozaimasen ka. Watakushi wa amari shaberu hito wo s'kinasen. Kore wa yoku (a great deal) naku tori da. Kore wa yoku tamago wo umu tori des'. Kono seito no uchi ni namakeru hito ga ōi. Watakushi ga ototoi yūbinbako ye ireta tegami ga todokimasen.^a U no mane wo suru karas' (Proverb).^b Sono buntan wo koshiraeta hito wa dare des' ka. Ano sensei wa keiken no aru hito des'. Are wa keiken no nai hito des' kara, sonna mutsukashii koto wa dekimasen. Zuibun na no aru gak'sha des'. S'teru kami (ga) areba (if there are) tas'keru kami mo aru (Proverb). Wakaru koto wa wakarimas'. Wakaranai koto wa nai. Watakushi wa mada maguro no mi wo tabeta koto ga arimasen. Ezojin wo mita koto ga arimasen. Sakunen niwa ni^c ueta cha no ki wa mina karete shimaimash'ta.

The man that came awhile ago is a merchant.^d Those that were burned yesterday were all old houses. Please give me the umbrella that I forgot yesterday. In Japan (1) there are few (5) persons (4) that do not know (*shiranai* 3) the Chinese characters (2). Among (4) the Europeans (3) that live (2) in Japan (1) are there many (8) persons (7) that speak (6) Japanese (5)? Among the Europeans that live in Japan there are few persons that know (*shitte oru*) the Chinese characters. Please return the dictionary that I loaned to you. Please bring the newspaper that came day before yesterday. This is not to be put in there (not a thing that one puts in there *soko ye*). Where (*doko ni* 5) is (6) the box (4) into which you (1) put (3) the cigars (2)? Children that do not resemble (*ninu*) their parents [are] children of the devil (Proverb). There is no remedy (medicine) that one may apply (*ts'keru*) to fools (Proverb).^e

a The present tense is often used, as here, where we should expect the past.

b Such a predicate as *shinde shimau* dies, perishes, may be supplied. Compare our proverb: Cobbler, stick to your last!

c We say *niwa ni*, not *niwa de*, because *niwa* is rather the indirect object than the scene of the action.

d The subject takes *wa* when the predicate is a noun.

e The verb *tsukeru* is used because the reference is to a plaster (*kō-yaku*). To administer medicine internally is *kusuri wo nomaseru* (cause to drink).

CHAPTER XX

The word "self" has several equivalents in the literary language, but in the colloquial is usually rendered by *jī-bun*, from *jī* self and *bun* part, or by the rather more literary form *jī-shin*, from *shin* body or self. In "I myself," "you yourself," etc., "myself," "yourself," etc., are to be rendered by *jibun de* (*kara*), usually put in the adverbial position.^a In speaking respectfully to or of a person the honorific *go* is prefixed.

Jibun no mono wo jibun de kowashimashita.

He himself broke his own things.

Go jibun de oide nasaimashita. He came himself.

Jibun kara nanotte demashita.

He introduced himself (telling his name came forward).

Jibun may also be used as a simple personal pronoun, taking the particles *wa*, *ga*, *no*, *ni*, *wo* and various postpositions. There are also plural forms, such as *jibuntachi*, *jibundomo*, *jibunra*.

Jibun wa Tōkyō ye itte kazoku wa Kamakura ni nokoshite okimashō.

He himself will go (lit. going) to Tōkyō and leave (lit. leaving will put) his family in Kamakura.

Jibuntachi ga warui n' de arimasen ka.

Are not they themselves in the wrong?

These examples might also be construed in the first person, according to the context.

Notice the use of *jī* in expressions derived from the Chinese, such as:

Ji-bun no dekiru koto wo ji-man shite iru.

He prides himself on his ability (*man* pride).

Ji-sastu suru to kill one's self, from *satsu* kill.

Ji-gō ji-toku (lit. self-act self-get).

A man's sin brings its own punishment.

The following idioms should also be noted in this connection:

Karada wo arau to wash one's self.

^a It is an unsettled question among Japanese grammarians whether adverbs or adverbial expressions should always immediately precede the verb or not. Ordinarily *jibun de* is placed between the verb and its object, but in some cases it more naturally precedes the object.

Kimono wo kiru to dress one's self.

Koshi wo kakeru to seat one's self (on a chair or other raised object).

Mi wo kakusu to hide one's self.^a

Mi-nage wo suru to drown one's self, from *nage-ru* to cast.

Ware (mi) wo wasureru to forget one's self.

The *mi* which occurs in the last few examples enters into the very common idiom *mi-no-ue* (lit. upon self) which means: one's personal fortunes, "fate."

Mi-no-ue-banashi wo suru to talk about one's own future.

"One another," "mutually," is rendered by the adverbial *tagai ni*. In addition there may be added to the stem of the verb the auxiliary *au* to meet.

Tagai ni tasuke-au. They help one another.

Tagai ni hore-au. They fall in love with each other.

Notice the use of the Chinese *dō-shi*, from *dō* same, together, and *shi* man, in: *Tomodachi dōshi de hanashi wo suru* (lit. Friends among themselves speaking do). They hold a conversation just among themselves as friends.

Vocabulary

hara abdomen, stomach.

ikusa war.

samurai one of the former military class, knight.

tsukai messenger, envoy.

oya-ji father.^b

ki-mono clothes.

tabe-mono food.

mi-so a kind of sauce.

zu (c) drawing, plan, map.

bun-shō composition, sentence.

bun-tai style.

ge-jō maid servant.

ji-bun, ji-shin self.

kyō-dai brother.^c

ten-shi sama the Emperor.

de-ru come forth, go out.

a The idiom *mi wo kakusu* is commonly used of a debtor hiding from his creditors, or of a hermit. "To hide one's self" is more commonly expressed by the passive verb *kakure-ru* to be hidden.

b *Oyaji* may be used contemptuously of any old man. It may also be used in speaking humbly of one's own father. In speaking of the father of a second person, use the polite Chinese equivalent of *oyaji*, *go shim-pu* (*sama*). The most suitable term for ordinary purposes is *chichi* or *chichi-oya*.

c From *kyō* or *kei* elder brother, and *dai* or *tei* younger brother. As a collective term *kyō-dai* often includes sisters, like the German *Geschwister*.

<i>au</i> meet (<i>hito ni au</i>) meet a person).	<i>yokosu</i> send. ^a
<i>ki ga au</i> agree, be congenial.	<i>ji-satsu suru</i> commit suicide.
<i>hiku</i> pull, draw (<i>zu wo hiku</i> draw a plan).	<i>ato de</i> after (following a past verb).
<i>hore-ru</i> fall in love.	<i>tagai ni</i> mutually, reciprocally.
<i>karu</i> write, draw.	<i>is-sho ni</i> in the same place, together (— <i>to issyo ni</i> with).
<i>naosu</i> mend, heal, correct.	<i>mukashi</i> in ancient times.
<i>nuu</i> (<i>nū</i>) sew.	<i>to</i> when, if (with a verb in the present tense).
<i>shinuru, shinu</i> (stem : <i>shini</i>) die.	

Exercises

Ano oyaji wa jibun no kodomo wo koroshimash'ta. Watakushi wa niwa no ki wo taitei mina jibun de uemash'ta. Ikeda san ga jibun de kimash'ta ka. Iie, ts'kai wo yokoshimash'ta. Anata wa kono bunshō wo go jibun de o kaki nasaimash'ta ka. Jibun no niwa ni^b dekita hana wo jibun de motte kimash'ta. Ano hito wa jibun no ie ni hi wo ts'kemash'ta. Kono kodomo ga jibun de kono ji wo kakimash'ta. Ano onna wa jibun no kimono wo mina jibun de nuimas'. O Some to Hisamats' wa tagai ni horeaimash'ta.^c Watakushi wa ano hito to tagai ni ki ga aimas'. Mukashi Nihon no samurai wa warui koto wo suru to, jibun de hara wo kirimash'ta.^d Jibun ga tabemono wo koshiraeru to, umaku nai ga ; hito ga koshiraeru to, umai.

He (*wa*) killed his own father. Who planted these flowers? I (*ga*) myself planted [them]. I myself will go to (*ye*) the physician. Did he write this composition himself? Yes, but some one probably corrected (*naosh'ta deshō* 3) the style (1) a little (2). It occasionally happened (*koto mo arimas'*) in ancient times [that] the Japanese Emperors themselves went (*oide ni*

a *Yokosu* is used only of sending persons or things to the speaker's own house or to the house in which he is at the time. The general term for "send" is *okuru*, or *todoke-ru* for things, and for persons *tsukawasu*.

b It is usual to say *niwa ni dekita* (*tsukutta*) *imo* potatoes raised in the garden, but *uchi de dekita* (*koshiraeta*) *pan* bread made at home, home-made bread.

c These are the hero and heroine of a drama, O Some being the woman's name.

d More elegantly : *seppuku shimashita*, from *setsu*=*kiru* and *fuku*=*hara*.

natta) to war. That woman killed her own children. That gentleman himself drew the plans of his own house. Did that pupil write these characters himself? No, the teacher wrote (*o kaki ni narimash'ta*) [them]. That woman sews her own clothes. People of the same country (*dō-koku*) help one another. That child is congenial to his brothers. Gompachi and Komurasaki fell in love with each other. Shibata Katsuie^a died together with his wife and children. After (4) Shibata (1) killed (3) his wife and children (2), he killed himself. Did the maidservant go out shopping (*kaimono ni*)? No, the mistress herself went. People in (of) the country make [their] *miso* themselves.^b

^a Lord of Echizen,—died 1583.

^b In this case *uchi de* may be better than *jibun de*. The adjective “home-made” becomes in Japanese *te-sei no* hand-made (a case of *yutō-yōmi*), as in *tesei no jōbukuro* home-made envelopes.

THE NUMERAL^a

CHAPTER XXI

The Japanese language has two series of numerals. One consists of native Japanese words; the other is borrowed from the Chinese. The native Japanese numerals in common use are:

<i>hitotsu</i> one	<i>mutsu</i> six
<i>futatsu</i> two	<i>nanatsu</i> seven
<i>mitsu</i> three	<i>yatsu</i> eight
<i>yotsu</i> four	<i>kokonotsu</i> nine
<i>itsutsu</i> five	<i>tō</i> ten

Those of two syllables are commonly pronounced with stress on the *t*: *mittsu*, *yottsu*, *muttsu*, *yattsu*

These numerals are used only for things, not for persons. They usually follow the noun. In case they precede the noun, they naturally take the particle *no*.

Tokei futatsu, futatsu no tokei two clocks.^b

Mō hitotsu kotoba ga arimasu. There is one more word.

In telling the age of a child these numerals may be used alone, the word for "year" being understood.

Hitotsu may also be used as a kind of expletive in the sense of our "once."

Hitotsu yatte go ran nasai. Try it once (lit. one doing see).

The native numerals above "ten" are mostly obsolete, but some of them still occur in certain connections. Thus the old word for "twenty" appears in *hatachi* twenty years old and *hatsuka* twenty days or the twentieth day. "Thirty," "forty," etc., would be *mi-so*, *yo-so*, *i-so*, *mu-so*, etc. Of these, *miso* is still used in *misoka* the last day of the month according to the old calendar. *Momo* one hundred occurs in the classical *momo tose* one hundred years. *Ya-o* eight hundred appears in the familiar *yao-ya* greengrocer; *chi* one thousand, in *Chi-shima* thousand isles (the Kuriles), and *yorozu* a myriad, in *yorozuya* dealer in miscellaneous articles, jack-of-all-trades.

^a *Sushi* number-word.

^b *Futatsu no tokei* would suggest that there are but two.

Vocabulary

(Include the numerals-up to "ten.")

<i>o jii san (jiji, jijii)</i> grand-father, old gentleman.	<i>iro-ha</i> syllabary.
<i>o bā san (baba, babā)</i> grand-mother, old lady.	<i>chū (c)</i> = <i>naka</i> middle.
<i>ototsan (toto)</i> papa.	<i>manjū</i> a kind of cake.
<i>okka san (kaka)</i> mamma.	<i>tsūrei</i> (lit. common practice) usually.
<i>ani</i> older brother.	<i>saku-ya</i> last night.
<i>ane</i> older sister.	<i>zutsu</i> apiece.
<i>otōto</i> younger brother.	<i>hajime-ru</i> commence (tr.).
<i>imōto</i> younger sister.	<i>hajime</i> beginning.
<i>musuko</i> son, boy.	<i>hanashi</i> speech, conversation, story.
<i>musume</i> daughter, girl.	<i>hairu</i> enter (<i>haitte oru</i> be inside).
<i>heya</i> room, apartment.	<i>osowaru</i> be taught, learn.
<i>mado</i> window.	<i>ochi-ru</i> fall ^a
<i>tansu</i> bureau, chest of drawers.	<i>sage-ru</i> let hang, suspend carry (of watches, decorations, etc.).
<i>hiki-dashi</i> drawer.	<i>wakare-ru</i> be divided, part.
<i>kago</i> basket, cage.	<i>yose-ru</i> cause to approach, bring together, add.
<i>kaki</i> persimmon.	
<i>tsubaki</i> camelia.	
<i>tsubomi</i> flower bud.	

Exercises

Anata no o imoto san wa o ikutsu ni o nari nasaimas' ka.^b
Watakushi no imōto wa mittsu de gozaimas'. *Tonari no musume wa ikutsu des' ka.* *Tō des'.* *Watakushi no otōto wa kokonotsu des'.* *Ano hito wa tokei wo f'tatsu sagete imas'.*
Watakushi wa tamago wo yottsu tabemash'ta. *Doits' no kodomo wa kokonots' kara chūgakkō ni hairu koto ga dekimas'.*^c

a The verbs *ochiru* to fall down (of things in general) and *chiru* (of blossoms and leaves) should not be confused. The subordinatives are respectively *ochite* and *chitte*. Note also that we say *furu*, not *ochiru*, of things which fall from above, like rain, snow or volcanic ash.

b *O nari nasaru* is more polite than *narimasu*.

c Entering is possible, i.e. can enter. Our "can" is often to be translated by the use of this idiom.

F'tats' to mitts' wo yoseru to, itsutsu ni narimas'.^a Kinō no kwaji de kura ga f'tatsu yakemash'ta. Kono tans' wa hikidashi ga yotstu arimas'.^b O cha (wo) hitotsu o agari nasai. Mei-meī tamago wo f'tatsu zutsu tabemash'ta. O jū san ga uchi no kodomo ni manjū wo hitotsu zutsu kuremash'ta. Kono heya ni wa mado ga mittsu arimas'. Watakushi wa mittsu no toki ni (at the age of three) okka san ni (by) iroha wo osowatta. Muttsu ni naru toki (ni) tenarai wo hajimemash'ta. Watakushi no hajime no ko wa (oldest child) kokonotsu no toki ni shinimash'ta. Mikan wo hitotsu chōdai. Kono kago no naka ni wa mikan ga tō haitte imas'.^c Kono tsubaki ni wa tsubomi ga itsutsu arimash'ta ga, mina ochite shimaimash'ta. O hana-shi ga f'tatsu ni wakaremash'ta.^d

How old is your older sister? My older sister is ten. In this room there are two windows. Bring me two eggs. American children go to school at (*kara*) the age (time) of six. I learn ten words every day. [My] older brother's son died at the age (time) of eight. At (*de*) last evening's fire six storehouses were burned. A foreign bureau usually has three drawers. This child at the age of two could not yet talk (*hanashi ga dekimasen desh'ta*). How old is this child? It is five. Please give me a (one) persimmon. Please give me one more. How much (3) are ten (*tō de 2*) [of] these oranges (1)? That camellia has seven buds.

CHAPTER XXII

In combination with certain words, mostly of native origin, the numerals ending in *tsu* (and *ikutsu*) lose that termination, while *tō* becomes *to*, thus: *hito tsuki*, *futa tsuki*, *mi tsuki*, etc., *kokono tsuki*, *to tsuki* from *tsuki* month. Some of these words are:

a In Japanese one always says, not "is five," nor "makes five," but "becomes five."

b Notice that *arimasu* without *de* is used in such enumerations.

c In combination with the subordinative of a verb, *iru* or *oru* must be used even when the subject is not a living thing.

d [They] could not agree (lit. talk divided into two).

<i>ban</i> evening, night.	<i>ma</i> room.
<i>bin</i> bottle.	<i>maku</i> (lit. curtain) act (at a theater).
<i>hako</i> box.	<i>tabi</i> time (<i>futa tabi</i> a second time).
<i>iro</i> color, kind.	<i>tokoro</i> place.
<i>kudari</i> (lit. descent) line (of a page).	<i>tōri</i> kind. ^a
<i>kumi</i> set, class, company.	

In *hito-e* single, *futa-e* double, *ya-e* eight-fold, double (of flowers) the *e* is not a separable word. Some of the words in the list here given may occur also with Chinese numerals, as in *ichi bin* one bottle, *roku tabi* six times.

Note also : *hito-suji ni* earnestly, from *suji* line, *hito-kuchi ni* at one mouthful, in a word, *hito-me ni* at a glance,^b *hito-omoi ni* at the impulse of the moment (*omoi* thought), *hito ashi* one step, *hito iki* one breath. Distinguish :

futa-go twins.

futatsu ni naru kodomo a child two years old.

futari no kodomo two children.

"Triplets" is *mitsu-go*.^c Distinguish also :

mi kumi three sets.

mitsu-gumi a set of three pieces.

Certain numerals are combined with *ka* (old word for day) as follows :

<i>futsuka</i>	two	days,	the	second	day
<i>mikka</i>	three	"	"	third	"
<i>yokka</i>	four	"	"	fourth	"
<i>itsuka</i>	five	"	"	fifth	"
<i>muika</i>	six	"	"	sixth	"
<i>nanuka</i>	seven	"	"	seventh	"
<i>yōka</i>	eight	"	"	eighth	"

^a *Hito tōri de wa nai* It's unusual. *Hito tōri* is much used as an adverb meaning "in the main." *Ano hon wa hito tōri yomimashita* I have read the book in a general way (or, once through).

^b *Hito-me de wa karimashita* I perceived it immediately. *Yama kara machi wo hito-me ni mi-orasu* to take a view of a town from a mountain (*mi-orasu* to look down).

^c *Mitsugo* has another meaning in the proverb : *Mitsugo no tamashii hyaku made* The soul of a child three years old [remains the same] until [it becomes] a hundred years old.

kokonoka nine days, the ninth day

tōka ten days, the tenth day

hatsuka twenty days, the twentieth day

One day, or the first day, is *ichi nichi* (c). The last day of the month according to the old calendar is *misoka*; and the last day of the last month, *ō-misoka*: but the thirtieth is now usually called *san jū nichi* (c). Distinguish:

itsuka five days, the fifth day.

itsu ka at some time.

ikka, from *iku ka*, how many days, which day? (of the month).

In counting persons the following forms derived from native numerals may be used:

hitori one person; *hitori de* alone.^a

futari two persons; *futari de* two together.

yottari four persons.

ikutari how many persons?

To these the honorific *o* is often prefixed. For other numbers the Chinese *san nin*, *go nin*, etc., are used. The form *mitari* is obsolete in the colloquial. One may also say: *ichi nin*, *ni nin*, *iku nin*; but not *shi nin* for four persons, because *shi-nin* means also a dead person, from *shi* death.

Notice that in such combinations as *chawan hito kumi*, *kodomo futari*, the nouns *chawan* and *kodomo* take the particles *ga*, *wo*, etc. Words like *hito kumi* and *futari* usually do not take *ga* or *wo*.

In rapid counting the native numbers are abbreviated to *hi*, *fu*, *mi*, *yo*, *itsu*, *mu*, *nana*, *ya*, *kono* (or *koko*), *tō*.

Vocabulary

(Include lists beginning with *hitori* and *jutsuka*).

bin bottle.

kumi set, suit, class.

ma room.

tabi time (of repeated occurrences).

mago grandchild.

hito-jini violent death, loss of life (*hito* man, *shinu* die).

yake-jini burning to death.^b

sake rice-beer, alcoholic liquor.

^a *Hitori* occurs in compounds like *hitori-musuko* an only son, *hitori-mae* a portion for one person, *Gozen wo hitori-mae motte kite kudasai*, Bring a meal for one.

^b Compare further *kogoe-jini* freezing to death, from *kogoe-ru* freeze, *uchi-jini* death in battle, from *utsu* smite, fight. The corresponding verbs are *yake-jini suru*, *kogoe-jini suru* and *uchi-jini suru*.

saka-zuki wine cup.
kiku chrysanthemum.
wan bowl.
cha-wan tea cup
sen-cha infusion of tea.
ban (c) evening, night.^a
nichi, jitsu (c) day (only in compounds).
getsu, gwatsu (c) month (only in compounds).
shō-gwatsu the first month.
kon-rei wedding.
tan-jō birth.
tanjō-bi birth-day.
ayame sweet flag.

shō-yu soy, a kind of sauce.
atsurae-ru order (goods).
kakaru be hung, amount to, take (of time).
tatsu (stem: *tachi*) set out, start (—*wo tatsu* leave).
tazune-ru inquire, visit.
tame-ru (tr.) stop, lodge, entertain (a guest or visitor).
tomaru (intr.) stop, lodge, be entertained (*ni tamaru*).
utagau doubt, suspect.
itsu when?
mae front (—*no mae ni* before).
oyoso about, approximately.

Exercises

Nana tabi tazunete hito wo utagae.^b Senchajawan no hito kumi wa ikutsu des' ka. Itsuts' ka to des'. Watakushi wa jūbako wo f'ta kumi atsuraemash'ta ga, mada dekimasen. Kinō no kwaji ni (de) hitojini ga arimash'ta ka. Sayō, kodomo ga hitori shinimash'ta. Shōgwatsu ni wa taitei mitsugumi no sakazuki wo mochiimas' keredomo, konrei no toki ni wa kokonotsu gumi wo mochiimas'. Muika no ayame tōka no kiku.^c Anata o hitori des' ka. Sayō, mina rusu des'. Yokohama kara Honkon made iku ni wa taitei nanuka kakarimas'. Ber'rin de

a "Last evening," "this evening," and "to-morrow evening" become respectively *saku-ban*, *kon-ban* and *myō-ban*. In these *ya* may be substituted for *ban*. Compare the following list of Chinese compounds, all of which are in common use:

Last	This	Next
<i>saku-jitsu</i>	<i>kon-nichi</i>	<i>myō-nichi</i>
<i>sen-getsu</i>	<i>kon-getsu</i>	<i>rai-getsu</i>
<i>saku-nen</i> (<i>kyō-nen</i>)	<i>kon-nen</i>	<i>myō-nen</i> (<i>rai-nen</i>)

b *Utagae* is the imperative of *utagau*. The meaning of the proverb is: After you have looked for [the lost article] seven times, suspect [a thief].

c This proverb alludes to the third and fifth of the five great Festivals, which are called *go sekku*. At the third festival, which occurs on the fifth day of the fifth month (old style), it is customary to decorate the house with sweet flags, and at the fifth festival, on the ninth of the ninth month, chrysanthemums are exhibited. The proverb has reference to things that come too late to be of any use.

Nihon no shōyu wa ikura shimas' ka.^a *Sayō, hito bin ga ichi yen gurai shimas'.* *Sore wa yohodo takō gozaimas'.* *Sakuban ikutari o kyaku ga arimash'ta ka.* *Yottari arimash'ta.*^b *Anata wa itsu Shina ye tachimas' ka.* *Kongetsu no yōka ni Yokohama kara fune ga demas' kara, its'ka ni koko wo tatte Tōkyō ni hito ban tomarimas'.*

It takes about twenty days to go from Japan to America.^c He has four grandchildren. When is your birthday (*go tanjō bi*)? My birthday is [on] the seventh of this month. [My] father's birthday is on the fourth of next month. Please keep me one night. Do you need (*o iriyō des' ka*) one room or [is it] two? I need three rooms. When do you start? I start on the fourth or (*ka*) fifth of this month. At the great fire (*ōkwaji*) (of) recently four men and (*ni*)^d four women lost their lives (*yake-jini shimash'ta*).

CHAPTER XXIII

The Chinese numerals are :

<i>ichi</i> one	<i>jū shi</i> fourteen
<i>ni</i> two	<i>jū go</i> fifteen
<i>san</i> three	<i>jū roku</i> sixteen
<i>shi</i> four	<i>jū shichi</i> seventeen
<i>go</i> five	<i>jū hachi</i> eighteen
<i>roku</i> six	<i>jū ku</i> nineteen
<i>shichi</i> seven	<i>ni jū</i> twenty
<i>hachi</i> eight	<i>ni jū ichi</i> twenty-one
<i>ku</i> nine	<i>san jū</i> thirty
<i>jū</i> ten	<i>shi jū</i> forty
<i>jū ichi</i> eleven	<i>go jū</i> fifty
<i>jū ni</i> twelve	<i>roku jū</i> sixty
<i>jū san</i> thirteen	<i>shichi jū</i> seventy

a From *suru* to do. Compare our How much does it make ?

b Not *orimashita* or *imashita*. The point is that we have guests. The question does not ask where they are.

c One may also say ; Yokohama to *Sanj'ranshi's'ko no aida wa hatsuka gurai kakarimasu*.

d *Ni* is the postposition. In this connection it means "in addition to," "besides," and may be translated simply "and."

<i>hachi jū</i> eighty	<i>ni sen</i> two thousand
<i>ku jū</i> ninety	<i>sanzen</i> three thousand
<i>hyaku</i> hundred	<i>hassen</i> eight thousand
<i>ni hyaku</i> two hundred	<i>ichi man</i> ten thousand ^a
<i>sambyaku</i> three hundred	<i>ni man</i> twenty thousand
<i>shi hyaku</i> four hundred	<i>samman</i> thirty thousand
<i>go hyaku</i> five hundred	<i>jū man</i> hundred thousand
<i>roppyaku</i> six hundred	<i>jū go man</i> hundred and fifty
<i>shichi hyaku</i> seven hundred	thousand
<i>happyaku</i> eight hundred	<i>hyaku man</i> million
<i>ku hyaku</i> nine hundred	<i>semman</i> ten million
<i>sen (issen)</i> thousand	<i>ichi oku</i> hundred million
<i>sen ichi</i> thousand and one	

Some people pronounce *shichi* as though it were written *hichi*; in combination *ku* may be pronounced *kyū*.

The most common terms used in measurements and their equivalents, are here inserted for the sake of convenience.

The Japanese foot-rule is called *sashi*, or *mono-sashi*, from *sasu* to point, measure. The ordinary *kane-zashi*, so called because carpenters' rules are made of *kane* metal, takes as a unit the *shaku*, which is equivalent to 11.93 inches or .30303 meter. ^b

10 <i>bu</i>	= 1 <i>sun</i>
10 <i>sun</i>	= 1 <i>shaku</i>
6 <i>shaku</i>	= 1 <i>ken</i> = 2 yards almost
60 <i>ken</i>	= 1 <i>chō</i>
36 <i>chō</i>	= 1 <i>ri</i> = 2.44 miles

For surfaces the unit is the *tsubo*,—one *ken* (six *shaku*) square.

30 <i>tsubo</i>	= 1 <i>se</i> (<i>se-bu</i>)
10 <i>se</i>	= 1 <i>tan</i> (<i>tam-bu</i>)
10 <i>tan</i>	= 1 <i>chō</i> (<i>chō-bu</i>) = 2.45 acres

^a An alternative pronunciation for *man* is *ban*; but *ban* is used, not in the exact sense of "ten thousand," but only in an indefinite sense like our "myriad." Notice the familiar expressions *ban-zai* (*sai* year) Live forever Hurrah! *semban arigatō*, *semban go kurō*, many thanks! Compare also: *man-ichi* ten thousand to one, i.e., by a bare chance, *bamban* certainly.

^b The *kujira zashi*, so called because it was originally made of whale-bone, is longer by one fourth and is used for measuring dry goods. Both the *kane-zashi* and the *kujirazashi* are now usually made of bamboo.

For capacity the unit is the *shō*, equivalent to 1.804 liter, 1.588 English quart, 1.906 American fluid quart, or 1.638 American dry quart.

$$\begin{array}{lll} 10 \text{ shaku (seki)} = 1 \text{ gō}^a & 10 \text{ shō} = 1 \text{ to} \\ 10 \text{ gō} & = 1 \text{ shō} & 10 \text{ to} = 1 \text{ koku} \end{array}$$

For weight the unit is the *mom-me*^b = .13275 ounce or 3.75 grams. After multiples of *jū* and *hyaku* it is usual to say simply *me*. One pound avoirdupois is about 120 *me*.

$$\begin{array}{ll} 160 \text{ me} & = 1 \text{ kin.} \\ 1000 \text{ mom-me} & = 1 \text{ kwan (kwam-me)} = 8\frac{1}{4} \text{ pounds} \end{array}$$

For money the unit is the *yen*, equal to about 50 American cents.

$$10 \text{ rin} = 1 \text{ sen} \quad 100 \text{ sen} = 1 \text{ yen}$$

For "hour," "minute," "second," the terms are *ji*, *jūn*, *byō*.

These terms are all of Chinese origin except *tsubo* and *se*, which take the Japanese numerals, thus: *hito se*, *futa se*, *mi se*, etc.

In asking for the number or amount of any of these units, prefix *nan*, or *iku*. This *iku* is *ikutsu*, which has lost the ending *tsu*, like the Japanese numerals. But in cases where *iku* and *ichi* are liable to be confused, *nan* is better.

Up to "ten" the Chinese numerals are used almost exclusively with words of Chinese origin. Beyond "ten" they are used also with words of Japanese origin. Thus: *jū ichi tsubo*, *jū ni tsubo*, etc. They always precede the nouns which they limit. In some combinations euphonic changes occur.

Ichi (itsu) unites with words beginning with *h* (*f*), *s* (*sh*), *t* (*ch*) and *k*:

<i>ichi hen</i>	becomes	<i>ippen</i>	one time, once
<i>ichi fun</i>	„	<i>ippun</i>	
<i>ichi sun</i>	„	<i>issun</i>	
<i>ichi shō</i>	„	<i>issshō</i>	
<i>ichi tan</i>	„	<i>ittan</i>	
<i>ichi chō</i>	„	<i>itchō</i>	
<i>ichi kin</i>	„	<i>ikkin</i>	

a This *gō* differs from *go* five not only in the length of the vowel but also in the sound of the *g*, which is more nasal in the case of *gō* (*ngō*).

b Here *me* is the word for "eye." In this connection it refers to the notches on the scale, and hence means the measure of weight.

But we say: *ichi koku* (of rice). *Ikkoku*, or *ikkakoku*, means "one country."

Jū produces similar changes: *jippen*, *jippun*, *jissun*, *jissshō*, *jittan*, *jitchō*, *jikkin*.

San (as also *man* and *nan*) naturally causes *nigori* in the succeeding consonants: *samben*, *sampun*, *sanzun*, *sandan*, *sangin*. Since both *shō* and *chō* through *nigori* become *jō*, it is customary to distinguish them thus: *sanjō* for *san shō* but *san chō*.

Roku (as also *hyaku*) coalesces with *h* (*f*), as in *roppen*, *roppun*. *Hachi* is irregular:

hachi hen, but *happyaku*.

hachi fun.

hassun, *hassen*, etc.

hasshō, *hasshaku*, etc.

hattan, *hattō*.

hatchō.

hachi kin, but *hakkakoku* eight countries.

If *hachi hen*, *hachi kin*, were contracted to *happen*, *hakkin*, they could hardly be distinguished from *hyappen*, *hyakkin*.

Business men to avoid mistakes generally use *nana* instead of *shichi*.

For similar reasons *shi* is displaced by *yo* in the following combinations:

yo ban number four.

yo dai four generations.

yo dai for vehicles.

yo do four times, or degrees.

yo ji four o'clock.

yo jō (*jō* = 10 *shaku*).

yo jō four mats.

yo mai (or *shi mai*) four flat things. (See Ch. XXVI.)

yo nen four years.

yo nin (*yo mei*) four persons.

yo ri.

yo (*n*) *rin*.

yon sen (or *shi sen*, *yo yen*).

Notice: *ichi nichī* (*jitsu*) a whole day, *maru ichi nen* a whole year, *ichi ji* for awhile, *ittan* once (*tan* morning).^a

Small approximate numbers like our "two or three," "three or four," etc., are expressed asyndetically:

Ni san nen two or three years.

a. This last is used only in cases where we employ "once" with the perfect tense as in *Ittan shō-chi shita koto wa kesshite i-yaku (wa) itashimasen*. Having once agreed to a thing, I will never break my promise. Compare *ichi ji* in *Ano hito wa ichi ji (wa) kwai-sha no yaku-in deshita*. He was at one time an official in the company.

Futa koto mi koto two or three words, a brief speech.

Shi go nin four or five persons.

Nana yatsu no kodomo a child seven or eight years old.

Vocabulary

(Include Chinese numerals, and tables of units.)

atai value.

dote dyke, road on an embankment.

kazu number.

tōri kind, manner.

saka-ya liquor-dealer, liquor-store.

me-kata weight.

sashi, mono-sashi foot-rule.

tō grade, class.

jō, chū, ge upper, middle, lower. ^a

i-jō over (following a number).

i-ka under.

jō = 10 *shaku*.

bu = $\frac{1}{4}$ *ryō* (old coin).

dai-myō feudal lord. ^b

jimen lot (of ground).

jīn-kō population (of a country or town).

nin-zu number of people (in a smaller social unit).

mon-ji, moji letter, character, ideogram.

ryō-chi domain, estate.

shi-hō four sides, square.

shō-gun commander-in-chief, "tycoon."

shu-rui kind, species.

sō-ba market price.

tō-fu bean-curd.

rasha woolen cloth.

ataru strike (—*ni ataru* to be equivalent to). ^c

make-ru be defeated, come down on the price.

yoru depend (—*ni yoru* depend on).

ben-kyō suru study, be diligent.

hodo = *bakari* (See pp. 36, 43).

hotondo almost.

isshō-kemmei ni with all one's might.

a The words *jō-tō, chū-tō, ka-tō* (*ka* being an alternative reading of the character *ge*) in the sense of "first class," "medium," "low class," are constantly used, with variety of applications. Recently, however, the officials have changed the names of the classes of railway passengers to *ittō, ni-tō, san-tō*.

b *Dai-myō* means literally "great name." This title was given to a feudal lord whose estate yielded him an income of at least 100,000 *koku* of rice a year. The daimyos now belong to the *kwa-zoku* (nobility). Remember that *koku* with *man* suffers *nigori*, thus: *ni mangoku*.

c *Watakushi no oi ni atarimasu* [He] is my nephew. In a sentence like this *ni atarimasu* has practically the same sense as *de arimasu*.

d Lit. one life risk life. The subordinative of *naru, natte*, is usually added: *Isshōkemmei ni natte hataraku* to work with all one's might.

Exercises

Ichī ri wa san jū roku chō des'. Itchō wa roku jikken des'. Ikken wa rok' shaku des'. Isshaku wa jissun des'. Sakaya ni san ri, tōfuya ni ichi ri.^a Ichī ri wa iku meitor' (nam-meitor') ni atarimas' ka. Ichī ri wa sanzen ku hyaku ni jū shichi meitor' ni atarimas'. Ichī meitor' wa sanjaku sanzun ni atarimas'. Jimen hito tsubo no ōkisa wa dono kurai ka. Hito tsubo no ōkisa wa rok' shaku shihō des'.^b Sambyaku tsubo wa ittambu des'; jittambu wa itchōbu des'; itchōbu wa oyoso ichi hek'tar' to onaji gurai des'.^c Mukashi no ichi bu wa ima no ichi yen no atai ga arimas'. Ima no sōba ni yoru to,^d ichi dor' wa (dollar) oyoso ni yen ni atarimas'. Yokohama ye no ōf' kugippu wa ikura des' ka. Jōtō wa ichi yen go jissen, chūtō wa ku jissen des'; katō no ōf' kugippu wa arimasen. Jisshaku wo ichi jō to mōshimas'. Nihon ni wa mono^oashi ga ni shurui (f'ta tōri) arimas'; hitots' wa kujirazashi to mōshi,^e mō hitots' wa kanezashi to mōshimas'; kujirazashi wa san jū shichi sanchimeitor' han ni atari, kanezashi wa san jū sanchimeitor' ni atarimas'. Ichī koku wa hyaku hachi jū rittor ni atarimas'. Ichī koku wa jitto, itto wa jisshō, isshō wa ju gō des'. Ichī rittor' wa oyoso go gō han ni atarimas'. Nippon no jinkō wa shi sen go hyaku man nin des'. Tōkyō no sōba de wa konogoro kome ga isshō ni jissen des'. Ikkin wa roppyaku g'ram' ni atarimas'. Shōgun wa happyaku mangoku no ryōchi ga arimash'ta. Ikkwamme wa semnomme des'. Ikkwamme wa sanzen shichi hyaku go jū g'ram' ni atarimas'. Kurumaya san! Ueno made ikura ka, ne. Hei, ni jissen de mairimashō. Sore wa takai, jū go sen ni make nasai.^f Kono uchi wa ninzu ga ōi kara, tsuki ni shōyu ga hasshō gurai irimas'. Yoshiwara ye^g iku dote wa hatchō arimas'. Ano ok'san wa isshō-kemmei ni Eigo wo benkyō shi'te orimas'.

a This saying refers to a lonely place in the country. Tōfu is one of the most important articles of food among the Japanese.

b The scientific term for square foot is *heihō-shaku*; for cubic foot *rippō-shaku*.

c Such pleonasms as we have here with *oyoso* and *gurai* in the same sentence are not infrequent.

d Lit. if one depends on the present market price, i.e., at the present rate of exchange.

e *Mōshi* and *atari* are the stems of the verbs *mōsu* and *ataru*. See p. 14 d.

f This is less polite than *o make nasai*.

g The name of a district in Tōkyō, from *yoshi* good, lucky, and *hara* wilderness.

It is (*aru*) 8 *ri* from Yokohama to Enoshima.^a Eight *ri* are (*ni ataru*) how many miles (*iku mair'*)? Eight *ri* are almost twenty miles. How (*dore gurai*) high is Mount Fuji? The height of Mount Fuji is about 3,700 meters. How far (*dono gurai*) is it from here to Totsuka?^b From here (1) to Totsuka (2) it is (*aru* 6), I should say (*mā* 3), about (5) 10 *chō* (4). About how much do you weigh (In regard to the weight of your body, about how many *kin* are there)?^c I weigh (*aru*) 20 *kwan*. Twenty *kwan* are how many pounds (*pondo*)? Twenty *kwan* are about 165 pounds. The height of this house is three *jō*. The population of Japan is about fifty millions. That *daimyō* had an income of (*totte imash'ta*) 20,000 *koku*. [of rice]. Rice now costs (*shimas'* 4) about (3) fifteen *yen* (2) per *koku* (1). Hello, *kurumaya*! how much is it to Enoshima? It's one *yen* and fifty *sen*. Four *to* are how many liters? Four *to* are 72 liters. How long is this cloth? By *kanezashi* this cloth measures (*aru*) about three *jō* six *shaku*. Three *jō* six *shaku* are about ten yards (*yar'do*). The number of the *katakana* is 48 characters (*ji*). One mile is 14 *chō* [and] 45 *ken*. The length of the river Tenryū^d is about 60 *ri*; 60 *ri* are 146½ miles.

CHAPTER XXIV

1. The Japanese calendar has been made to correspond to our Gregorian calendar in every respect except that the Japanese reckon years, not from the birth of Christ, but by periods (*nen-gō*). It used to be customary to create a new period whenever a great event occurred; but at the time of the Restoration it was decided that henceforth *nengō* should correspond to the reigns of the Emperors. The first year of the present period, *Mei-ji*, was 1868. Hence, to find the year of *Meiji* one must subtract 1867 from the Christian year. The year 1906 thus becomes: *Meiji san ju ku nen*.

a A romantic little rocky island near Yokohama. The *e*, meaning bay, is identical with the *e* in Edo (bay-gate).

b A place near Yokohama (lit. gate-mound).

c In old Japan such a question could hardly be asked, as people had a superstitious dread of weighing themselves.

d The Tenryūgawa rises in Lake Suwa in the province of Shinano and flows through the province of Tōtomi.

The first year of a period is called *gwan-nen*; thus the year 1868 is *Meiji gwannen*.

As a mere matter of interest, we add a list of the periods between 1830 and 1868, together with the years of the Christian era to which their first years correspond:

Tem-pō 1830

Man-en 1860

Kō-kwa 1844

Bun-kyū 1861

Ka-ei 1848

Gen-ji 1864

An-sei 1854

Kei-ō 1865

When giving a year of the Christian era use the word *sei-reki* "western calendar." Thus the year 1888 is called *seireki sen happyaku hachi jū hachi nen*.

A person's age may be stated by adding *sai*, another word for "year," to the number. Thus: *issai*, *san sai*, *hassai*, *jissai*. But in the colloquial it is usual to employ the simple numeral without *sai*. In stating the age of a child below ten the Japanese numerals are preferred. But in giving the ages of animals *sai* is commonly used. A horse five years old is called, not *itsutsu ni naru uma*, but *go sai ko*. *Ko* here is the same as the word meaning "child."

2. The names of the months are formed from the Chinese numerals and *gwatsu*. The reading *getsu* is less common, except in the case of *ichi getsu* January. Another name for this month is *shō-gwatsu*, from *shō* right. (Compare *shō-go* noon).

"One month" is *ikkagetsu*, from *ichi ka getsu*; "two months," *nikagetsu*, etc. This *ka*, which is the same as the *ka* in *ikkakoku*, is much used in such enumeration, being placed between the numeral and the noun. It means "a piece" or "unit."

3. In specifying the day of the month, *nichi* (*jitsu*) is used with the Chinese numerals, except in those cases where forms like *futsuka*, *mikka*, etc., are still available. So the "18th of January" is *ichi getsu no jū hachi nichi*. Notice that the 14th and 24th are called *jū yokka* and *ni jū yokka*. The old name for the first day of the month is *tsuitachi*, from *tsuki* moon or month and *tatsu* rise, because in the old calendar the month began with the new moon. The 1st of January is called *gwan-jitsu*.

In dates the order is the exact reverse of the English. The "3rd of November, 1852" becomes: *sen happyaku go jū ni nen ju ichi gwatsu mikka*.

We add a table of the days of the month.

<i>ichi nichi (jitsu)</i>	} 1st	<i>jū roku nichi</i>	16th
<i>tsuitachi</i>		<i>jū shichi nichi</i>	17th
<i>futsuka</i>	2nd	<i>jū hachi nichi</i>	18th
<i>mikka</i>	3rd	<i>jū ku nichi</i>	19th
<i>yokka</i>	4th	<i>hatsuka</i>	20th
<i>itsuka</i>	5th	<i>ni jū ichi nichi</i>	21st
<i>muika</i>	6th	<i>ni jū ni nichi</i>	22nd
<i>nanuka (nanoka)</i>	7th	<i>ni jū san nichi</i>	23rd
<i>yōka</i>	8th	<i>ni jū yokka</i>	24th
<i>kokonoka</i>	9th	<i>ni jū go nichi</i>	25th
<i>tōka</i>	10th	<i>ni jū roku nichi</i>	26th
<i>jū ichi nichi</i>	11th	<i>ni jū shichi nichi</i>	27th
<i>jū ni nichi</i>	12th	<i>ni jū hachi nichi</i>	28th
<i>jū san nichi</i>	13th	<i>ni jū ku nichi</i>	29th
<i>jū yokka</i>	14th	<i>san jū nichi</i>	30th
<i>jū go nichi</i>	15th	<i>san jū ichi nichi</i>	31st

4. As has been intimated before, the Japanese do not think so much of the days of the week as we do. The names of the week-days all have the suffix *yō-bi*, from *yō* (c) light, luminary and *hi* day. They are: *nichi-yōbi*, *getsu-yōbi*, *kwa-yōbi*, *sui-yōbi*, *moku-yōbi*, *kūn-yōbi*, *do-yōbi*. The prefixes mean, respectively, sun, moon, fire, water, wood, metal, earth,—the names of the seven planets (*shichi-yō*). Final *bi* is often omitted: *nichi-yō*, *getsu-yō*, etc. "One week" is *isskū*, from *shū* revolution. "Which day?" (of the week) is *nani yōbi*.

5. Hours of the day are indicated by adding *ji* (time) to the Chinese numerals: *ichi ji*, *ni ji*, *san ji*, *yo ji*, etc. The word *fun* (minute) combines with the numerals thus: *ippun*, *ni fun*, *sampun*, *shi fun*, *roppun*, *hachi fun*, *jippun*.

ichi ji jū go fun sugi a quarter past one.

ichi ji han half past one.

ni ji jū go fun mae a quarter of two.

Nan ji (nandoki) desu ka. What time is it?

Kisha wa nan ji ni demasu ka.

[At] what time does the train leave?

In stating the length of time in hours add *kan*: *ichi ji kan*, *ni ji kan*, *yo ji kan*, *nan ji kan*, etc. This *kan* is the Chinese equivalent of *aida* interval.

The same idiom may be used in stating the length of time in years, months, or days, thus; *roku nen kan* (also *rokkanen kan*), *rokkagetsu kan*, *muika kan*, etc.* Notice also:

Sanganichi no aida wa doko de mo zōni^a wo tabemasu.

For three days (after New Year's) *zōni* is eaten everywhere.

Vocabulary

(Include names of week-days.)

hi sun.

hiru noon, day-time.

yoru night.

de-bana first infusion (of tea). *sei-reki* European calendar

bon, *bommatsuri* festival of

the dead.^b

kan (c) = *aida* interval.

kō (c) prince (following the

name).^c

sai (c) year (especially of age).

tei (c) emperor (following the

name).

ban-cha coarse tea.

kei-ko study, practice (*keiko*

suru to study, recite).

nen-gō period.

i-shin renovation, reforma-

tion.

go is-shin the Restoration.

kas-sen battle.✓

gun-zei military force, army.

(of the Christian year).

kyū-reki old calendar.

shin-reki new calendar (of

months).

go-zen = *hiru-mae* forenoon.

go-go = *hiru sugi* afternoon.

mei-nichi anniversary of a

death.

tsugi no the next.

aruku walk.

hajimaru begin (intr.).

kakure-ru be hidden.

nasaru do (polite 2,3).

oki-ru arise from sleep, awake.

umare-ru be born.

hajimete for the first time.

shika only, merely (with a

negative verb.

sugi past, after (stem of *sugi-*

ru to pass by, exceed.

Exercises

Oni mo jū hachi; *bancha mo debana* (Proverb)^d *Dai issei*

a *Zō-ni*, from *zō* (c) miscellaneous and *ni-ru* to boil, is a kind of soup.

b Also called *o bon*. The festival is celebrated on the 14th, 15th and 16th of the 7th month (old style). It begins properly on the evening of the 13th.

c This is now the highest of the five *shaku*, i.e., degrees of nobility. These are *kō* prince, *kō* (different character) marquis, *haku* count, *shi* viscount, *dan* baron. *Itō kō* Marquis Ito. *Okuma haku* Count Okuma.

d Even a devil when in the bloom of youth is beautiful and attractive; even if the tea is of a poor grade, the first infusion has an excellent taste. Instead of *jū hachi*, some say *jū shichi*.

Wir her'm' tei wa sen shichi hyaku ku jū shichi nen no san gwatsu ni jū ni nichi ni go tanjō ni narimash'ta ; sō sh'te sen happyaku hachi jū hachi nen no san gwatsu kokonoka ni o kakure ni narimash'ta ; sore des' kara ku jū issai ni o nari nasaimash'ta.^a *Per'ri to iu Amerika no ts'kai wa Kaei roku nen roku gwatsu no mikka ni hajimete Nihon ye kimash'ta.* Sono toki wa kyūreki desh'ta kara, shinreki ni naos' to, shichi gwatsu no nanuka ni atarimas'. Kaei to iu nengō wa sen happyaku shi jū hachi nen kara sen happyaku go jū yo nen made desh'ta kara, Kaei roku nen wa sen happyaku go jū san nen ni atarimas'. Kono tsugi no kisha wa yo ji jū go fun sugi ni demas'. Shimbashi^b kara Ueno made aruku to, ichi ji kan hodo kakarimas'. Anata wa mainichi keiko wo nasaimas' ka. Sayō, mainichi ni ji kan zutsu keiko wo itashimas'.^c Anata no sensei wa nan ji ni oide ni narimas' ka. Watakushi no sensei wa ban no shichi ji han ni mairimas'. Sen happyaku shichi jū nen ni F'rans' to Doits' no ik'sa ga arimash'ta ; sono ik'sa wa shichikagetsu kakarimash'ta. Sono ik'sa no yo nen mae ni Ōs'toria to P'rosha no ik'sa ga arimash'ta ; sono ik'sa wa tatta nanuka sh'ka kakarimasen desh'ta. Anata wa nan ji ni okimas' ka. Fuyu wa shichi ji ni okimas. Sen roppyaku nen no jū gwatsu ni Sekigahara no^d kassen ga arimash'ta.

a *Dai issei Wir her'm' tei* is Wilhelm I. For *dai issei* see Ch. XXIX. *Tei* means "sovereign." "King" is *kwō* or *ō (sama)*. The Emperor of Japan is called *ten-shi* heaven-son or *tennō*, from *ten-ō* heaven-king. *Mikado* is obsolete in the colloquial. The general term for "emperor" is *kwō-tei*. In speaking of exalted personages, *go tanjō ni naru* is equivalent to *o umare nasaru*, and *o kakure ni naru* to *o shini nasaru*. Notice that with words denoting time the postposition, if needed at all, must be *ni*. What was said about the distinction between *ni* and *de* (p. 20 a) applies to places only.

b The name of a bridge in Tokyo. It is a case of *jūbako-yomi*, *shin* being the Chinese for "new." At Shimbashi is the terminal station of the railway between Tōkyō and Yokohama.

c With *suru*, *wo* is commonly omitted; but with the more formal *itasu*, unless the object is stated, it is better to use *wo*. *Keiko wo* may be contracted to *keikō*.

d The name of a village on the *Nakasendō*. For the *ga* see p. 13. *Seki* means a barrier between two feudal fiefs, a place where travellers in former times had to show their passports, while *kara* means wilderness. Sekigahara was the scene of a great battle in which Ieyasu, the founder of the last line of shoguns, won a decisive victory over his enemies.

Ieyas' kō no gunzei wa shichi man go sen nin desh'ta keredomō, Mitsunari no gunzei wa jū samman nin desh'ta. San jū shichi nen bakari mae ni Tōkyō ni ōjishin ga arimash'ta; sono toki ni hito ga jū m an shi sen nin hodo shinda sō des.'

Taikō sama^a died, according to (*de*) the European calendar, in the year 1598. When (*toki ni*) Taikō died his child (*ko no*) Hideyori was six years old. The Restoration began in (from) the year 1868. At that time the Emperor was (*de irasshaimash'ta*) seventeen years old.^b At what hour do you usually retire (*o yasumi nasaimas' ka*)? I usually retire at eleven o'clock. The train for Kōbe (*Kōbe ye iku kisha*) leaves at ten o'clock. What time is it now (*mō*)? It is probably (*deshō*) about (*goro*) four o'clock. Now (*konogoro*) the sun rises (*deru*) at about eight o'clock. The festival of Suitengū is [on] the 5th of January. The festival of Kōmpira is on the 10th of January. The anniversary of the death of *Gongen sama*^c is the 17th of April. Iyeyasu was born in 1542. The festival of the dead begins on (from) the 13th of the 7th month. The summer vacation of the university continues (is) seventy days. I study German one hour every day. At what hour does your teacher come? He comes [in the] morning at eight o'clock. Nobunaga died at the age of [*de*] 48 years. This year is the 39th [year] of Meiji. What day (of the week) is to-day?

^a *Tai-kō* in ancient times designated a retired *kwam-paku* (prime minister). It is especially the title of Hideyoshi, who, though a man of low birth, attained to the position of *kwampaku*.

^b *Irasshaimashita* is a contraction of *irassharimashita*, as *nasaimashita* is of *nasarimashita* and *gozaimashita* of *gozarimashita*. As the Emperor was born in 1852, he really was fifteen or sixteen years of age at the time of the Restoration. But the Japanese count the year of one's birth as a whole year and after the next New Year's day say that the child is in his second year or two years old. In speaking of a person's age seventeen years counted in the Japanese fashion is *kazoe-doshi de jū shichi* (*kazoe-ru* reckon, *toshi* year). In other connections, as in answering the question how many years one has been in the country, say *de-iri jū shichi nen* or *ashi kake jū shichi nen* (*ashi* two *kakeru* to straddle). Exactly seventeen years is *maru jū shichi nen* (*maru* circle).

^c *Gon-gen* is a Buddhistic word meaning "temporary manifestation," i.e., pre-incarnation of Buddha. In Tokyo this title is applied with especial frequency to Ieyasu, who is called especially *Tōshō-gongen* (*tō* east, *shō* illumine).

CHAPTER XXV

The four arithmetical processes,—addition, subtraction, multiplication and division are called collectively *ka-gen-jō-jō*.

ka = *kuwae-ru* add. *jō* = *kake-ru* multiply.

gen = *hiku* subtract. *jō* = *waru* divide.

21 *ni* 31 *wo kuwaeru to*, 52 *ni narimasu*.

31 *kara* 17 *wo hiku to*, 14 *ni narimasu*.

19 *ni* 3 *wo kakeru to*, 57 *ni narimasu*.

200 *wo* 5 *de waru to*, 40 *ni narimasu*.

The verb *yose-ru* “bring together” may be substituted for *kuwaeru*, thus:

21 *to* 31 *wo yoseru to*, 52 *ni narimasu*.

In the multiplication table (*ku-ku*) a few euphonic changes occur. It is here added, merely for purposes of reference.

ni nin-ga shi

shi ku, 36

ni san-ga roku

ni shi-ga hachi

go go, 25

ni go jū (tō)

go roku, 30

ni roku no jū ni

go shichi, 35

ni shichi no jū shi

go ha, 40

ni ha no jū roku

gokku, 45

ni ku jū hachi

roku roku, 36

sa zan-ga 9

roku shichi, 42

san shi no 12

roku ha, 48

san go no 15

rokku, 54

sabu roku, 18

san shichi, 21

shichi shichi, 49

sampa, 24

shichi hachi (ha), 56

san ku, 27

shichi ku, 63

shi shi no 16

happa, 64

shi go, 20

hakku, 72

shi roku, 24

shi shichi, 28

ku ku, 81

shi ha, 32

Notice the change of *san* to *sabu* in *sabu roku* and compare *Sabu-rō*, a common personal name (lit. three man). The sound *n* is often interchangeable with *mu* and this again with *bu*.

Fractions are expressed by means of *bu* portion, which before *no* is pronounced *bun*:

sambun no ni two thirds.

hachi bun no san three eights.

Percentage is expressed by the units *wari* and *bu* (or *shu*):
ichi wari go bu 15 %.

Once, twice, etc., are rendered by means of *do*, *hen*, or *tabi*. In the same sense *kwai* "turn" is often used, but this is not strictly colloquial.

ichi do, ippen, hito tabi once.

san do, samben, mi tabi three times.

yo do, shi hen, yo tabi four times.

jū do, jippen, to tabi ten times.

Mainichi ni do zutsu twice every day.

Hi ni san dō zutsu three times a day.

Double, treble, etc., are rendered by the aid of the compound *sō-bai*, or simply *bai*.

ni sōbai twice as many (much).

sanzōbai (sambai) three times as many.

hassōbai (hachi bai) eight times as many.

Ichī ryū mambai one grain [produces] a myriad fold.

The word *bai* alone means *ni sōbai*.

Vocabulary

asa morning.

imo potato.^a

arukōru alcohol.

bu unit of interest, one
per cent.

bu, bun fraction.

hen unit for times.

bai double.

sō-bai—fold.

zen (c) while (in composition).

an-shō memorizing.

mon-dai theme, subject under
discussion, problem.

kinri } interest on money.
ri-soku }

^a The word *imo* has a wider scope than our "potato," including, as it does, a number of edible roots. The common (Irish) potato is *jagatara-imo*, or *jaga-imo*, from the name of the island of Java. The sweet potato is *satsuma-imo*, from the name of the famous province at the southern extremity of Japan.

<i>ryō-jī</i> , <i>chi-ryō</i> medical treatment (<i>ryōjī suru</i> to treat medically).	<i>wari</i> ten per cent.
<i>shoku-jī</i> meal (<i>shokuji suru</i> take a meal).	<i>fue-ru</i> increase (intr.).
<i>kuwae-ru</i> add.	<i>fukumu</i> contain.
<i>hiku</i> subtract, deduct.	<i>kubaru</i> distribute.
<i>kake-ru</i> hang (tr.). apply, multiply.	<i>bikkuri suru</i> be astonished frightened.
<i>waru</i> split, divide.	<i>byōki ni kakaru</i> have an attack of sickness.
	<i>yori, yori mo</i> than, as (in comparisons).

Exercises

Sore wo mō ichi do yonde^a kudasai. Kono sake wa ichi wari ni bu arukōr' wo fukunde imas'. Kono shimbun wa asa to ban ni^b (mainichi ni do zutsu) kubarimas'. Kono byōki ni kakaru hito wa taitei hyaku nin no uchi de ni jū nin wa shinimas'. Konogoro Doits' de wa kinri ga yas'kute taitei sambu han ka shi bu gurai des'. Nihon de wa kinri ga takai kara, ni wari no risoku wo toru hito mo arimas'. Hachi bun no ichi ni hachi bun no go wo kuwaeru to, shi bun no san ni narimas'. Ni ku jū hachi. Kusuri ku sōbai.^c Ni do bikkuri.^d Kyūshū no ōkisa wa Shikoku no bai des'.^e Awajishima no ōkisa wa oyoso Iki no shi bai gurai des'. Watakushi wa sono mondai wo san do yonda kara, mō anshō ga dekimash'ta.^f Roku ha shi jū hachi. Shina wa Doits' yori oyoso jū hassōbai gurai ōkii. Kono bunshō wa samben yonda keredo-mo, mada imi ga wakarimasen. Jagatara imo wa shichi wari go bu mizu wo fukunde iru.

a *Yonde* is the subordinative of the verb *yomu* to read (for *yomi-te*). The past tense is *yonda* (for *yomi-ta*).

b The postposition is added only to the last word, like *wa*. See p. 4d.

c The reference is to the large profits of the drug business. Notice the alliteration.

d Supply *shimashita* or *itashimashita*. This is a common expression for: [I] was greatly astonished.

e *Kyū-shū* (lit. nine countries) and *Shi-koku* (lit. four provinces) are the names of the two great islands south of the main island (*Hon-dō* or *Hon-do*) of Japan. In the following sentence we have the names of smaller islands.

f Lit. The committing to memory has been accomplished. The meaning is: I know it now.

The Japanese generally eat three times a day (*hi ni*). The American envoy Perry came to Japan twice. The students of the School for Foreign Languages recite (*keiko wo suru*) twice every day. The population of Kyūshū is double [that] of Shikoku. One *sen* is the hundredth part of a *yen*. One *sun* is the tenth part of a *shaku*. This *sake* contains 15% [of] alcohol. $99-32=67$. One minute is the sixtieth part of an hour. The physician (*ga*) has treated this patient four times. Mount Fuji is three times as high as Ōyama. Asia is four and a half times as large as Europe. $17 \times 3 = 51$. My (*uchi no*) hares have within one year multiplied (become) five fold. The number of soldiers in (of) Germany is about one hundredth of the whole population. This book seller sells at a reduction of (deducting) ten per cent.^a The population of this town has within twenty years increased (*fute kimash'ta*) (to) four fold; twenty years ago there were 30,000 persons (*nin*), but now (*wa*) [they] have become 120,000 (persons).

CHAPTER XXVI

In counting objects it is usual to make use of so-called numeral auxiliaries or numeratives, which designate the nature of the unit.

Hako shichi ko seven boxes.^b

This *ko*, by the way, is an alternative pronunciation of the character read *ka* in *ikkagetsu*. Words of this kind are rare in English, but there are analogies in such expressions as "two suits of clothes" or "three head of cattle."

In the colloquial most of the numeratives are of Chinese origin, but there are a few native words still in use:

Kami hito hashira one god, from *hashira* post.

Hato futa tsugai two pairs of pigeons.

Koya mi mune three shanties, from *mune* ridge (of roof).

Zashiki yo ma four rooms, from *ma* space.

Tansu itsu sao five bureaus, from *sao* pole.^c

a As *wari* is of the nature of an auxiliary, *wo* is not required.

b *Nana hako* would be rather "seven boxfuls."

c Japanese bureaus have handles at both ends near the top, arranged so that they may be suspended from a pole and thus easily carried.

Obi mu suji six girdles, from *suji* line.

Yōfuku nana kumi seven suits of (European) clothes, from *kumu* to join.

Kimono ya kasane eight suits of (Japanese) clothes, from *kasane-ru* to lay one over another.

Yoroi kokono soroi nine sets of armor, from *sorou* to be in order, be a complete set.

Notice that the numeral with its auxiliary takes the same position in a sentence as a simple numeral, that is, it follows its noun. Analogous to *futatsu no tokei* is *hito hashira no kami*; but such reversal of the order is allowable only in certain cases. Moreover, in the examples given above the use of the simple numerals *hitotsu*, *futatsu*, etc., would not be wrong.

In this and the two following chapters a list of the most common numeratives is given.

1. For objects that are long in proportion to their width—sticks, trees, pencils, rolled or folded documents, needles, teeth, folding fans (*ōgi*), swords,^a and the like: *hon*.

ippon, *sambon*, *shi hon*, *roppon*, *hachi hon*, *jippon*, *hyappon*, *nambon*, *iku hon*.

2. For objects that are broad and flat—paper, clothes, rugs, boards, dishes, coins and the like: *mai*.

ichi mai, *sammai*, *yo mai* or *shi mai*, *roku mai*, *hachi mai*, *jū mai*, *hyaku mai*, *nanmai*, *iku mai*.

Note also *hammai* half a sheet, as in a Japanese book.

3. For animals of all kinds: *hiki*.

ippiki, *sambiki*, *shi hiki*, *roppiki*, *hachi hiki*, *jippiki*, *hyappiki*, *nambiki*, *iku hiki*.

For larger quadrupeds *wa* (head) may also be used. For birds the specific term is *wa*.

ichi wa (*ippa*), *samba*, *shi wa*, *roppa*, *hachi wa*, *jippa*, *hyappa*, *namba*, *iku wa*.

There is also a specific term for fishes—*bi* (tail)—but this is not common in the colloquial and would sound pedantic. In counting fishes *mai* and *hon* are often used, according to the shape.

a The specific numerative for swords is *furi*: *katana hito furi*, etc.

4. For persons : *nin* (man).

ichi nin (*hitori*), *ni nin*, (*futari*), *san nin*, *yo nin* (*yottari*),
roku nin, *hachi nin*, *jū nin*, *nan nin*, *iku nin* (*ikutari*).

A rather classical and yet not uncommon synonym is *mei* (name).

Vocabulary

arashi } storm. 大風
ō-kaze }
帆 *ho* sail.
hashira post, pillar. 柱
ho-bashira mast.
kanzashi (*kami*, *sashi*) hair-pin.
kiri no ki paulownia. 桐
檻 *ori* cage, pen.
osu, *mesu* male, female.
tako octopus. 章魚 鰐
matchi match. ^b
chō-men note book, account book, record.
chū-mon order (for goods).
han-shi white native paper (about 10 × 13 in.).

ji-bun (lit. time-part) time. ^c 時分
(o) *yaku-nin* } official
kwan-ri }
shim-motsu present. ^d
shō-sen merchant vessel.
nai-chi interior of a country.
zak-kyo mixed residence. ^e
age-ru lift up, give (polite 1,3). ^f
karu, *katte* to hunt. ^g
kari-inu hunting dog.
karyūdo hunter. ^h
kau, *katte* keep (animals).
kiru wear, put on (clothes).
nomu, *nonde* drink, smoke.
oru, *otte* break.
ore-ru be broken.

a The wood of the *kiri* tree is highly prized, being used to make bureaus, clogs, etc.

b The native word for "match" is *suri tsuke-gi* (lit. rub kindle-wood).

c Synonymous with *toki*. At the end of a clause *toki ni* or *jibun ni* is equivalent to "when."

d A now common synonym for *shimmotsu* is *okuri mono*. Another common term, *o miyage*, denotes, strictly speaking, a present brought by a person on his return from a journey.

e *Naichi-zakkyo* was a very familiar word in 1899, when the new treaties went into operation. *Nai-chi*, or *nai-koku*, is the opposite of *gai-koku*. Compare *nai-gwai jin* natives and foreigners.

f *Agemasu* I give it to you. *Ageru* may be added to the subordinatives of verbs that denote actions done for the benefit of the person addressed. *Shim-bun wo yonde agemasu*. [I will] read the newspaper for you.

g Henceforth in the vocabularies subordinatives of difficult verbs will be indicated in this way. The familiar past tense may then be formed by substituting *a* for *e*.

h Compare *akyūdo* (p. 19).

<i>tasukaru, tasukatte</i> be saved, escape with one's life.	<i>ne ga tsuku</i> take root.
<i>tatakau, tatakatte</i> to fight.	<i>tsuru, tsutte</i> hang (tr.), catch (fish) with hook and line.
<i>tatakai</i> a fight, battle, war.	<i>uchi-jini suru</i> die in battle.
<i>ne</i> root.	<i>sonzuru, sonjite</i> be injured. ^a
<i>tsuku, tsuite</i> stick, adhere.	<i>zai-ryū suru</i> reside.

Exercises

Anata wa mainichi hamaki (p. 25 a) *wo nambon zutsu o nomi nasaimas' ka. Watakushi wa mainichi go hon zutsu nomimas'. Watakushi no tomodachi wa mainichi jippon zutsu nomimas'. Konaida wa sakana wo jippiki ts'tte kimash'ta.*^b *Kyō wa samui kara, kimono wo mō ichi mai kimashō. Yūbe uchi no neko ga nezumi wo sambiki torimash'ta. Tombo ni wa hane ga yo mai arimas'. Kono shōsen wa hobashira ga sambon arimash'ta; ippon wa arashi de oremash'ta. Sono tatakai de sh'kwan ga go jū nin uchijini shimash'ta. Dōzo hanshi wo ni mai kudasai; watakushi wa ichi mai mo motte imasen kara.*^c *Fude wo ippon kash'te agemashō. Ano karyūdo wa kariinu wo sambiki motte imas'. Ano basha wa nitōdachi*^d *des'. Tako ni wa ashi ga hachi hon aru. Sono fude wa ikura ka. Hai, ippon go sen de gozaimas'; shikashi jippon o kai nasareba* (if you buy) *shi jū go sen ni makete agemashō. Kono uchi ni kami ga iku mai haitte imas' ka. Kono gakkō ni Doits'go wo keiko suru shosei ga jū yo nin arimas'. Matchi* (wo) *ippon chōdai. Kono hako no uchi ni matchi ga ni hon arimas' keredomo, kusuri ga tsuite imasen. Ano hito no byōki wo san nin no isha ga ryōji shimash'ta keredomo, tas'karimassen desh'ta.*^e *Hirame wo ni mai shimotsu ni moraimash'ta.*

a From *son* injury, loss, and *suru*. Compare *sonzuru* (p. 48). But "to lose," as in business, is *son suru*.

b Lit. having caught with hook and line, I came. The verb *kuru* is used like *shimau* (p. 52a) as an auxiliary. *Kimasho*, in the next sentence, is from *kiru*.

c Such inversion of the natural order may be allowed when the clause with *kara* is not too long. With a negative verb *ichi mai mo* is analogous to *dare mo, nani mo*, etc. (Ch. XVII). *Motte* is the subordinative of the verb *motsu*.

d From *ni* two, *tō* head (of horses) and *tachi*, stem of *tatsu* to stand. Compare *ninimbiki*, used of a riksha drawn by two men.

e By adding *deshita* to a negative verb a negative past tense may be formed. A future may be formed similarly by adding *deshō*.

Toriya ni kiji wo samba chūmon sh'te kite o kure! Kono kumi ni wa seito ga nammei arimas' ka. Naichi-zakkyo ni natta jibun ni Nihon ni zairyū sh'te oru Seiyōjin wa shi sen go hyaku ni jū ni nin desh'te,^a sono uchi Doits'jin wa shi hyaku hachi jū ichi nin de gozaimash'ta.

In this box there are (*haitte imas'*) a hundred matches. Five cigars, please! He smokes six cigars every day. The number of leaves (*kami-kazu*) in (of) this note-book is thirty. When (*jibun ni* 4) I (1) was (*otta* 3) in Tōkyō (2) the number of Germans [there] all told (*mina de*) was forty. This official keeps three horses. That merchantman has two masts; one (*wa*) was injured in (*de*) the recent storm. Lately the fishermen (*ga*) have not caught a single (even one) fish. I planted five *kiri* trees in my garden and (*ga*) all have taken root nicely (well). In (*de wa*) this war 50,000 soldiers were killed. As I have two writing-brushes, I will lend you one. There are in this box a hundred cigars; each (one) costs (*shimas'*) six *sen*. What is this bridge called? It is called *Sammai-bashi*.^b In the Zoological Garden there are over (*ijō mo*) a hundred monkeys. In this cage there are two lions; both (*ni hiki tomo*) are males. This dog has five pups (*ko*). Two hair-pins, please! There are two birds in that cage. The population of Yokohama is about 200,000.

CHAPTER XXVII

5. For places and lots (of ground): *sho* (place) with *ka* (Compare *ikkagetsu* p. 74).

ikkasho, sangasho, shikasho, rokkasho, hakkasho, jikkasho, nangasho.^c

For houses, shops, and also temples *ken* (eaves) is commonly used.

ikken, sangen, shi ken, rokken, hachi ken, jikken, nangen.

^a The subordinative of *desu*.

^b A narrow bridge near Ueno in Tokyo, originally made of three boards. Sakura Sōgorō on the occasion when he handed his petition to the Shōgun (for which offense he suffered the penalty of crucifixion) hid under this bridge.

^c It is better not to say *iku-ka-sho*. With numeratives that begin with *k*, *iku* is to be avoided, for the obvious reason that confusion with *ichi* is likely to result.

The unit here is not necessarily one building, but rather the building or group of buildings occupied by one household ^a

6. For ships : *sō* (boat).

issō, sanzō, shi sō, roku sō, hassō, jissō, nanzō, iku sō.

7. For vehicles : *dai* (a stand, base). "Four vehicles" is *yo dai*. Specifically for heavy wagons and coaches, etc., *ryō* (pair of wheels) may be used. For rikshas the commonest term is *chō* (to hold a handle). ^b

itchō, san chō, shi chō, roku chō, hatchō, nan chō, iku chō.

8. For chairs : *kyaku* (leg).

ikkyaku, san kyaku, shi kyaku, rokkyaku, hakkyaku, jikkyaku, nan kyaku.

9. For books : *satsu* (ticket, label, list).

issatsu, san satsu, hassatsu, jissatsu, etc.

Rather more classical is *kwan* (roll), which in composition with numerals is modified like *ken*. For complete sets of volumes the numerative is *bu* (department, group).

10. For letters and documents : *tsū* (= *tōri* p. 64a).

ittsū, san tsū, hatsū, jittsū, etc.

But most people use *hon* rather than *tsū*. One letter may also be designated *ippū*, from *fū* seal.

Vocabulary

isu chair.

kuni country.

minato harbour.

ni-guruma cart.

chin (c) hire, fare.

ka, ke (c) = *ie* house, family (in composition).

bin (c) convenience, opportunity to send a message, mail (in *yū-bin*).

sō appearance (...*sō desu* it is said that).

bes-sō villa.

gun-kan war vessel.

hō-yū friend.

ke-ga wound.

kō-en public garden, park.

kwai-sha corporation, company.

kwa-zoku noble, the nobility.

^a One household or family is called *ikka*, from *ka* (c) house. "The whole family" is *ikka nai* (*nai* interior) or *ikka-zoku* (*zoku* kindred). The alternative pronunciation (*ke*) of the same character is affixed to proper names to designate families, especially those of high rank; e. g., *Tokugawa-ke*.

^b *Chō* is used for tools also : *nokogiri itchō* one saw, *ko-gatana ni chō* two pen-knives.

<i>kwō-kyō</i> the Emperor's residence.	<i>ha-sen suru</i> be wrecked (of a ship).
<i>nen-shi</i> beginning of the year. ^a	<i>omou, omotte</i> think (...to <i>omou</i> I think that).
<i>shō-setsu, shōsetsu-bon</i> , novel, romance.	<i>osou, osotte</i> attack.
<i>zō-sen-jo</i> shipyard, dockyard (lit. make-ship-place).	<i>sorou, sorotte</i> be uniform, complete. ^d
<i>hyakkwa-zensho</i> cyclopedia. ^b	<i>tari-ru</i> be enough.
<i>jibiki</i> dictionary. ^c	<i>tōru, tōtte</i> pass through, pass by.
<i>Igirisu</i> England.	<i>tsubure-ru</i> be broken, crushed.
<i>Mōko</i> Mongolia.	<i>tsuku, tsuite</i> arrive.
<i>ato no</i> the remaining, the other.	<i>yatou, yatotte</i> hire (a person).
<i>koware-ru</i> be broken, wrecked.	<i>yobu, yonde</i> call.
	<i>mata</i> moreover.
	<i>tada-ima</i> just now, presently.

Exercises

Per'ri to iu Amerika no ts'kai wa hajimete Nihon ye kita^e toki ni gunkan wo shi sō motte kimash'ta. Roppyaku nen gurai mae ni Mōkojin ga Nihon ye^f ni do osotte kimash'ta; hajimete kita toki ni wa fune wo shi hyaku go jissō motte ki, ni do me ni (the second time) kita toki ni wa nisanzen sō motte kita sō des'. Konaida no kwaji de ie ga nangen yakemash'ta ka. Roppyakken yaketa sō des'. Kuruma wo itchō yonde koi.^g Ichininnori de gozaimas' ka, nininnori de gozaimas' ka. Mata ichinimbiki de gozaimas' ka, ninimbiki de gozaimas' ka.

a *Nenshi ni iku* to go to tender New Year's congratulations. The word *nenshi* is used now exclusively in this sense of New Year's congratulations:—properly *nenshi no shūgi*, or *nen-ga*, from *ga* (c) to congratulate.

b From *hyaku* hundred, *kwa* branch of study, *zen* complete *sho* book.

c This is synonymous with the comparatively new word *ji sho*. It is a case of *jūbako-yomi*. *Ji wo hiku* to look up a word [in a dictionary].

d *O kyaku san ga soroimashita*. The guests are all here.

e Instead of the past tense the present *kuru* might also be used here: *kuru toki ni* at the time of his coming. Notice the frequent idiom *motte kuru, motte iku*. When the object is a person, *tsurete* must be substituted for *motte*.

f *Ye* here is to be construed with *kimashita*.

g *Yonde koi* call and come! In English we should say "Go and call!" In the reply notice the double *de gozaimasu ka*. One might also substitute *yonde kimashō ka* (with *wo*) for *de gozaimasu ka*.

nori no^a *ichinimbiki de ii*. *Tadaima Yokohama no minato ni gunkan ga nanzō tsuite imas' ka*. *Tadaima wa gunkan ga sanzō tsuite imas'*; ^b *issō wa Doits' no gunkan de*^c *ato no ni sō wa Igiris' no gunkan deshō to omoimas'*. *Kono jibiki wa hassatsu arimas'*. *Gyokuhen*^d *to iu jibiki wa jū ni satsu des'*. *Kōkijiten to iu jibiki wa ni jū shi satsu des'*. *Are wa nan to iu hon des' ka*. *Are wa Motoori Norinaga no kaita Kojikiden*^e *des'*. *Sorotte imas' ka*. *Ie, ni sats' tarimasen* (are lacking). *Ano bashagwaisha wa basha wo ni jū dai motte imas'*. *Kon-nichi wa kwōkyo no mae wo tōru toki ni*^f *rippa na basha wo hachi ryō mimash'ta*. *Konaida Doits' kara tegami ga ni tsū kimash'ta*. *Ittsū wa Amerika no bin de ki, mō ittsū wa Indo wo tōtte kimash'ta*. *Ueno ni wa ryōriya ga ni ken arimas'*. *Ikken wa Nihonryōri wo shi, mō ikken wa Seiyōryōri wo shimas'*. *Sono hyakkwazensho wa ichi bu nan satsu des' ka*. *Ni jū shi satsu des'*. *Kono shōsetsu wa jū go satsu mono des'*. *Mito to Owari to Kishū wa mukashi go san to mōshimash'ta*.^g *Mino to iu kuni ni wa Meiji ni jū yo nen no fuyu ni ōjishin ga atte, tsubureta ie ga jū mangan, shinda hito ga go sen nin, sore kara keganin ga ichi man nin mo arimash'ta to iu osoroshi koto ga arimash'ta*.

Over twenty ships were wrecked^h in (*de*) the storm recently. In the harbor of Nagasaki there are (*tsuite imas'*) now three Russian men-of-war. This village has only (*sh'ka arimasen*) twenty houses. That nobleman has three villas; one (2) of them (1) was burned recently. What book is that? It is the

^a This *no* is explicative. See p. 8.

^b The subordivative of an intransitive verb with *iru* or *oru* may denote a state which is the result of the action expressed by the verb. Compare *haitte oru* (p. 44e).

^c *De* here is equivalent to *de atte* or *deshite*.

^d The name of a dictionary of Chinese ideograms, from *gyoku*=*tama* jewel and *hen* book. The largest dictionary in common use is called *Kōki jiten*. *Kōki* is the name of a Chinese period (*neugō*) and *ji-ten* synonymous with *ji-sho*. Compare "Century Dictionary."

^e The *Kōjiki* (lit. old affair record) is Japan's oldest historical work, dating from the beginning of the VIII. Century. Motoori, the most famous of Japanese grammarians, published the text, with commentary, in a book called *Kōjiki-den*.

^f As I passed by the palace (lit. at the time of passing the front).

^g The names in this sentence may also stand asyndetically. The princes of these provinces were related to the *shōgun*. It was provided that, if he had no heir, he might choose a successor from one of their families.

^h Of a ship we say *koware ru*, *yabure-ru*, or *ha-sen suru*. Of a person: *hasen ni au*. This *ha* is the Chinese equivalent of *yabure-ru* to break.

book called *Taiheiki*.^a How many volumes are there? There are about fifteen volumes, I think. How much is the hire (*yatoi chin*) of one riksha (for) one day? It is two *yen*. Engage (call) two carts. This company has a hundred street-cars. About how many houses do you visit (*mawaru*) at New Year's (*nenshi ni*)? I visit about twenty. I went to the houses of two or three friends, but they were all out. The house of Shimazu held Satsuma and Ōsumi until the Restoration. At the shipyard of Yokosuka^b [they] are now constructing (*koshiraeru*) two men-of-war. How many parks are there in Tokyo? There are three. One chair is (was) broken.

CHAPTER XXVIII

11. For vesselfuls, bucketfuls, cupfuls : *hai* (= *sakazuki*).

ippai, sambai, shi hai, roppai, hachi hai, jippai, nambai, iku hai.^c

For medicine, tobacco, or tea, the unit is *fuku* (*kusuri wo fuku suru* to take medicine), which undergoes the same changes as *hai*.^d *Fuku* is also used for *kake-mono* (hanging scrolls or pictures), but the ideogram in this case is different.

12. For pairs of stockings, pantaloons and shoes : *soku* (foot).

issoku, sanzoku, hassoku, jissoku.

For pairs of other things *tsui* (to correspond) is used, as in *kwa-bin ittsumi* a pair of vases. But a pair of animals is *hito tsugai*, from *tsugai* couple (See p. 82).

Vocabulary

ma=*aida* interval.

chichi milk.^e

biiru beer.

kōhii coffee.

a The *Tai-hei-ki* (lit. great peace-record) is a famous historical work, recounting the events of the XIV. Century.

b A naval station on the coast of Sagami, just within the entrance to Tokyo Bay.

c *Ippai desu*. It is full.

d *O cha wo ippai (o agari nasai)* Have a cup of tea! The numerative *fuku* is used for tea mostly in connection with the ceremonial *cha no-yu*.

e Cow's milk is usually called *gyū-nyū*. *Gyū*=*ushi*; *nyū*=*chichi*.

toso spiced sake. ^a

budō grape.

budō-shu wine.

sake-nomi drinker, toper.

tabi [Japanese] sock.

kutsu-tabi [European] sock,
stocking. ^b

geta, *ashida* wooden clog. ^c

wara straw.

waraji straw sandal. ^d

naga-gutsu boot.

hana-ike vase (*ike-ru* to
keep alive).

kwa-bin vase (lit. flower-
bottle).

sei-fu the government.

kitsui intense, strong (of
liquors, odors etc.), tight
(of shoes).

koi dense, strong (of tea,
etc.)

shio salt.

karai acrid.

shio-karai } salty. ^e
shoppai }

iya na disagreeable.

kirau, *kiratte* dislike. ^f

ne-ru go to bed, sleep.

nemuru, *nemutte* sleep, slum-
ber.

nemu-ke drowsiness.

you, *yotte* be intoxicated. ^g

same-ru become sober, come
to one's senses. ^h

nodo throat.

kawaku, *kawaite* dry (intr.).

nodo ga kawaku be thirsty.

hanasu separate.

meshi-agaru take (food or
drink—polite 2, 3).

nige-ru flee.

ure-ru be able to sell.

yaku, *yaite* burn (tr.).

yaki-mono pottery.

dai-bu very, pretty.

yo-dōshi the whole night
through.

tabi ni, *tambi ni* (after a
verb) as often as, when-
ever.

Exercises

*Dōzo mizu wo ippai kudasai ; watakushi wa shiokarai mono
wo tabemash'ta kara, daibu nodo ga kawaite kimash'ta. O*

a *Toso* is drunk only at New Year's.

b Called also *kutsu-shita*, from *shita* under.

c *Geta* is the generic term. *Ashida* are very high clogs used in rainy
weather.

d This word is derived from *wara* and *kutsu*, thus: *waragutsu*, *waranau*,
waranji, *waraji*.

e *Shio-karai* is the more elegant word of the two.

f "I dislike it" is usually *kirai desu*. *Sake ga dai kirai desu*. I dislike
sake very much. Compare *suki desu* (p. 55b). *Iya desu* is equivalent to *kirai
desu*.

g *Sake ni you* to be intoxicated with *sake*. *Fune ni you* to be seasick.

h *Me ga sameru* to wake up. *Nemuke ga sameru* to recover from drowsiness.
Yoi ga sameru to get sober after intoxication.

cha wo ippai ikaga de gozaimas'ka.^a *Arigatō gozaimas'.* *Watakushi wa chiisai sakazuki de sake wo tada shi hai bakari nomimash'ta, shikashi sake ga taihen ni tsuyokatta kara, daibu yomimash'ta.*^b *Watakushi wa nemuku naru tambi ni koi cha wo nisambai nomu to, nemuke ga samemas'.* *Tabako wo ippuku meshiagarimasen ka.*^c *Arigatō, watakushi wa tabako ga kirai de gozaimas'.* *Waraji wa issoku ikura des'ka.* *Issoku issen go rin de gozaimas'.* *Sonnara ni soku kaimashō.* *Sono hanaike wa hitotsu ikura ka.* *Kono hanaike wa ittsumi des' kara, hitotsu hanash'te wa*^d *uremasen.* *Iya iya sambai, nige nige go hai.*^e *Watakushi ga kuni ye kaerimas' toki Nihon no seifu kara hanaike wo ittsumi moraimash'ta ga, sono hanaike wa Satsumayaki*^f *de gozaimash'ta.* *Sakuban koi cha wo shi hai nonda kara, yodōshi neraremasen desh'ta.*^g *Watakushi wa nagaguts' wo ni soku koshiraete moraitai ga,*^h *issoku ikura des' ka.* *Sayō, issoku go yen de gozaimas'.* *Issakujitsu no ban wa biir' wo roppai nonda keredomo, s'koshi mo yomiasen desh'ta.*

A cup of tea, please! I bought five pairs [of] socks. How much were they a pair? They cost (*shimash'ta*) 75 sen a pair. Give me two pairs of clogs. I drink three glasses [of] milk every morning. Have another (*mō*) cup of coffee! As this wine is pretty strong, if [a man] drinks (*nomeba*) but (*mo*) three glasses, he will become intoxicated. That man is (*de*) a

a How about a cup of tea? The reply *arigatō gozaimasu* does not imply refusal. In declining to drink one may say, *Mō o cha wa itadakimasen.* One may also use the polite phrase, *O kamai kudasaru na* (negative imperative) Never mind!

b Or, *yotte kimashita* got into the condition of intoxication, or (without *daibu*), *yotte shimaimashita.*

c *Meshiagaru* is synonymous with *ageru*, but is a little more elegant.

d The subordinative with *wa* has a conditional sense and is usually followed by a negative verb or a verb with a negative significance. *Sō shite wa ikenai* (*Sō shicha ikenai*) [You] must not do so. "Must not" is usually to be rendered in this way.

e This saying refers to men who like *sake*, but wish to be coaxed to drink. While they refuse they drink three cups, and while they run away they drink five.

f A kind of pottery, the glazed surface of which is artistically cracked.

g *Nerareru* is the potential form of the verb *neru*. *Neraremasen* can't sleep.

h *Moraitai* is the desiderative of verb *morau* and means "should like to receive." *Koshiraete moraitai.* [I] desire to have made. This use of the subordinative with *moraitai* or (more politely) *itadakitai* is a very common idiom.

set (*ōzakenomi*); he drinks a *shō* every day. Please have a whiff (*ippuku*) of tobacco! I have three pairs of boots; but one pair has become useless (*yaku ni tatanaku narimash'ta*). Won't you have a cup of *toso*? He is an extraordinary (*taihen na*) drinker; in just a little while (*chotto no ma ni*) he drank ten glasses of beer. He drinks two or three cups of coffee every morning.

CHAPTER XXIX

Ordinals (*junjo-sūshi*) are formed by the prefix *dai* (c) "order" or by the suffixes *ban* (c) "number," *me* (p. 69b) or *bamme*. Both *dai* and *ban* may be used with one and the same numeral, as in *dai hyaku ni jū go ban* the 125th. With the native numerals *me* only is used. With the numeral auxiliaries *me* is the most common.

Dai ichi^a kōtō-gakkō The First Higher School.

Ichī ban no kisha (*ichibangisha*) the first train.

Ni bamme no kane the second bell.

Yo bamme no ko the fourth child.

Shi kemme no uchi the fourth house.

Mittsume no tama the third bullet.

San dome (*sambemme*) the third time.

But, as examples given in previous lessons show, the Japanese language in many cases where the English requires ordinals uses simple cardinals, or substitutes other expressions.

Meiji ni jū nen the 20th year of Meiji.

Tokugawake san dai no shōgun (*dai=yo* generation).

The third shōgun of the Tokugawa line.

Ed'war'd' shichi sei (*sei=yo* generation).

Edward the Seventh.

The student may recall that the first day of January is *gwan-jitsu*, from *gwan* origin. The first edition of a book (*dai ippan*) is called *sho-han*, from *sho* (c) beginning; the second

^a In the colloquial *dai ichi* is used mostly to denote superiority, as in *se-kai dai ichi no sei-ji-ka* the foremost statesman in the world (*se kai* world).

edition *sai-han* from *sai* (c) = *futa tabi* a second time. — In numbering a set of two volumes the words *jō* and *ge* or *ka* (p. 71a) are used. When there are three volumes they may be numbered *jō*, *chū*, *ge*.^a

Vocabulary

(o) <i>hina</i> (<i>san</i>) doll, puppet. ^b	<i>kei-satsu</i> police. ^f
<i>nobori</i> flag. ^c	<i>keisatsu-sho</i> police station.
<i>han</i> plate (for print.), edition.	<i>ki-soku</i> regulation, rule.
<i>sho-han</i> first edition.	<i>kun-shō</i> decoration, order.
<i>sai-han</i> second edition.	<i>sai-sho</i> beginning (<i>saisho no</i> the first).
<i>shuppan</i> publication. ^d	
<i>jō</i> (c) article, item.	<i>sek-ku</i> one of five holidays. ^g
<i>segare</i> son (polite 1).	<i>tai-setsu na</i> important.
<i>chō-nan</i> oldest son.	<i>ayamaru, ayamatte</i> } err. ^h
<i>chō-jō</i> oldest daughter.	<i>machigau, machigatte</i> }
<i>sō-ryō</i> heir, oldest child.	<i>ayamari</i> } error.
<i>yōshi</i> adopted child. ^e	<i>machigai</i> }
<i>ban-chi</i> street number.	<i>iwau, iwatte</i> celebrate.
<i>den-wa</i> telephone.	<i>iwai-bi</i> holiday.

a When volumes of a book are subdivided, the portions are designated thus : *ichi* (or *ni*) *no jō* first (or second) volume, first part, *ichi* (or *ni*) *no ge* first (or second) volume, second part.

b The general term for "dolls" is *nin-gyō*, from *nin* person and *gyō* form. The term *hina* or *hina-ningyō* denotes properly the dolls which are formally arranged and displayed at the girls' festival on the 3rd day of the 3rd month. But even ordinary playing with dolls is called *hina-asobi*, from *asobu* to play, while a puppet-show is called *ningyō-shibai*, from *shibai* drama.

c National flags and standards are called *hata* or *kok-ki*. *Nobori* are vertically long and are fastened both at the top and on one side. They may be seen at temples and theatres, and are also displayed at the boys' festival on the 5th day of the 5th month.

d *Shuppan suru* to publish. *Shuppan ni naru* to be published (of a book).

e To adopt is *yōshi ni suru* or *yōshi ni morau*. An adopted daughter may also be called *yō-jō*.

f Policemen or patrolmen are *jun-sa*; the police stations on the streets are *kō-ban* (*sho*).

g The *go-sekku* are : the New Year's festival on the 7th of the 1st month; the girls' festival, on the 3rd of the 3rd; the boys' festival, on the 5th of the 5th; the star festival, on the 7th of the 7th; and the chrysanthemum festival, on the 9th of the 9th. See p. 66 c.

h The latter is more common in the colloquial.

<i>okosu, okoshite</i> raise, rouse,	<i>yame-ru</i> stop (tr.), give up.
<i>waken</i>	<i>asu, ashita</i> to-morrow.
<i>sumu, unde</i>	} dwell, reside.
<i>sumau, sumatte</i>	
<i>sumai</i> residence.	<i>ue</i> above (—no <i>ue ni</i> on, upon.
<i>tsumoru, tsumotte</i> estimate.	<i>shita</i> below (—no <i>shita ni</i> under).
<i>tsumori</i> estimate, intention. ^a	

Exercises

Yoritomo wa ^b *Yoshitomo no sambamme no ko des'*. *Ano o ko san wa anata no go sōryō des' ka.* *Iie, are wa watakushi no ni bamme no ko des'*. *Chotto o tazune mōshimas' ;* ^c *keisats'-sho wa doko de gozaimas' ka.* *Sayō, koko kara san gemme des'.* *Kimi no wakaranai tokoro wa nammaime des' ka.* *Jū ni maimme des'.* *Sore wa nan to iu hon des' ka.* *Kore wa Wakan-sansai-zue* ^d *des'.* *Sore wa nan satsume des' ka.* *Kore wa nijissatsume des'.* *Ano kata wa Nihon no santō kunshō wo sagete imasu'.* *Anata no o taku wa doko de gozaimas' ka.* *Ginza ni chōme no go jū ni banchi de gozaimas'.* ^e *Kiriya* ^f *to*

a This is often attached to verbs, as in *Asu Tōkyō ye iku tsumori desu*. It is [my] intention to go to Tōkyō to-morrow. But *tsumori* often denotes simply one's opinion of one's self: *Ano hito wa gakusha na tsumori de arimasu*. He thinks he is a scholar. Here *na* is a contraction of *naru* (originally *ni aru*) the literary equivalent of *de aru*. One may also say *gakusha no tsumori de oru*.

b Yoritomo of the Minamoto family (*Gen-jī*) conquered the Taira family (*Hei-ke*) about the end of the XII. Century, and was the first shōgun in whose family the office became hereditary.

c *Mōsu* means "to say," but often, as in this case, it is a mere auxiliary attached to the stem of a verb. It is used principally in the first person when the object of the verb is a person of higher rank or a stranger of the same rank as the speaker. The honorific *o* may not be omitted in this construction.

d The name of a celebrated encyclopedia: *wa* Japan, *kan* China, *san sai* three powers, i. e., heaven, earth and man, *zu* drawing, *e* picture.

e *Chō=machi* means primarily a group of houses lining a throughfare. The same ideogram (*chō*) means also *60 ken*. In the above it means a section of a long street, often, but not necessarily, marked off by means of prominent cross-streets (*yoko-chō* or *yoko-machi*). These sections may have different names or may be distinguished as *itchōme*, *ni chōme*, etc. *Gin-za* (lit. silver seat, i. e., mint) is the name of a portion of the principal street of Tokyo.

f Paulownia-house. Names of mercantile firms are formed in this way by the use of *ya*. Merchants often take the name of the province from which they came; e.g., *Mikawa-ya*, *Oni-ya*.

iu furudōguya wa Ginza san chōme da. Naporeon issei wa sen happyaku ni jū ichi nen no go gwatsu its'ka ni o kakure ni narimash'ta. Iemits' kō wa Tokugawake san dai no shōgun des'. Anata wa ittō ni norimas' ka, nitō ni norimas' ka. Watakushi wa nitō ni noru tsumori des' keredomo, anata ga ittō ni o nori nasareba, watakushi mo go isshe ni norimashō. Kono jibiki wa saihan desu ga, shokan no ayamari ga naosh'te arimasen.^a Hajimete o me ni kakarimash'ta.^b Kotoshi ni natte kara^c Hirokōji no kwaji wa kore de sambemme des'. Anata no jibiki wo kash'te kudasai. Jō des' ka, chū des' ka. Chū wo kash'te kudasai. Nihon ni go sekku to iu iwaibi ga arimas'; sono uchi (de) dai ni wa hina no sekku de, dai san wa nobori no sekku des'. Ash'ta no asa wa ichiban no kisha de Yokohama ye iku tsumori des' kara, hayaku okosh'te kudasai. Ano teibur' no^d ue ni notte oru jibiki no go satsume wo motte oide. Sh'ta kara sambamme no ji wa machigatte imas'.

Is this (*kono o ko wa*) your oldest child? No, [it] is [my] third child; [my] oldest son has gone to Europe. My oldest child is a girl (*onna*). I have adopted a friend's second child. The fifth house from here is a primary school. Our (*uchi no*) telephone is No. 249. That regulation is written (*kaite arimas'*) on the twentieth page (*mai*) of this book. Please lend me the twelfth volume of *Gyokuhen*. That gentleman has received a Japanese decoration of the fourth class. That photographer's residence is [on] Japan Bridge St., Third Section, No. 25. Keiki was the fifteenth *shōgun* of the Tokugawa line; after he gave up the office of *shōgun*^e he lived (was living) in Shizuoka.

^a See p. 44 e.

^b This phrase is used when one is first introduced to a person. *Hajime-mashite* would be still more polite than *hajimete*. *O me ni kakaru* is the most polite expression for "to meet," (lit. be hung on honorable eyes. Comp. p. 44a).

^c Since the year began (lit. from becoming this year). With subordinatives of verbs *kara* means "after," "since." *Hiro-kōji* (broad lane) is the name of a street. Notice the peculiar use of *kore de* "with this."

^d The word *tsukue* applies only to the low native tables.

^e "After he gave up the office of *shōgun*" is rendered *shōgun-shoku wo yamete kara*. This *shoku* means "occupation," "office" (in *shoku-gyō*). But in the colloquial one may say simply *shōgun wo yamete kara*. *Shizuoka* is the principal city of the province of Suruga, on the Tōkyō and Ōsaka.

The second *shōgun* of the Tokugawa line is called (*to mōshimas'*) Hidetada. Jimmu Tennō was (is) the first Emperor of Japan. ^a Takauji is the first *shōgun* of the Ashikaga line. To-morrow I shall go to Yokohama by (*de*) the second train. Will you go first or second class (Is it first class, is it second class, by which do you go)? This book is about Japan (In this book Japan's affairs are written); the first volume [appeared] six years ago; the second volume was published two years ago. Among these regulations the third article is the most important. Wilhelm I. is the grandfather of the present (*ima no*) Emperor of Germany. What edition (*nampan*) is this dictionary? It is the third edition.

^a "The first Emperor" is. *saisho* (or *hajimete*) *no tenshi* or *dai ichi dai no tenshi*.

THE ADJECTIVE ^a

CHAPTER XXX

In classical Japanese genuine adjectives are inflected by means of the three terminations *ki*, *ku* and *shi*, as in the following example :

Kono chiisaki ki wa hana mo utsukushiku mi mo amashi.

The blossom of this little tree is beautiful and its fruit is sweet.

The attributive form ended in *ki* ; the predicative, in *shi*. In the colloquial both these terminations have been reduced to *i*. But *shi* still appears in *yoshi* "good," "all right !" and *nashi*^b "there is none," while in formal speeches the ending *ki* is heard quite often. The form in *ku* is now commonly used as an adverb and is called the adverbial form. But in the example given above *utsukushiku* is evidently predicative and may properly be called the connective form as contrasted with *amashi*, which is conclusive, i.e., ends the sentence. Compare : *O no nagai saru mo ari, o no mijikai no mo aru* (p. 14d) where *ari* is connective and *aru* is conclusive. Such use of the form in *ku* would now sound oratorical. In ordinary conversation we should say : *Kono chiisai ki wa hana mo utsukushii shi mi mo amai*, or, *Kono chiisai ki wa hana mo utsukushikute mi mo amai*. The classical terminations occur with especial frequency in proverbs.

It has been remarked (pp. 4, 24) that a predicate adjective ending in *i* needs no copula in familiar discourse, if the sentence is affirmative and in the present tense ; and that *atta* and *arō* may be united with the adverbial form of the adjective in compounds like *yokatta, yokarō*. We now add a paradigm of these and similar inflections produced by combination with forms of *aru* to be :

a *Kei-yō-shi*, from *kei-yō* figure (of speech), metaphor.

b Notice also the peculiar idiom *nashi ni* in : *Kane nashi ni wa nani mo dekimasen*. One can't do anything without money.

Present	<i>yoi</i> is good.
Past	<i>yokatta</i> was good.
Probable, or Future	<i>yokarō</i> probably is good, will be good.
Conditional	<i>yokereba</i> ^a if [it] is good, if [it] should be good.
Probable Past	<i>yokattarō</i> probably was (might have been) good.
Past Conditional	<i>yokattara(ba)</i> if [it] has (had) been good.
Alternative	<i>yokattari</i> being at times good.

Yoi darō, yoi deshō may be substituted for *yokarō*; *yoi nara (ba)*, for *yokereba*; *yokatta darō, yokatta deshō*, for *yokattarō*; *yokatta nara(ba)*, for *yokattara(ba)*.

A concessive form—*yokeredo(mo)* “though [it] is good”—might have been included in this list, but it is practically obsolete as far as the colloquial is concerned. It is now replaced by *yoi keredomō, ii kedo*, etc., adding *keredomo* (p. 8a), *keredo*, or *ke(n)do* to the simple present form.

The form *yokereba* is derived from *areba* (as also *yokeredo* from *aredo*). It may be further contracted to *yokereba, yokerya*.

O tenki ga yokereba undōkwai wa omoshirokarō.

If the weather is fine, the sports (excursion) will likely be interesting.

O tenki ga yokattara undōkwai wa motto omoshirokattarō.

If the weather had been fine, the sports might have been more interesting.

The past conditional is past only with reference to the verb of the apodosis. Often *yokattara* is practically synonymous with *yokereba*.

Kagen ga yokattara kanarazū mairimashō.

If [I] feel well, [I] will surely come.

Alternative forms are used most commonly in pairs, and often with *shite*, thus:

O tenki wa yokattari warukattari ikkō sadamarimasen.

The weather, being now favorable and again unfavorable, is not at all settled (lit. one direction is not determined).

^a One may also say *yoku(n)ba*, but this inflection cannot be applied to other adjectives except *nai* and desideratives like *tabetai*.

Ano hito wa kigen ga yokattari warukattari (shite) chōdo kodomo no yō desu.

Sometimes he is in a good humor and sometimes not,—just like a child.

Atsukattari samukattari shite komarimasu.

There being so much variation of heat and cold, one does not know what to do (lit. is perplexed).

The word *nai* “not existent” is also inflected like an adjective.

nai is not (none).

nakatta was not (none).

nakarō probably is not (none), will not be, will be none.

nakereba^a if it is not, if it should not be, etc.

nakattarō probably was not, might not have been.

nakattara(ba) if it has (had) not been.

nakattari at times not being.

By joining these with the adverbial form of an adjective a paradigm of negative inflections may be formed, thus: *yoku nai, yoku nakatta, yoku nakarō, yoku nakereba*, etc. In the same manner negative verbs may be inflected: *wakaranai* is not to be understood, *wakaranakatta, wakaranakarō, wakaranakereba*, etc. But *wakaranai darō* is more common than *wakaranakarō*. So also desideratives like *tabetai* “desire to eat” may be inflected. Details will be given under the head of “The Verb.”

In polite discourse, especially at the end of a sentence or principal clause, instead of the plain forms given above, the contracted adverbial form with *gozaimasu* (p. 24) is required. In this case many adjectives take the honorific *o*:^b

O atsū gozaimasu. It is warm.

O isogashū gozaimashō. You are probably busy.

Observe that *naku* is not contracted to *nō* except in certain dialects: it is customary to say not *nō gozaimasu* but *gozaimasen*. But *tabetai* becomes *tabetō gozaimasu*.

It has already been remarked (p. 24) that there is a tendency to say *ii desu, omoshiroi desu, yoku nai desu*, etc., thus avoiding

^a Also *naku(m)ba*, as in *O iya de nakuba* If [you] do not dislike [it].

^b The honorific *ō* may be prefixed to *yoroshikereba* also: *O yoroshikereba* if you like; likewise to *yokereba*; but, if one wishes to speak politely, in this connection *yoroshii* is better than *yoi*. *O yō gozaimasu nara(ba)* is perfectly polite.

the familiarity of the plain adjective on the one hand, and the stiff formality of *gozaimasu* on the other. But *ii deshita* is never heard. Yet *ii n' deshita* is not uncommon. Whatever may be said about the past and present tenses, expressions like *ii deshō* are indisputably correct. Thus :

Mutsukashii deshō is probably difficult.

Yoku nai deshō is probably not good.

As regards politeness these are intermediate between *muttsukashikarō* and *muttsukashū gozaimashō*, *yoku nakarō* and *yō gozaimasumai*.

The subordinative is obtained by adding *te* to the adverbial form ; e.g., *yasukute*, from *yasui*, *itakute*, from *itai*, *omoshirokute*, from *omoshiroi* ; so also *nakute*, *wakaranakute*, *tabetakute*. These are often pronounced *yasukutte*, *itakutte*, *omoshirokutte*, etc.

This form has several uses.

(1.) When one subject has two predicate adjectives the first is subordinated to the second.

Washinton no machi wa hirokute kirei desu.

The streets of Washington are broad and clean.

(2.) A clause with a predicate adjective may be subordinated to another clause. In this case the former describes a circumstance or condition, which is usually at the same time a cause.

Ashi ga itakute deraremasen.

As my feet hurt, I can't go out.

Kurakute ashimoto ga miemasen.

It is so dark that I cannot see where I am going (*ashimoto* that which is about the feet).

Samukute shiyō ga nai.

It is unbearably cold (lit. being cold, there is no way of doing).

To state the cause explicitly, one must say *itai kara*, etc. To state the result explicitly, *hodo* may be added: *Kurakute ashimoto ga mienai hodo desu.*

(3.) Of two clauses involving a contrast the first may be subordinated to the second.

Shim-mai wa umakute ko-mai wa mazui.

New rice is delicious, [but] old rice is unpalatable.

(4.) When *wa* is added to the subordinative it is made emphatic. In most cases it then has a conditional sense and is often followed by a negative word like *ikemasen* or *narimasen* or by a verb like *komarimasu* "[am] perplexed." The *te wa* is commonly contracted to *cha*.

Omokucha ikemasen It mustn't be heavy.

Nakucha narimasen [I] must have [it].

These forms may also be pronounced *omokutchi*, *nakutchi*.

(5.) The addition of *mo* to the subordinative gives it a concessive sense.

yasukute mo though it may be cheap.

itakute mo though it may hurt.

ōkute mo (*ōku to mo*, *ōku mo*) at the greatest.

Sukunakute mo (*sukunaku to mo*, *sukunaku mo*) at least.

Vocabulary

hima leisure.

kokori dust.

hoshi star.

kokoro heart, mind.

moto bottom, foot (—*no moto ni* under).

ashi-moto what is under or about one's feet.

ho-bune, *ho-kake-bune* sail-boat.

furu-hon second-hand book.

bōzu priest.

kesa priest's scarf.

i (c) stomach.

baku-rō jockey, horse-dealer.

bettō groom, hostler.

kūki air, atmosphere.

za-shiki apartment, room (in a hotel).

ayashii doubtful, suspicious.

himojii hungry. ^a

hisashii long continued (*hisashiku* for a long time).

isogashii } busy.
sewashii }

kurai dark.

nigai bitter.

okashii ridiculous, funny.

otonashii quiet, well-behaved.

semai narrow.

suzushii cool.

yakamashii noisy, clamorous.

yasui cheap.

kokoro-yasui familiar, intimate.

hikae-ru to be moderate.

komaru, *komatte* be perplexed, embarrassed.

mie-ru be visible, seen.

^a The usual expression for "to be hungry" is *hara ga hetta* (*herimashita*) from *heru* to diminish, or, especially among women and children, *o naka ga suita* (*sukimashita*), from *suku* to be empty, thinned out.

<i>negau, negatte</i> desire, request.	<i>jitsu</i> (c) <i>ni</i> } truly, really,
<i>tamaru</i> be able to endure.	<i>makoto ni</i> } indeed.
<i>yosu</i> stop (tr.), give up.	<i>kyū</i> (c) <i>ni</i> } suddenly.
<i>sam-po suru</i> take a walk.	<i>niwaka ni</i> }
<i>de-kake-ru</i> go out (from one's house).	<i>shi-jū</i> from beginning to end, constantly, always.
<i>sampo ni de-ru</i> (<i>dekake-ru</i>) go out for a walk.	<i>naze</i> why? (with <i>ka</i> at the end of the sentence).
<i>chitto</i> a little.	<i>dōka</i> in some way or other, please! (p. 47a).
<i>chitto mo</i> not in the least (with a negative word).	<i>dōmo</i> an expletive (p. 46a).
<i>oi-oi</i> (<i>ni</i>) gradually.	

Exercises

Kono hon wa wakariyas'kute omoshirō gozaimas'. *Nodo ga itakute hanashi ga dekimasen.* *Kono ji wa mutsukash'kute oboenikū gozaimas'.* *Kono zash'ki ni wa hito ga ōi kara, kūki ga warui.* *Tōk'te mo arukimashō.* *Bimbō hima nashi.*^a *Takak'te mo kaimashō.* *Okash'kute tamarimasen.*^b *Watakushi wa nemukute tamarimasen.* *Yas'kute mo kaimasen.* *Dōmo, samukute tamarimasen.* *Ji ga yok'te mo bunshō ga warui.* *Kimi wa okash'ku nai ka.* *Iie, chitto mo okash'ku nai.* *Naze sonna ni yakamashii ka.* *Uchi no kodomo wa otonash'ku nakute mako'o ni komarimas'.* *Watakushi wa isogash'kute s'koshi mo hima ga gozaimasen.* *Dōmo, nomi ga ōkute komarimas'.* *Dōmo kurakute miemasen.* *Hoshi ga mienaku narimash'ta.* *Sensei no oshieta ji wa kazu ga ōkute komarimas'.* *Anata wa o kuni ye kaeritō gozaimasen ka.* *Iie, Tōkyō wa omoshiroi tokoro des' kara, kuni ye wa*^c *kaeritō gozaimasen.* *Himōjii toki no mazui mono nashi.*^d *Hima no aru toki ni wa tabako ga nomitaku narimas'.*^e *Ano kata wa michi ga chikak'te mo shijū basha ni norimas'.* *Ittō basha ni norimashō ka, ni tō ni norimashō ka.* *Ni tō basha wa*

a The language of proverbs approaches the literary style, and particles are used sparingly. *Bimbō*=*bimbō-nin*.

b It is too funny: one can't help laughing.

c This *wa* marks the antithesis between *Tōkyō* and *kuni*.

d "Hunger is the best sauce." The words *mazui mono nashi*, expressing the idea of zest or relish, are treated here like a substantive.

e Notice that here *ga* occurs, whereas we naturally expect *wa*. The latter also would be correct.

kitanakute noremassen. Tōkyō no tōri wa semai tokōro ga ōi. Natsu no hi wa nagakute asa no koto wo (what happened in the morning) *wasuremas'.* *Yas'kereba kaimashō; takakereba yoshimashō. Daibu o atsuku narimash'ta. Oioi o samuku narimash'ta. Hisash'ku o me ni kakarimassen desh'ta.*^a *Hajimete o me ni kakarimash'ta; dōka, o kokoroyas'ku negaimas'.*^b *Yorosh'ku negaimas'.*^c *Kono furuhon wa uru hito ga ōkute kau hito ga s'kunai kara, yasū gozaimas'.* *Bettō to bakurō wa hito no warui*^d *mono ga ō gozaimas'.* *Ryō-yaku (=yoi kusuri) wa kuchi ni nigashi* (Proverb). *Ji ga mutsukash'kucha ikemāsen. O kega ga nakutte yō gozaimash'ta.*^e *Bōzu ga nikukerya kesa made nikui* (Proverb). *Yoku mo nakereba waruku mo nai.*^f *Kotoba ōkereba shina s'kunashi* (Proverb).^g

To-day it has become very cool; until (*made wa*) yesterday, there being no wind,^h it was quite hot. It has suddenly

a This is the usual formula on meeting a friend after a long separation. Frequently only the first word of the sentence is used. For *hisashiku* we may substitute *shibaraku*.

b Here also we have a very common phrase. More fully expressed it would be *o kokoroyasuku o majiwari* (or *tsuki-ai*) *wo negaimasu*, or *o kokoroyasuku shite kudasaru yō ni negaimasu* (lit. I desire that you will please do familiarly) I hope we may become well acquainted. *Kudasaru* to condescend is the verb from which the imperative *kudasai* is derived (p. 37d). In *shite kudasaru yō ni negaimasu* we have a still higher degree of politeness than in *shite kudasai*.

c Fully expressed this would be something like *yoroshiku nasatte kudasaru yō ni negaimasu* (lit. I desire that you will do favorably) Please deal kindly with me. *Nasatte* or *nas'tte* is the subordinative of *nasaru*, the polite equivalent of *suru* to do, from which the imperative *nasai* is derived. In *Satō san ni yoroshiku negaimas* the word "to say" is understood: *Satō san ni yoroshiku itte kudasaru yō ni negaimasu* (lit. I desire that you will please speak favorably to Mr. Satō) Please remember me kindly to Mr. Satō. *Itte* is the subordinative of *iu* to say. One may say more briefly, *Satō san ni yoroshiku itte kudasai* or simply *Satō san ni yoroshiku*, or, if the circumstances make the meaning plain, *yoroshiku negaimasu*.

d *Hito* is often used as here in the sense of character.

e It was fortunate that you were not hurt.

f In this sentence the conditional inflection is used simply in lieu of a connective: It is neither good nor bad.

g Many words, little sense. The original meaning of *shina* (p. 19) is substance.

h This may be translated *kaze ga nakute* or *kaze ga arimassen deshita kara*. Best, perhaps, would be *kaze ga nai no de*, which conveys the idea of cause more distinctly than the first and not so expressly as the second. The Japanese naturally prefer a hazy expression, and *kara* indicates the relation of cause and effect with a degree of precision not required in such a sentence.

become cold. The weather is doubtful to-day. The dust is so dreadful (*hidoi*) that [one] can't go out (*deraremasen*). The fishermen's boats are not out (*dete imasen*), because the wind was [too] strong. The sailboats do not go out, because there is no wind. The wind being strong, the dust is dreadful. As this beer is bitter, I cannot drink it (*nomemasen*). Even though the water (*yu*) is tepid, it's all right. This book is hard to understand and not interesting. As my throat is sore (*itai*), I cannot smoke. He smokes even though his throat is sore. In (*wa*) this room the air is good, because there are few persons [in it]. These characters are small and hard to read. These characters, though small, are easy to read. [I] eat (am eating) moderately (*hikaete*), because [my] stomach is bad. Really it is unendurably hot (being hot it is not endurable). As [I] have no time [I] cannot go out for a walk. Though it is dark, I can see where I am going (what is under the feet can be seen). It is so dark that the way has become indistinct (*wakaranai*). The characters which the master [has] taught [me] are hard to remember, even though the number is small (few). I wish to return to my own country (*kuni ye*). I have become thirsty for a glass of water.

CHAPTER XXXI

In the classical language the attributive form of the adjective may be used as a noun, a word like *hito*, *mono*, *kata* or *hō* (c) being understood; e.g., *tadashiki* righteousness, from *tadashi* (coll. *tadashii*). Such a form in *ki* sometimes occurs in speeches, as in the phrase *hanahadashiki ni itatte wa* "in an extreme case" (lit. reaching to extreme). Compare *yoshi ashi*^a good and evil, i.e., qualities, characteristics.

In the following instances adjectives in the colloquial form are used as substantive:

Atsui samui heat and cold.

^a *Ashi* is contracted from *Ashishi*, the literary equivalent of *warui*. Excepting *ashishi*, adjectives whose stems end in *shi* are inflected thus: *yoroshiki*, *yoroshiku*, *yoroshi*. Notice that in Brinkley's Dictionary adjectives are arranged according to their conclusive forms, but not consistently.

Amai mo karai mo shitte oru.

He is a man of insight (lit. knows both sweet and bitter).

Kane no aru nai mo shiranai de iru.^a

He doesn't know whether he has money or not.

The stem of an adjective may be used as a noun :

taka the amount, from *takai* high.

ara offal (of fish), from *arai* coarse.^b

shiro the white, from *shiroi*.

kuro the black (of dogs or of the stones used in playing *go*, a game like checkers).

Notice the expression *omoshiro hambun* half in jest.

The stem may also occur in compounds.

(1.) It may be united with another adjective :

furu-kusai trite, antiquated, obsolete, from *furui* old and *kusai* (lit. malodorous).

hoso-nagai slim, from *hosoi* slender and *nagai* long.

usu-gurai dimly lighted, gloomy, from *usui* thin and *kurai* dark.

(2.) The stem may be combined with the verb *sugiru* to exceed : *taka-sugiru* it is too high (dear). It is usual pleonastically to prefix *amari*, thus :

Amari atsusugimasu. It is too hot.

(3.) The stem may enter into combination with a noun (Compare p. 15) :

aka-nasu tomato, from *akai* red and *nasu* egg-plant.

kuro-shio the Japan Current, from *kuroi* black, dark and *shio* salt, brine, tide, current.^c

shira-uwo name of a small white fish, from *shira*=*shiro* and *uwo* fish.

usu-cha a drink made of a small quantity of very strong tea (in *cha-no-yu*).

The drink made by taking a larger quantity of weaker tea is *koi cha*, not *ko-cha*.

a One way of making the negative subordinative of a verb is to add *de* to a negative form. Thus *shiranai de iru* corresponds to the positive *shitte iru*.

b *Ara* also means "defect": *ara wo iu* to criticise. *Ara ga wakarimasen* No defect is perceptible.

c The character used in this connection is not the one commonly used for salt, but *ushio*, signifying the water of the ocean.

To this class belong compounds with *sō* "appearance:"^a *Tō-sō desu*. It seems far. Compare: *Tōi sō desu*. It is said to be far. *Sō na* (or *da*) *sō desu* So it is said (For *na* compare p. 95a) From *yoi* and *nai* are derived the irregular forms *yosasō desu* it seems good and *nasasō desu* there seems to be none, or (with an adjective) it does not seem. Notice *kawai-sō desu* is pitiable or *kawai-sō na hito desu* is a pitiable case (person), from *kawaii* lovely.

Vocabulary

higashi east.

nishi west.

minami south.

kita north.^b

akari light.

akari-tori an opening in the wall or roof for lighting a room (*toru* to take).

ame rain.

katawa cripple.

nasu, *nasubi* egg-plant.

aka-nasu tomato.

uri melon.

uwo fish.^c

hitoe-mono unlined garment (*hitoe* p. 64).

awase lined garment (*awaseru* to join).

wata cotton.

wata-ire padded garment.

hō direction, side, region.

rō-ka corridor.

ryō-shin (= *futa-oya*) parents.

un-dō movement, exercise.

abunai dangerous.

hosoi thin, narrow, fine.

kashikoi clever, shrewd.

kusai malodorous, offensive.

usui thin, rare, light (of color).

kawaii lovely, charming.

kawaisō na pitiable.

furu-kusai trite.

hoso-nagai slender.

furu, *futte* fall down from above.

ame ga furu it rains.

a The idea of "to seem" may also be expressed by *yō desu* with an attributive adjective or verb.

Kōwaji wa tōi yō desu. The fire seems distant.

Chikai yō de taihen tōi yō desu. It seems near, but is very far.

Mō o mezame ni natta yō desu. He seems now to be awake.

b The points of the compass are here given in the Japanese order. The four points are called collectively *tō-zai-nan-boku*, from *tō*, *sai*, *nan*, *hoku* (c).

c *Uwo* is the classical word. Etymologically *saka-na* means fish as food, but it is now applied also to living fish.

naku-naru. *nakunatte* disappear (nakunatta is lost, dead).^a *suberu, subette* slide.
kōri ice.
kōri-suberi skating.
sugi-ru pass by, exceed. *tsuke-ru* soak, pickle.^b
taku, taite kindle, heat, cook. *motto* more.

Exercises

Kono ieya wa mado ga s'kunakute usugurai. Ano Igiris'jin wa taihen hosonagai kata des'. Tenki wa yosasō des'. Kono hon wa amari omoshiroku nasasō des'. Kwaji wa tōi sō des'. Yu ga amari atsusuguru kara, mizu wo ippai irete moraitai.^c Kono ni san nichi wa hitoemono wo kite wa^d suzushisuguru yō des'. Kono rōka wa akaritori ga nakute usugurai. Kyō wa amari suzushisugimas' kara, awase wo. kimashō. Kotoshi no haru wa amari attakasugimas'. Kōrisuberi wa omoshirosō des' keredomo, abunai ka to omoimas'.^e Sore wa nak'te mo yosasō des'. Kono kimono wa yosugimas'. Kyō wa taihen samusō desu'. Shirouri wa misozuke ni suru to,^f taisō umō gozaimas'. Shirauwo wa chiisai sakana no na des'; iro ga yuki no yō ni shiroi^g kara shirauwo to iimas'. Ano katawa wa hitori de arukemasen^h kara, kawasō des'. Nihon de wa akanasu ga yoku dekimasen. Kono tsukemono wa umasō des'. Iie, shio ga karakute mazū gozaimas'. Sono hanashi wa juruk'sai. Kono hen wa kuroshio ga kuru kara, taihen attaka des'.ⁱ Higashi-kaze de amari attakasuguru kara, ame ga

a Lit. become not existent. With *suru* a corresponding active verb may be formed: *Kyōnen kodomo wo san nin nakushimashita*. Last year [I] lost three children.

b From the stem of this verb may be formed such nouns as *tsuke-mono* pickle, *shio-zuke* salt pickle, *kasu-zuke* (*kasu* the dregs of sake), *miso-zuke*, etc.

c See p. 92h.

d Here *kite wa* has a conditional sense. Compare *omokute wa*, etc. (p. 102).

e *Ka* simply helps to express doubt and is not to be translated.

f Translate: If you pickle white cucumbers in *miso* (lit. make into *miso* pickle).

g Translate: white as snow (lit. white after the manner of snow).

h *Hitori de arukemasen* cannot walk alone. From verbs of the first class described on page 10 the potential form may be derived by substituting *rare-ru* for *ru*, thus: *derare-ru*, from *deru*. In the case of a verb of the other class, substitute *e-ru* or *are-ru* for the *u* of the conclusive form, thus: *aruke-ru* or *arukare-ru*, from *aruku*.

i For *attaka desu* see Ch. XXXIII.

jaru ka mo shiremasen.^a *Mada wataire wo kiru ni wa hayō gozaimas'.* *Kono hon wa omoshiroku nai sō des'.*

That Chinaman is slender. It seems cold, but anyhow (*sore de mo*) [I] will go out for exercise. [That] was a dreadful storm last night, but to-day the weather seems fine (good). This book is interesting, it is said. Because the cold^b at (of) Boston is too severe (strong), I will go south (*minami no hō ye*). Because the bath (*yu*) is too tepid, I wish you would heat it more.^c Skating seems difficult. She is very clever, it is said. It does not seem cold to-day. That child, both parents being dead (*nakunatte*), is to be pitied (*kawaisō*). This *tai* is too dear at (*de wa*) one *yen*. The pupils will forget everything (all), because the summer vacation is too long.

CHAPTER XXXII

An adjective may be derived from a noun by adding *rashii*. This usually means "having the appearance of," but frequently it denotes a real quality, like our suffixes "ish," "ly," etc.

<i>yakusha-rashii</i>	resembling an actor.
<i>shosei-rashii</i>	resembling a student.
<i>otona-rashii</i>	resembling an adult.
<i>hontō-rashii</i>	sounding like the truth, plausible.
<i>uso-rashii</i>	sounding like a lie.
<i>sō-rashii</i>	apparently so.
<i>baka-rashii</i>	foolish, looking like a fool.
<i>kodo:no-rashii</i>	childish, looking like a child.
<i>otoko-rashii</i>	manly.

This *rashii* may even be added to verbs; e.g., *kimatta-rashii* apparently decided, from *kimatta* it has been decided. It may be added to the stem of an adjective; e.g., *niku-rashii*, from *nikui* detestable, *kawai-rashii*, from *kawaii* charming,

^a It may perhaps rain (lit. It may rain?—one cannot know). This *ka mo shiremasen*, like *ka to omoimasu*, is much used to round off sentences. In the former the *ka* is strongly accented.

^b Use here *wa*, Grammatically "the cold" is, at least in English, in a dependent clause, but it is the logical subject.

^c *Motto taite moraitai.* With *taku*, *furo ni hi wo* is understood (*furo* bath). To heat the water is *yu wo wakasu* (*wakasu* cause to boil). One may also say *furo wo wakasu* or *furo wo tate-ru*.

beloved. If there is any difference in the sense, *kawai-rashii* is more objective than *kawai*.

The suffix *gamashii* also denotes a resemblance, or a quality described by the word to which it is attached :

- tanin-gamashii* behaving like a stranger, distant.
katte-gamashii apparently inconsiderate, from *katte*
 . one's own convenience.
sashi-de-gamashii intruding, impertinent.
shitte-iru-gamashii pretending to know.

These words are used in a bad sense. Thus *tanin-gamashii* is an epithet applied to one who really is a relative or was a friend, but acts as though he were not (for *ta-nin* see p. 50). The word *katte-gamashii* is a term applied apologetically to one's own conduct :

Amari kattegamashii koto wo mōshiagemasu ga.....

Excuse the presumption, but.....

Kisama sonna shitteirugamashii koto wo iu mon' ja nai.

You have no business to be talking about things you don't understand.

An adjective may be a compound derived from a noun and an adjective :

na-dakai famous, from *na* name and *takai* high.

shio-karai salty, from *shio* salt and *karai* acrid.

shinjin-bukai pious, from *shin-jin* piety and *fukai* deep.

aburakkoi fatty, from *abura* fat and *koi* dense, thick.

te-arai violent, from *te* hand and *arai* rough.

Notice especially the frequent use in compounds of the adjective *kusai* malodorous, offensive. It indicates that the idea expressed by the word with which it is combined is distasteful or disgusting :

mendō-kusai, *mendokusai* vexatious, from *mendō* trouble.

inaka-kusai rustic, from *inaka* country.

jijii-kusai, from *jijii* old man.

sei'yō-kusai (an epithet applied to unwelcome importations from western countries).

Attention has already been called (p. 40 e) to the formation of adjectives from the stem of a verb and *yasui* (-yoi) or *nikui* (*katai*) :

oboi-yasui (*yoi*) easy to remember.
wakari-yasui (*yoi*) easy to understand.
wakari-nikui hard to understand.
kokoroe-gatai hard to perceive, strange.

The following are similarly formed :

machi-dōi long in coming, from *matsu* to wait and *tōi* far.
mawari-dōi circuitous, from *mawaru* to go around.
kiki-gurushii disagreeable to hear.
mi-gurushii ugly.

The verbal auxiliary *beki* (*beku*, *beshi*),^a which occurs frequently in the literary language (e.g., *yuku beshi* may go, or, should go) is sometimes heard in the colloquial, especially before *hazu*. This noun *hazu* ("fitness") often follows a verb, meaning in such a connection "ought."

Kore kara wa attaka ni naru hazu desu.

It ought to grow warmer from this time on.

Kodomo wa oya no iu koto wo kiku beki hazu da.

Children ought to obey their parents (lit. hear what the parents say).

Notice that *beki* is suffixed to the conclusive form of verbs, not the stem. But in the case of verbs whose stem ends in *e* it may be attached either to the stem or to the conclusive form thus: *age-beki* or *ageru beki* (classical: *agu-beki*).

Vocabulary

hazu fitness (*hazu desu* ought).

kugi nail. 釘

otona adult.

(*o*) *tera* Buddhist temple.

uso lie.

yatsu fellow (contemptuous), thing (p. 28a).

kō-gi lecture.

men-dō trouble.

nin-gyō doll (p. 94b).

o-shō Buddhist priest.^b

se-kai world.

shin-jin piety.

shū-ha, *shū* sect.

yaku-sha actor. 役者

^a Compare the adverbial expression *naru beku* as much as possible, as in: *Naru beku hayaku koshiraete agemasu*. [I] will make it for you as soon as possible.

^b This is the respectful term as compared with *bōzu*, which now has a tinge of contempt.

wa-gakusha } one versed in
koku-gakusha } native classi-
 cal literature. ^a

hon-tō no, honto no true, real.
hon-tō ni really.

mawari-dōi roundabout,
 tedious.

na-dakai famous. ^b

niku-rashii odious.

isogu, isoide hurry.

kiku, kiite hear, inquire.

matsu, matte wait.

machi-dōi long delayed.

tsuku, tsuite strike, thrust,
 utter.

uso wo tsuku (iu) lie.

shin-satsu suru examine med-
 ically.

asoko, asuko there.

nochi ni after, afterwards. ^c

toki-doki at times, now and
 then.

tabi-tabi at times, often.

naru beku

naru take (dake) } as—as
 } possible. ^d

dekiru dake

Exercises

Sonna bakarashii (baka na). koto wo iu na. ^e *Ano hito wa shoseirashū gozaimas'.* *Sono hanashi wa hontōrashū gozaimash'ta ga, nochi ni kiitara,* ^f *uso de gozaimash'ta.* *Bis'mar'k' kō wa sekai ni nadakai hito des'.* *Sugawara no Michizane wa* ^g *taihen nadakai gak'sha desh'ta.* *Misozuke to iu mono wa taihen shiokarai.* *Watakushi wa hiru ni shiokarai mono wo tabemash'ta kara, taisō nodo ga kawaitte kimash'ta.* *As'ko ni iru no wa* ^h *kawairashii ii ko des'.* *Ano kwanri wa gaku-sharashii.* *Kono bunshō wa taisō mawaridōku kaite arimas'.* *O machidō sama desh'ta.* ⁱ *Okyaku ga sakki kara irasshatte*

a A contrast with *kan-gakusha* (Chinese scholars) is implied.

b Equivalent to this is *na no aru* or *yū-mei na* from the Chinese *yū=aru* and *mei=na*.

c Like *ato de* (p. 59) this may be used as a conjunction, but only after a past verb. When it is used as a conjunction, *ni* may be omitted. Both *ato de* and *nochi ni* are used also as adverbs. The former is rather more common in the colloquial than the latter.

d With adverbs these are synonymous. But standing alone *naru beku* (*wa*) or *naru dake* means "if at all possible," while *dekiru dake* means "as much as possible." *Naru beku (dake) mairimashō.* *Dekiru dake itashimashō.*

e Negative imperative from *iu* to say.

f Past conditional from *kiku* to hear, inquire.

g Died a thousand years ago (903). The *no* between the family-name and the given name may be omitted: it is the rule to omit it in all modern names.

h This *no* is equivalent to *mono*.

i A frequent apology: Pardon me for keeping you waiting.

machidōku omotte irassharu deshō. Kono byōin de wa mainichi nadakai isha ga f'tari byōnin wo shinsatsu shimas'. Watakushi wa Ber'rin ni orimash'ta jibun ni nadakai daigaku no sensei no^a kōgi wo kikimash'ta. Kanji wo narau no wa^b mendōk'sai. Ano hito wa hontōrashii uso wo ts'kimas'. Ano Seiyōjin no kao wa Nihonjinrashii. Ano f'tari no tomodachi wa taihen naka ga yō gozaimas' ka. Sōrashū gozaimas'. Monto-shū wa shinjinbukai hō des'.^c Kono hako no naka ni kugi ga tak'san aru (beki) hazu des'. Ima no gakkō ni wa bōzuk'sai sensei wa naku narimash'ta. Naru beku isoide koshiraete kudasai. Hontō ni nikurashii yatsu da yo.

Motoōri was a famous Japanese scholar. That gentleman looks like an official. The story seemed false, but it was true. *Kōya san*^d in (of) Kishū is a famous Buddhist temple. That old lady is pious and often goes (*mairu*) to the Buddhist temple. This is a lovely doll. How (*dō sh'te*) have you become so (*sonna ni*) thirsty? Because (*kara des'*) I have eaten some very salty herring. That old gentleman is childish. He says many (*yoku*) foolish things. That man looks like an actor. It is such a bother (vexatious 3) to write (*no wa* 2) letters (1). The Japanese do not eat very (*amari*) fatty foods. That girl is like an adult. *Kōbō Daishi* was a very famous Buddhist priest.

CHAPTER XXXIII

A great many words that are really substantives are used as adjectives. In the attributive position they take suffix *na*, a contraction of *naru* (*ni aru*=*de aru*); in the predicative position they take *da*, *desu*, *de gozaimasu* (See p. 34c). The particles *ni* and *de* may also be affixed. The form with *ni* is

a Either: a famous university professor, or, a professor of a famous university.

b This *no* is equivalent to *koto*.

c The *Mon-to* (*mon* gate, i, e., school, *to* followers) sect is commonly called *Shin* (truth) sect. Like Protestant Christians, it emphasizes salvation by faith rather than by works. Its founder was Shinran Shōnin. See Murray's Handbook, List of Celebrated Personages. In this sentence *hō*, side, with *shinjin-bukai* gives the sense of comparatively pious,—pious as compared with other sects.

d Founded by *Kōbō Daishi*, who spent his last days there.

adverbial ; that with *de* corresponds to the subordinative.

To this class belong many words ending in *ka*, such as :

akiraka na clear, evident.

nigiyaka na thronged, bustling, lively.

shizuka na quiet, calm, slow.

The stems of a few adjectives in *i* are combined with *na* (*ni*, *de*, *desu*) in the same manner :

attaka na warm *attakai*.

komaka na fine, minute, from *komakai*.

yawaraka na soft, tender, from *yawarakai*.

makka na deep red, from *makkai* (*ma* real, *akai* red).

ōki na great, from *ōkii*.

chiisa na small, from *chiisai*.

okashi na ridiculous, from *okashii*.

But it is to be observed that the last three are not combined with *ni*, *de*, *desu*, except in the case of the adverb *ōki ni* greatly, very. The regular inflections of the forms in *i* are used instead.

Other words of native origin are likewise made to serve as adjectives :

baka na foolish.

iya na disagreeable.

sakan na flourishing, prosperous.

suki na agreeable, favorite.

mono-zuki na curious, meddling.

Most of the adjectives of this class are compounds derived from the Chinese :

chō-hō na convenient, useful, valuable.

kek-kō na grand, splendid, capital.

nyū-wa na gentle, amiable.

ri-kō na clever, smart.

shikkei na disrespectful, rude.

shin-setsu na kind, careful.

shō-jiki na honest, artless.

fu-shōjiki na dishonest.

taisō na large, magnificent. ^a

taku-san na many.

zan-nen na regrettable.

^a It would not be in order to say *taisō desu*.

Simple Chinese words may also be used in this way :

hen na strange, peculiar, dubious.

myō na strange, wonderful, admirable.

To the same class belong *yō na* (Compare *kayō na*, etc., p. 39):

Anata no yō na hito a person like you.

Instead of *no yō na* one may say *mita yō na* (*mi-ru* see), often contracted to *mitai na* :

Bōzu (wo) mita yō na hito a man looking like a priest.

Kuma (wo) mitai na otoko a fellow looking like a bear.

Observe also *sō na*, which is added to the stems of adjectives and verbs :

Kashiko-sō na (rikō-sō na) hito a clever-looking person.

Ame ga furi-sō desu. It seems to be raining.

Ame ga furi-sō na mon' desu. We shall likely have rain.

Deki-sō na mon' desu. It seems practicable.

The effect of adding *mon'* in the last two sentences is to bring out the subjective aspect of the idea, suggesting the hope that it will rain or that the plan may be accomplished.

Vocabulary

(Include the adjectives given above)

aji taste,

fuji wistaria.

ishi stone.

(*o*) *kayu* gruel made of rice.

kaze wind.

sora sky.

soroban abacus.

takara treasure, wealth.

zeni coins, cash, change. ^a

furu-mai behavior.

shiru-ko a dish made of *mochi*,
an and sugar.

te-nugui towel (*nuguu* wipe).

den-shin telegraph. ^b

ge-nan } manservant "boy." ^c

shimobe }

gi-jī-dō legislative assembly
hall.

hen-ji reply.

ke-shiki, kei-shoku scenery.

^a *Zeni* originally denoted various kinds of coins which in feudal times were made of iron or bronze and had a hole in the center.

^b *Den-shin* may also mean a telegraphic dispatch, but a telegram is more commonly called *den-pō*.

^c With *ge-nan* compare *ge-ja*. *Shimo-be* (as also *shimo me*), from *shimic=ge* (c) or *shita*, is rather a classical word.

<i>ken-chiku</i> building (— <i>suru</i> to build).	<i>odoru</i> dance.
<i>kok-kwai</i> diet, parliament, congress.	<i>suwaru</i> sit. ^b
<i>nin-ki</i> temper of the people.	<i>yarū</i> send, give, do. ^c
<i>hazukashii</i> ashamed, shameful. ^a	<i>hima wo yarū</i> discharge, dismiss (with <i>ni</i>).
<i>karui</i> light (of weight).	<i>tabi (wo) suru</i> journey.
<i>oshii</i> prized, regrettable.	<i>yoru</i> approach (— <i>ni yoru</i> call upon).
<i>owaru</i> end, finish.	<i>toku, toite</i> loose, disentangle, explain.
<i>owari no</i> } last, concluding.	<i>toki-akasu</i> explain.
<i>shimai no</i> }	<i>bō-saki wo kuru</i> take a percentage. ^d
<i>atsumaru</i> assemble (intr.).	<i>sugu (ni)</i> } immediately.
<i>kuzusu</i> tear down (a house), change (money).	<i>jiki (ni)</i> }
<i>nagame-ru</i> gaze at.	<i>zan-ji</i> a little while.
<i>nage-ru</i> throw, fling.	<i>to</i> with.

Exercises

Kyō wa shizuka na hi des' ; kaze mo nani mo arimasen.^c Oi-oi attaka ni narimas'. Konnichi wā attaka des' kara, awase wo kimashō. Shōgwatsu wa nigiyaka des'. Asak'sa no Kwan-non wa^f nigiyaka na tokoro des' ; mainichi tak'san na hito ga

a Like our English word "fearful," *hazukashii* may be either objective (dreadful, shameful) or subjective (afraid, ashamed). But, while in English the context makes it plain which sense is intended, the Japanese seem to be hardly aware of the distinction.

b This properly means sitting in Japanese fashion. "To sit on a chair" is *isu ni koshi wo kake-ru* (p. 58). To unbend the limbs and stretch them out on the floor as foreigners generally do is *hiza wo kuzusu* (*hiza* knee).

c The polite word for "to give" is *age-ru*; but *yarū* is the more suitable word to use toward one's servants or children. In the sense of "to do": *Anata wa tadaima nani wo yatte oide nasaimasu ka*. What are you doing now? See also example on p. 61.

d From *bō* a pole used by coolies, or the bar of a balance, and *saki* tip. The peculiar expression "to cut the tip of the stick" is used of a chief coolie taking a percentage of the wages of those whom he employs, or of a servant who slyly takes a commission on purchases that he makes for his master, or, what amounts to the same thing, accepts a bribe from a tradesman.

e There is no wind nor any thing [to disturb the tranquility of the day].

f A famous temple of the Buddhist divinity Kwannon.

demas'. *Taisō kekkō na tokei de gozaimas'*. *Shōjiki de rikō na shimobe wa ie no takara des'*.^a *Ano kata wa rikō na hito des' keredomo, fushōjiki des'*. *Bettō wa taitei fushōjiki na mono des'*. *Denshin ya denwa to iu mono wa chōhō na mono des'*; *zanjī no aida ni tōi tokoro ni iru hito to (ni) mo hanashi wo suru koto ga dekimas'*. *Anata no genan wa shōjiki des' ka*. *Sayō, taihen shōjiki de chitto mo bōsaki wo kirimasen*. *Shōjiki na bakurō wa s'kunai; shōjiki na bettō mo s'kunai*. *Ano kyōshi wa taihen ni shinsetsu de, mata oshieru no mo jōzu des'*.^b *Ano hito wa kōgi ga saisho heta desh'ta ga, konogoro wa jōzu ni narimash'ta*. *Sonna baka na koto wo suru na*.^c *Sakura no hana wa nakanaka kirei des' keredomo, oshii koto ni wa*^d *jiki ni chitte shimaimas'*. *Watakushi wa zannen na koto wo itashimash'ta*. *Ano onna wa nyūwa de rikō des'*. *Sore wa hyak'shō no yō na furumai des'*. *Ano hito wa iya na kao wo sh'te imas'*. *Anata wa odori ga o s'ki des' ka*. *Dai s'ki des' keredomo, heta des'*.^e *O shiruko wa onna no s'ki na mono des'*. *Tetsudō wa hayaku tabi ga dekite chōhō na mon' des'*. *Satō wa shikkei na hito des'*. *Naze des' ka*. *Watakushi ga tegami wo yarimash'te mo*^f *henji wo yokosh'te kuremasen*. *Kono bunshō no imi wa akiraka ni narimash'ta ka*. *Sayō, sensei ga shinsetsu ni toki akash'te kuremash'ta kara, yoku wakarimash'ta*. *Sake ni yotte kao ga makka ni natta*. *Ōsaka wa taisō sakan na tokoro des'*. *Kono f'tari no ko wa uri wo f'tatsu ni watta yō des'*.^g *Yawaraka na tenugui wo motte koi, kore de wa ikenai kara*.^h *Kono gakkō ni wa soroban no taisō*

a In this semi-proverbial expression one may substitute for *shimobe* its Chinese equivalent *bōku*.

b The idiom is ordinarily *kōgi ga jōzu desu, oshieru no ga jōzu desu*, or *kōgi ga heta desu, oshieru no ga heta desu*.

c Negative imperative from *suru* to do.

d *Oshii koto* standing alone would mean "How affecting!" With *ni wa* this ejaculation becomes an adverbial phrase.

e *Dai suki* very fond, from *dai* (c) great (p. 55b). The opposite is *dai kirai* (p. 91e).

f *Yarimashite mo* though (one) sends. Compare *yazukute mo*, etc. (p. 102).

g Compare the German "They resemble each other as one egg is like another," or the English "They are as like as two peas." In such sentences *yō* is to be translated "as if," "as though:" *watta yō desu* as though one divided.

h Compare *kore de wa ikenai* with *omokute wa ikenai* (p. 102). Compare also *Sore de ii* 'That will do. *Futatsu de takusan desu*. Two are enough.

jōzu na sensei ga arimas'. Kokkwai-gijidō no kenchiku wa taisō na mon des'. Kore wa umasō na mikan da. Kyō wa samusō na tenki des'. Dō ka shiyō ga arisō na mon des'.^a Kono hon wa furui yō des'. Tōkyō no hito wa monozuki des'; tada kawa ni ishi wo nageta bakari de mo sugu ni hito ga tak'san yotte kimas': kochira no ninki mo sō des'; tada dare ka sora wo nagameta bakari de mo hito ga sugu ni atsumatte kimas'. O Kiyō san wa hazukashisō ni suwatte irasshaimas'. Anata no o ko san wa o rikō des' kara, gakumon ga yoku o deki nasaimashō.^b

This poem seems difficult. The shrines of Nikkō are very grand; the scenery also is grand. Kaga was a great *daimyō*.^c Sick persons for the most part (*yoku*) eat gruel or soft rice. In (*wa*) spring there are many calm days. To-day, since the weather seems fine (good), we will go to Kameido^d to see the wistaria blossoms (*fuji wo mi ni*). From this time on it will grow (grows) gradually warmer (warm). Cut that up fine (*komaka ni*). This salt pickle has a peculiar taste (*myō na aji ga shimas'*). Have you [any] small change? Yes (*hai*), I have. Then please change this large bill. Having received from you (*itadakimash'te*) recently a valuable gift (thing), I thank you very much (*ōki ni*). The teacher explained *toki-akash'te kuremash'ta*) this carefully, but I do not yet understand [it]. The last day of the festival of the dead (See p. 76b) is very lively. Since it is a warm day there are many who go to Mukōjima to see the blossoms. Why (*dō in wake de*) did you dismiss your boy? Because he was a dishonest fellow. Skilful tailors are dear. Don't say such foolish things. What kind of wood is the wood of the *kiri* (tree)? It is light and soft. This dictionary seems bad. Those vases seem to be expensive (high). He seems to be a clever person.^e He has a face like a monkey's.

a There ought to be a way of managing it somehow (*dō ka*).

b Notice the polite form of *dekimashō*. One may even hear *o aru nasaru* for *aru*.

c The *daimyō* of Kaga, a province on the coast of the Sea of Japan, held a fief which yielded annually an income of more than a million *koku* of rice.

d *Kame-ido* "tortoise-well" is the site of a famous shrine in honour of Sugawara Michizane near Tōkyō.

e Translate *rikō na yō desu* or *rikōsō desu*. *Sō* in the sense of "appearance" is immediately affixed to adjectives of the class described in the chapter; *rikō na (da) sō desu* would mean: "He is said to be clever."

CHAPTER XXXIV

Many adjectives are formed by means of the particle *no* :

hidari no the left.

migi no the right.

ue no the upper.

shita no the lower.

tsugi no the next (*kono tsugi no* next to this).

makoto no true.

moto no original.

mukashi no ancient.

nama no raw, uncooked.

nami no common, ordinary.

atari-mae no usual, ordinary.

Adjectival expressions denoting time, place or material, formed by adding *no* to substantives, are especially numerous :

konogoro no recent.

asoko no yonder.

Nihon no Japanese.

Amerika no American. ^a

ki no wooden.

kane no metallic.

The stems of common adjectives are occasionally used with the postposition *no* :

Aka no meshi (*go zen*) rice cooked with red beans.

Shiro no kinu-ito white silk thread.

The stems of verbs may be turned into adjectives in the same way. Notice especially compounds with *tate*. ^b

owari no, shimai no the last.

kane-mochi no rich.

ki-tate no just arrived, from *kuru* to come.

kumi-tate no fresh (of water), from *kumu* to draw (water).

taki-tate no fresh (of cooked rice) from *taku* to cook (rice).

umi-tate no fresh (of eggs), from *umu* to lay.

^a In some connections the *no* may be omitted, as in *Nihon seifu* the Japanese Government, *Doitsu tei* the German Emperor (but *Doitsu no tenshi*).

^b Observe also *mizu shirazu no tamin* a stranger whom I never saw and don't know.

Technical adjectives like "scientific," "botanical," etc., are formed by the addition of *jō* (c)=*ue* above, i. e., concerning (compare the German *über*). For example, *gakumon-jō* means what pertains to learning:

gakumonjō kara iu naraba to speak scientifically.

gakumonjō no scientific.

shoku-butsu-gaku-jō no botanical *shoku = ue-ru, butsu* thing).

dō-butsu-gaku-jō no zoölogical.

i-gaku-jō no medical.

Most of the words which with *no* form adjectives, as described above, may be used as nouns:

Watakushi wa niku no nama wo konomimasen.^a

I do not like raw meat.

Kanemochi wa shiwai. The rich are stingy.

The adverbial form, the subordinative and the predicative form are derived by adding *ni*, *de* and *da* (*desu*), respectively.

With some words either *no* or *na* may be used:

hadaka no or *hadaka na* naked.

kanemochi no or *kanemochi na* rich.

wazuka no or *wazuka na* little, trifling.

Vocabulary

(Include the adjectives given above)

hashi bridge.

kane money.

shiro castle.

eri collar.

kara collar (European).

mono-goto affairs.

kagami mirror (*kage* reflection, *mi-ru* see).

kara-kane bronze (*kara* China).

sanada-mushi tape-worm.

shachi-hoko grampus.^b

e picture.

kin gold.^c

gin silver.

zō statue.

a Colloquially the word *nama* is much used in the sense of "hard cash," being equivalent to *gen-kin* ready money.

b The term *shachihoko* also denotes an architectural ornament, a conventionalized grampus, placed on the end of the ridge of a roof.

c *Kin* is the Chinese equivalent of *kane* metal or money. In the sense of "money" or "metal" *kin* is used only in composition. On the other hand, *kane* is never used in the sense of "gold."

<i>dai-butsu</i> large statue of Buddha.	<i>mimi ga kikoenai</i> be quite deaf.
<i>en-zetsu</i> address, oration.	<i>mimi ga tōi</i> be somewhat deaf.
<i>fu-zoku</i> manners and customs.	
<i>gyū-niku</i> beef (com. p. 90e).	<i>kumu, kunde</i> draw (water).
<i>shin-dai</i> property.	<i>sasu</i> stick, thrust, wear (in the hair, girdle, etc.).
<i>erai</i> great, eminent.	<i>sashi-tsukae ga aru</i> there is a hindrance, [I] have an engagement.
<i>ji-yū na</i> free.	
<i>fu-jiyu na</i> restricted. ^a	
<i>kennon na</i> dangerous, risky. ^b	
<i>agaru, agatte</i> go up. ^c	<i>sewa</i> assistance (comp. <i>sewa-shii</i>).
<i>arau, aratte</i> wash. ^d	
<i>dasu</i> put forth, bring out.	— <i>no sewa wo suru</i> assist, take care of.
<i>kikoe-ru</i> can hear, can be heard, sound.	

Exercises

Atarashii kara wo dashimashō ka. Iie, kinō no kara de ii. ^e
Ano hito wa kanemochi des' ka. Iie, atarimae no shindai des'.
Ano shosei wa kash'koi des' ka. Iie, atarimae des'. Nama no niku wo taberu to, yoku sanadamushi ga dekimas'. Kodomo wa oya no ^f sewa wo suru no ga atarimae da. Nihonjin wa yoku nama no sakana wo tabemas'. ^g Izanagi to iu kami sama ga ^h umi de o kao wo o arai nasatta toki ni hidari no o me kara Amaterasu' to iu hi no kami sama ga o de nasatte migi no o me kara Tsukiyomi to iu tsuki no kami sama ga o de

a *Fujiyū* is commonly pronounced *fujū*. The word *jiyū* in the Japanese mind generally signifies the possession of ample means, and *fujiyū*, accordingly, means the lack of facilities or conveniences.

b Probably a corruption of *ken-nan*, from *ken* peril and *nan* distress.

c This is the polite word to use in speaking of going to or entering into a person's house.

d Notice that verbs whose stems end in *ri* or *i* preceded by a vowel do not add *ru* in the conclusive form but substitute *u* for *i* (p. 10), like *agaru* and *arau*, have subordinates in *tte*.

e One may also say *kinō no de ii*.

f This is the objective genitive.

g *Namazakana* is fresh fish as contrasted with salted or dried fish.

h The language used in speaking of the gods is extremely polite. *Izanagi* and *Izanami* are the two deities who, according to Japanese mythology, created Japan and its people. *Amaterasu* is derived from *ame* heaven and *terasu* to illumine; *Tsukiyomi*, from *tsuki* moon, *yo* night and *mi-ru* to see.

nasatta. Nama no tamago wo mittsu motte kite kudasai. Kore wa umitate no tamago des' ka. Sayō, umitate de gozaimas'. Igris'jin no tame ni koshiraeta Eiwa-jisho ga nakute makoto ni fujiyū des'.^a Nihon no onna wa yoku gin no kanzashi wo sashimas'. Ano hito wa kwazoku des' ka. Iie, nami no hito des'. Takitate no gozen de nakereba oish'ku arimasen. O miya no uchi ni wa kane no kagami ga tatete arimas'. Ano kata wa ikura kane wo motte imas' ka. Hyaku man yen motte iru sō des'. Erai kanemochi des' ne! Yuroppa de wa kiri no ki wo shokubutsugakujō no na de "Paulownia imperialis" to iimas'. Kono e wa mukashi no fūzoku ga kaite arimas'. Uchi no gejo wa kitate ni wa monogoto ga yoku wakarimasen desh'ta. Kurumaya wa machi no naka wo hadaka de aruite wa ikemasen.^b Kore wa kumitate no mizu des' ka. Sayō, tadaima kunda bakari des'. Wazuka na koto de kenkwa wo sh'ta. Ano shosei wa kanemochi na isha no tokoro ye yōshi ni ikimash'ta.

I do not know the medical name (*wa*) of this disease (*byōki*). I am very fond of (*dai s'ki des'*) raw beef. The earthquake (of) last evening was dreadful. The address (of) just now was very interesting. The *Daibutsu* of Kamakura^c is a bronze statue; its height is about fifty feet. On the tower (*ten-shu*) of the castle of Nagoya there are two golden *shachihoko*. Do you know the zoological name of this fish? The original name of Kyūshū was (called) Tsukushi. That happened long ago (is an ancient affair). Shall I bring to-day's newspaper? No, please bring yesterday's. Does your left hand hurt, [or] is it the right hand? His right ear is deaf. Fresh eggs are delicious. The Japanese government hires many (*yoku*)

a *Ei-wa* English-Japanese. The chief nations of the world are designated by single ideograms, thus:

<i>Nichi</i> or <i>Wa</i> Japan	<i>Ei</i> England	<i>Doku</i> Germany
<i>Shin</i> , <i>Kan</i> or <i>Tō</i> China	<i>Bei</i> America	<i>Futsu</i> France
<i>Kan</i> Corea	<i>Ran</i> Holland	<i>Rō</i> Russia

Of these *Shin*, *Kan* (Corea), *Ei*, *Bei*, *Futsu* and *Rō* are combined with *koku*: *Shinkoku*, *Ei-koku*, etc. *Wa kan-sansai-zue* (p. 95d). *Nis-shin sen-sō* the war between Japan and China. *Doku-futsu sen-sō* the Franco-German war. *Nichi-ei dō-meī* the Anglo-Japanese alliance, *Rō-shin gin-kō* the Russo-Chinese Bank.

b. *Aruite* is a subordinative from *aruku* to walk. Notice that this verb may take an object. For *aruite wa ikemasen* see p. 117h.

c Kamakura is near Yokohama. Yoritomo made it his capital in 1192.

foreigners. In (*ni wa*) Japan there are many wooden bridges (*wa*), but stone bridges are still scarce. Next Saturday (*ni wa*) I have an engagement; so I will come to your house on Friday. ^a The last day of the year is called *ō-misoka*. It is risky to eat (*taberu no wa*) raw meat. Is that the botanical name?

CHAPTER XXXV

As has been intimated previously (pp. 6, 13), the functions of an adjective may be performed by short clauses, such as *yama ga ōi* mountainous, *kuchi ga warui* sarcastic, etc., which in the attributive position become *yama no ōi*, *kuchi no warui*, etc. Such expressions are very common in Japanese:

ishi no ōi stony.

machigai no ōi inaccurate (opp. *nai*).

jīn-kō no ōi populous (opp. *sukunai*).

otoko-buri no ii handsome (of a man — opp. *warui*).

kao (ki-ryō) no ii beautiful (of a woman— " "

shiwase no ii (or *shiwase na*) fortunate " "

un no ii lucky " "

ben, benzetsu no ii eloquent " "

ben-ri no ii (or *benri na*) convenient, useful " "

tsu-gō no ii convenient, suitable " "

yō-jin no ii cautious " "

kon-jō no ii good-natured " "

i-ji no warui ill-natured, obstinate

gen-ki no ii (or *genki na*) vigorous (opp. *nai*).

ashi no hayai swift (of an animal).

nagare no hayai swift (of a river).

ki no hayai impulsive, not considering the consequences.

ki no noroi phlegmatic (*noroi* sluggish).

ki no nagai patient.

ki no mijikai irritable.

ki no tsuyoi determined to win, courageous.

ki no yowai easily yielding, cowardly (*yowai* weak).

^a The polite term to be used here is *agaru*. But if a common word is used, it must be *iku*, not *kuru*. Foreigners often puzzle the Japanese by using *kuru* in such cases,

ki no ôkii bold, enterprising, magnanimous.
ki no chiisai cautious, circumspect, pusillanimous.
sei no takai tall (opp. *hikui*).
kiri no fukai foggy (*kiri* fog).
yoku no fukai avaricious (opp. *nai*).
me no chikai near-sighted.
mimi no tōi deaf.

So also instead of *na-dakai* (p. 110), one may say *na no takai*; instead of *shinjin-bukai*, *shinjin no fukai*.

The opposites of some of the expressions given above may be formed by means of *fu* (*bu*) or *mu*—negative prefixes derived from the Chinese:

fu-shiawase na unfortunate.
fu-un na unlucky.
fu-benri na inconvenient. ^a
fu-tsugō na inconvenient, improper, wrong.
bu-kiryō (*fu-kiryō*) *na* homely.
bu-yōjin (*fu-yōjin*) *na* careless, unsafe.
mu-yoku na unselfish

Compare *fu-shōjiki na* dishonest (p. 114), *fu-shinsetsu na* unkind, *bu-rei na* impolite (p. 33c), *mu-byō na* healthy. ^b

Vocabulary

(Include the list given above)

funa a fish resembling a carp. *hatake* a plot of cultivated
hakama loose trousers, divided ground, field, garden. ^d
 ed skirt. ^c *iwa* rock.

^a "Inconvenient" is more commonly *fuben na*. But *fu-ben na* (different character) might also mean "not eloquent," though the more common word is *totsuben na* from *totsu* (c) to stammer.

^b From *yō* need (in *iri-yō*) is derived *fu-yō* or *mu-yō* unnecessary. The latter also serves as a sort of negative imperative, as in the notice posted up in the Hongwanji Temple in Tōkyō: *Hiru-ne muyō*. Midday naps forbidden! Another negative prefix, *mi*, means "not yet:" *mi-juku* not yet ripe. Compare *fu-skinja* unbeliever and *mi-shinja* one not yet a believer.

^c Worn by gentleman in full dress. There are special names for certain varieties, such as *uma-nori-bakama* used formerly by *samurai* when riding on horseback, *naga-bakama* the trailing kind used at court, etc. The *hakama* in vogue among school girls are simply plaited skirts.

^d A plot kept under water for the cultivation of rice, etc., is called *to*.

<i>se</i> shoal.	<i>aku, aite</i> open (intr.).
<i>haya-se</i> rapids.	<i>ana</i> hole.
<i>sode</i> sleeve.	<i>ana ga aku</i> a hole is made.
<i>soko</i> bottom.	<i>haku, haite</i> wear (shoes, trousers, etc.).
<i>sumi</i> charcoal.	<i>hataraku, hataraitte</i> work. ^a
<i>to</i> door.	<i>nagare-ru</i> flow, be carried along by a current.
<i>mawari</i> surroundings (— <i>no mawari ni</i> around).	<i>shime-ru</i> shut.
<i>sato</i> exterior (— <i>no soto ni</i> outside of).	<i>shirase-ru</i> inform.
<i>ha-gaki</i> postal card.	<i>tanomu, tanonde</i> ask, engage, rely upon. ^b
<i>mizu-umi</i> } lake.	<i>ii-tsuke-ru</i> command.
<i>ko-sui</i> (c) }	<i>osu</i> push, press.
(<i>o</i>) <i>tera-mairi</i> visiting a (Buddhist) temple.	<i>oshi-age-ru</i> push up.
<i>toshi-yori</i> aged person (— <i>no</i> aged).	<i>sei-batsu suru</i> punish (rebels), make war upon.
<i>kai-gan</i> sea-shore, bund.	<i>zen-kwai suru</i> fully recover (from sickness).
<i>yō-fuku</i> European clothes.	<i>hi (kwa-ji) wo dasu</i> start a conflagration.
<i>sei-ji</i> political affairs.	<i>koto ni</i> especially.
<i>seiji-ka</i> politician, statesman.	<i>hi-jō ni</i> extraordinarily.
<i>tō-dai, tō-myō-dai</i> lighthouse.	
<i>Chō-sen</i> Corea.	

Exercises

Hida wa yama no ōi kuni da kara, jinkō ga s'kunai. Nihon no kawa wa taigai nagare ga hayai kara, ōki na ishi ga nagarete kimas'. Anata no go tsugō no yoi toki ni mairimashō. ^c Dōzo go tsugō no yoi toki wo shirasete kudasai. Nihon no mawari no umi wa hijō ni sakana ga ōi. Satō san wa ki no mijikai hito des' kara, tomodachi ga s'kunō gozaimas'. Shinjin no f'kai hito wa yoku teramairi wo shimas'.

a This word is also used like *make-ru*, to be defeated, in the sense of "to come down on the price," but without an object: *Ni jissen makete agemasu*. I will deduct twenty *sen*. *Hachi jissen made hataraitte agemasu*. I will make (sell) it for the low price of eighty *sen*.

b The idiom is: *hito ni koto wo tanomu* to call upon a person for assistance, to ask a favor of one. *O tanomi mōshimasu*. Please do me the favor. This phrase may be used by a caller to attract the attention of some one in the house.

c Lit. at your convenient time, i. e., whenever it suits you.

Anata no o ani san wa go zenkwai nasaimash'ta ka. Iie, s'koshi yoku natte kara,^a yōjin ga warukute hayaku soto ye demash'ta kara, mata waruku narimash'ta. Sh'ka to iu mono wa^b taihen ashi no hayai mon' des'. Ano kata wa toshiyori des' keredomo, genki ga yō gozaimas'. Nihon no kaigan wa iwa ga ōi kara, seifu de^c tōmyōdai wo tak'san tatemash'ta. Senchō wa yōjin no ii hito des' kara, shizuka ni fune wo yare to^d iits'kemash'ta keredomo, kiri ga f'kakute tōmyōdai no akari ga miemasen desh'ta^e kara, fune wo iwa ni oshiagemash'ta; shikashi fune no soko ni ana ga akimasen desh'ta no wa shiwase no ii koto desh'ta. Nihon wa ki no ōi kuni des' kara, yoku sumi wo ts'kaimas'. Ki no s'kunai kuni wa mizu ga s'kunai. Taikō wa ki no ōkii hito desh'ta kara, Ch sen made mo^f seibatsu shimash'ta. Yōf'ku wa sode ga mijikakute hakama wo hakimasen kara, hataraku tame ni^g benri no ii mon' des' (hataraku ni benri des'). Itō kō wa daiseijika de benzetsu mo ii. To wo shimenaide nete wa buyōjin des'.

The bed (*soko*) of this river is stony. Postal cards are convenient things. The French are impulsive, but the Germans are phlegmatic. Both Yamato and Kishū are mountainous countries. Mountainous places are sparsely populated (population is scarce). As the Fuji River is swift, there are many rapids. The Lake of Ōmi (*wa* or *ni wa*) is full of fish; large carp and (*ya*) *funa* (2), are especially (1) numerous (many) (3).^h He is obstinate and doesn't do what one asks of him

a Translate: after recovering somewhat (p. 96c).

b The idiom *to iu mono wa* corresponds to our article "the" (p. 1).

c We should say: "the government has erected." The Japanese idiom is: "on the part of the government [they] have erected." When speaking of what is done societies, corporations, etc., this is the usual construction.

d Imperative from *yaru* to send: *fune wo yaru* to move a ship forward. In Japanese, quotations are usually given in the form of direct discourse, the dependence of the phrase on the principal verb being denoted simply by the particle *to*. In the case of imperatives a phrase may be changed into indirect discourse by the use of *yō ni*: *shizuka ni fune wo yaru yō ni iitsukemashita* (comp. p. 104bc). A polite command quoted by the person to whom it was addressed is commonly changed into the impolite form: *Dete koi to mōshimashita* He said I should come out.

e See p. 85e.

f See p. 53a.

g Translate: "for working." When the postposition *tame* is added to verbs, *no* is not required.

h *Ōmi no kosui* or *Bīwa-ko*, from *bīwa* the name of a musical instrument which it resembles in form and *ko*=*mizuumi*, is the largest body of fresh water in Japan. It is situated near Kyōto.

tanonda koto). These sentences are so inaccurate that correction is impossible (mistakes being many [one] can not mend). The maidservant through carelessness (being careless) started a conflagration. She is homely, but her character is good (*hito ga ii*). The Bridge of Seta is a very famous bridge.^a

CHAPTER XXXVI

In the chapter on relative pronouns (p. 53) it has been observed that in Japanese a verb may modify a noun like an adjective. It follows that many English adjectives are represented in Japanese by verbal expressions :

deki-ru possible, feasible (opp. *dekinai*).^b
namake-ru, *namakete iru* lazy.
wakaru intelligent.
ben-kyō suru (*shite iru*) diligent (opp. *fu-benkyō na*).

Expressions like *gaku-mon ga aru* may perform the office of an attributive adjective by changing the *ga* to *no*^c (Compare the previous chapter) :

kagiri no aru limited, from *kagiri* limit.
tsumi no aru guilty, from *tsumi* crime, sin.
sai no aru talented, from *sai* ability.
jim-bō no aru popular, from *jim-bō* popularity.

These may be turned into their opposites by substituting *nai* for *aru*.

Observe also the following combinations :

kusuri ni naru curative, nutritious.
tame ni naru beneficial, advantageous.
doku ni naru poisonous, noxious, from *doku* (c) poison.
gai ni naru injurious, from *gai* injury.

^a A bridge over the Lake of Ōmi at the point where it empties its waters into the river called (at the lower end of its course) Yodogawa.

^b With the adverb *yoku*, *dekiru* also means "capable" : *yoku dekiru hito* an able man, *ongaku no yoku dekiru hito* a man well versed in music, a capable musician. But *yoku dekite iru* means "well made" (of a thing).

^c The *no* is omitted in some cases, thus : *tai-mō aru hito* an ambitious person, *fumbetsu aru hito* a disreputable person, *gi-ri aru kyōdai* a step-brother or brother in law, from *gi-ri* right, obligation.

me ni tatsu (medatsu) conspicuous.

yaku ni tatsu useful.

Most of the verbs that serve as adjectives, if denoting a condition, are used in the past tense when attributive, and in the form of the subordinative with *i-ru* or *oru* when predicative (p. 89b):

aita vacant, from *aku* open (intr.).

hiraketa civilized, from *hirake-ru* be opened.

jutotta fleshy, stout, from *futoru* become stout.

yaseta lean, emaciated, from *yase-ru* become lean.

ikita live, alive, from *iki-ru* survive.

shinda dead, from *shinu* die. ^a

kawatta different, from *kawaru* be changed.

kumotta cloudy, from *kumoru* be clouded.

shareta stylish, witty, from *share-ru* be elegant.

sorotta complete, from *sorou* be uniform.

yogoreta dirty, from *yogore-ru* be soiled.

iki-sugita conceited, from *iku* go and *sugi-ru* exceed.

komi-itta complicated, from *komu* be crowded, and *iru* enter.

iri-kunda complicated, from *iru* enter and *kumu* knit together. ^b

ochi-tsuita calm, composed, sane, from *ochi-ru* fall and *tsuku* arrive.

wakari-kitta obvious, from *wakaru* and *kiru* cut, finish.

ippai haitta full, from *ippai* (p. 90c) and *hairu* enter.

ki no kiita smart, from *ki* spirit and *kiku* be efficacious. ^c

nen no itta thoughtful, painstaking, from *nen* thought, attention and *iru* enter.

assari shita plain, simple.

hakkiri shita clear, distinct.

shikkari shita substantial, trustworthy. ^d

sube-sube shita smooth, slippery, from *suberu* slide.

^a *Shinde iru* may be used only of persons or animals which are in the presence of the speaker. In other cases "he is dead" must be translated *shinimashita*.

^b *Komiitta* is rather more common than *irikunda*.

^c Compare: *Kusuri ga sugu kikimashita*. The medicine acted immediately. *Kono pompu wa kikanaku narimashita*. This pump doesn't work any more.

^d The beginner may be puzzled by the similarity between *hakkiri* to distinctly, *shikkari* to substantially, *shikiri ni* persistently, *sukkari* entirely, *shakkuri* hiccough, etc.

The predicative forms are *aite iru (oru)*, *ki ga kiite iru (oru)*, etc. But some expressions of this class cannot be used predicatively :

tai shita great, important, serious.

tonda surprising, extraordinary, great, from *tobu*, fly spring.

Vocabulary

(Include the adjectival expressions given above)

kabe plastered wall. ^a

kaki fence, enclosure.

ishi-gaki stone wall.

kemuri smoke.

botan peony (shrub).

mochi a pasty food made by pounding a special kind of rice (*mochi-gome*) in a mortar.

bota-mochi a ball of rice which has been boiled and then brayed in a mortar.

ki-chigai lunatic (*ki* spirit, *chigau* differ).

ko-zukai errand-boy, servant (*ko* small, *tsukau* use).

shi-goto work, task.

(*o*)*rei* bow, thanks, present.

an-shin peace of mind.

fu-anshin uneasiness.

mei-waku annoyance.

shoku-motsu (= *tabe-mono*) food, victuals.

teishu, *tei-shi* master of a house, landlord (of a hotel), husband.

mu-ri na unreasonable, absurd.

hare-ru clear off (of the sky).

katsugu, *katsuide* carry on the shoulder.

go-hei sticks holding cut paper used in Shintō shrines as symbols of divinity.

gohei-katsugi a superstitious person.

konare-ru } be digested.

shō-kwa suru }
tsuzuku, *tsuzuite* continue, hold out (intr.).

— *ni ki wo tsuke-ru* pay attention to, take care of.

nige-dasu escape.

batsu (c), *bachi* punishment.

bassuru punish.

basserare-ru *bassare-ru* be punished.

shi-kata (*shiyō*) *ga nai* can't be helped (p. 16a).

i-zen previously. ^b

i-go afterwards.

betsu ni specially.

chika-goro lately.

ima-sara no longer, no more (with a negative word).

^a *Kabe* means properly a wall of a house. A wall around a garden is *hei* (c), or *do-bei*, from *do* (c) earth. A high board fence is *ita-bei*, from *ita* board. A fence is *kaki* or *kaki-ne*; a hedge, *ike-gaki*.

^b *Zen*=*mae*; *go*=*nochi*. Compare *i-jō* and *i-ka* p. 71. The *i* indicates comparison.

Exercises

Kore wa assari sh'ta e des'. *Nihon no tabemono wa assari sh'ta mono ga ô gozaimas'.*^a *Yaseta hito wa hayaku arukemas'.* *Ano yadoya no teishu wa taihen f'totta hito des'.* *Ano kozukai wa ki no kiita otoko des'.* *Ano hito wa tsumi ga aru ka nai ka mada hakkiri sh'te imasen.* *Goheikatsugi wa taigai kyôiku no nai hito des'.* *Ano kata wa taihen nen no itta hito des' ; hito no uchi ni yobaremas' to,*^b *ato de sugu ni rei ni itimas'.* *Are wa taihen nen no itta hito des' kara, sô machigatta koto wa arimas'mai.*^c *Kido wa taisô jimbô ga arimash'ta.*^d *Nihon ni wa ima jimbô no aru daijin ga s'kunai.* *Bis'mar'k' kô wa izen jimbô ga nakatta.* *Kono mushi wa kaiko no gai ni narimas'.* *Sake wa karada no doku ni narimas'.* *Hiraketa kuni de wa yoku kodomo no kyôiku ni ki wo ts'kemas'.* *Aita kuchi ni botamochi.*^e *Chichi wa kusuri ni narimas'.* *Aita heya ga arimas' ka.* *Chikagoro wa ikaga de gozaimas' ka.* *Arigatô, betsu ni kawatta koto mo gozaimasen.*^f *Sore wa nen no itta shigoto des'.* *Yogoreta kuts' wo haite imas' kara, agarimasen.* *Chûgakkô no Eigo-kyôshi ni wa yoku dekiru hito ga s'kunakute komarimas'.* *Kagiri no aru karada des' kara, sô wa tsuzukimasen.* *Amari medatsu kimono wo kite wa narimasen.*^g *Kô iu komiitta koto wa gwaikokugo de wa hanashinikui.* *Sono hito wa sakunen kichigai ni natta ga, tadaima de wa ochitsuite oru sô des'.* *Wakaru ningen naraba sonna muri na koto wo iwanai*^h *hazu da.* *Imasara sonna wakarikitta koto wo iwanak'te mo yoroshii.* *Tonda*

a By *assari sh'ta e* is understood a sketch, not highly colored. By *assari sh'ta tabemono* is understood the opposite of rich food.

b *Yobareru* is the passive of *yobu* to call or invite. (O) *rei ni iku* to go to offer thanks; in this case, to make a party call. See p. 33c.

c Negative probable form of *arimasu*.

d Kido was a *samurai* of Chôshû who distinguished himself in connection with the Restoration of 1868.

e The meaning is: an unexpected piece of luck, a windfall.

f Translate: there has been no special change. One may also say *kawari mo gozaimasen*. It is polite to inquire: *O kawari mo gozaimasen ka.* Are you in good health?

g Equivalent to *kite wa ikenasen* (p. 122b).

h *Iwanai* is the familiar negative form of *iu* to say. For *wakaru*, *wakatta* or *mono no wakatta* might be substituted.

meiwaku wo itashimash'ta. Anna ikisugita yats' wa shikata ga nai.

The physician says it is not (there is not) a serious matter. Now (*ima wa*) it is cloudy, but later (*nochi ni wa*) it may clear off. Is this novel complete? [I] loaned just (*dake*) one volume to a friend. Is that bottle empty? No, its full. The walls of the castle are very substantial. Since the door of the cage is open, the birds may escape. Wrestlers are usually fleshy. This duck is very lean. Simple foods are easy to digest. Have you any room (Is there still a vacant room)?^a Yes, all are vacant. That student is talented, but he is a lazy fellow (*namake-mono*). Eels are slippery fish. A guilty man is always uneasy. He is a very trustworthy person.^b Though (*no ni*) innocent, he was punished. Smoke is injurious to the eyes. Unlearned people don't use this word. He is diligent (*benkyō wa shimasu*), but he is not talented. This food is poisonous, it is said. Our (*uchi no*) maidservant is smart, but dishonest. The fish dealer was selling live sardines. A distinct answer is not yet possible. Mrs. Nakamura is very stylish.

CHAPTER XXXVII

A substantive may be formed from any adjective or adjectival expression by adding the particle *no*:

Chiisai no ga nakereba ōkii no wo kaimashō.

If you have no small one, I will buy a large one, or,

If you have no small ones, I will buy large ones.

To such substantival forms the particles *wa*, *ga*, *mo*, *no*, *ni*, *wo de*, etc., may be added. An adjective formed by means of *no*, like *hidari no* (p. 119), may without an additional *no* take these particles and be treated as a substantive. Thus: *yoroshii no wa*, *suki na no wa*, *machigai no ōi no wa*, *doku ni naru no wa*, but *nama no wa*. *No wa* may be contracted to *nā*. *No*

a Instead of *aita heya*, one may also say *aki-ma*.

b The common expression, *Are wa nakanaka shikkari-mono desu*, has a rather slangy flavor.

no occurs in *Chiisai no no koto desu* I mean the small one.

These substantival forms may denote a concrete object, the *no* being equivalent to *mono*, especially before *da*, *desu*, etc.

Taihen takai no desu. It is a very expensive article.

When a contrast is involved, *hō* side is substituted for *no* :

Kore wa takai hō desu. This is the more expensive.

Before *da*, *desu*, etc., *no* is usually contracted :

Taihen takai n' desu. It's a very expensive one.

Takai n' ja (=de wa) nai n' desu. It's not an expensive one.

Taisō rippa na n' desu. It's a very fine one.

Often there is no difference in the sense between a simple predicate adjective and the adjective followed by *n'da* (*n'desu*), which simply serves to round off the sentence. Thus there is no appreciable difference between *Mō ii* and *Mō ii n' da* (*desu*) That'll do (polite : *Mō yoroshū gozaimasu*).

In many cases the substantival forms are to be translated by means of abstract nouns :

Samui no wa ii ga, atsui no ni wa komarimasu.

[I] don't mind the cold, but find the heat oppressive.

The particle *ni* following a substantivized adjective gives it a concessive sense, unless the particle is directly dependent on the verb :

Samui no ni itsumo no tōri sampo shite imasu.

In spite of the cold, he is taking a walk, as usual.

Kodomo no rikō na no ni odorokimashita.

[I] was astonished at the cleverness of the child. ^a

The *no* may be omitted ; *samui ni, rikō na ni*.

The particle *de* following a substantivized adjective may indicate a cause or reason (p. 104h).

Kyō wa amari samui no de sampo ni dekakemasen.

Since it is too cold to-day, I shall not go out for a walk.

By saying *samui to iu no de* the speaker may avoid asserting explicitly that it is really too cold to take a walk. Compare :

Samui kara to itte sampo ni dekakemasen.

Pleading that it is too cold, he does not go out for a walk.

^a The *ni* in *rikō na no ni odorokimashita* and in *atsui no ni komarimasu* is probably related to the *ni* used to denote the agent with a passive verb, as in *Sensei ni* (or *kara*) *shikarareta* was scolded by the teacher (*shikaru* to scold).

The *de* does not indicate a cause in a sentence like :

Yasui no de yoroshii. A cheap one will do (p. 117h).

The following idiom must be accepted without explanation :

Atsui no atsuku nai no 'tte (=to itte) yakesō deshita.

Talk about heat! It seemed as if I were burning.

Itai no itaku nai no 'tte shinu ka to omotta.

I was in such pain—I thought I was dying.

Vocabulary

ase perspiration. ^a

gomi dirt, dust, rubbish.

gomi (hokori) ga tatsu dust rises.

hashi chopsticks.

itoma=*hima* leisure.

oki the open sea.

sugata form, figure.

urushi lacquer.

ushiro rear (—*no ushiro ni* behind).

kado gate (in *mi-kado*).

kado-matsu two pine trees placed one on each side of the gate at New Year's.

kokoro-atari clew.

kokoro-atari ga aru [1] happen to know.

momo thigh.

momo-hiki [Japanese] close-fitting trousers.

zubon [European] trousers.

zubon-shita drawers.

shibai theater, drama. ^b

ue-ki-bachi flower-pot

sai-ku artificers' work. ^c

zas-shi magazine, journal.

kan-dan-kei thermometer (lit. cold-warmth-measure).

shabon soap (French *savon*).

atsui thick.

omoi heavy, grave.

marui round.

shi kaku na square.

haru stretch, extend (intr.).

kōri ga haru ice forms.

itaru reach (*ni itaru* extend to).

itatte very.

nuru paint.

nuri-mono lacquered ware.

odoroku, odoroitte be astonished.

toke-ru be loosed, be solved, melted, thawed.

yowaru be weak, debilitated.

a "To perspire," the subject being understood, is *ase ga deru*; with a subject, *ase wo dasu* or *ase wo kaku*.

b Form *shiba* grass and *ir-u* to sit. Theatrical performances used to be held in the open air and actors were called *kawara-kojiki*, from *kawara* (*kawa, hara*) dry river bed and *kojiki* beggar.

c From this are derived such words as *gin-zaiiku* (*shirokane-zaiiku*) silver-ware, *zōge-zaiiku* ivory-ware, *urushi zaiiku* lacquered ware, etc.

Exercises

Kandankei wa chōhō na mon' des ; sugu ni atsui no to samui no ga wakarimas'. Kono kadomats' wa chiisai ; ōki na no wa nai ka. Atarashii zubon wo motte kite o kure ; furui no wa kurumaya ni yatte yoroshii. Kono shinamono wa warui ; ii no wa nai ka. Gozaimas' keredomo,^a itatte takō gozaimas'. Tōkei ni wa (p. 30b) shimbun ga tak'san arimas' keredomo yoi no wa s'kuno (s'kenō) gozaimas'. Hashi (no uchi) ni wa marui no mo arimasu shi, shikaku no mo^b arimas'. Kore to onaji yō na no wa gozaimasen ka. Gozaimas'. Kō atsui no ni, anata wa ase ga chitto mo demasen ka. Anata wa jōzu na isha wo go zonji de gozaimasen ka. Sō des' ne, heta na no wo ikutari mo sh'tte imas' keredomō, jōzu na no wa hitori mo shirimasen. Miya no uchi ni wa ōki na no mo arimasu shi, chiisa na no mo arimas'. Ano onna wa ushiro kara miru to, sugata ga taisō yoi keredomo ; mae kara miru to, kao no warui no ni wa odorokimas'.^c Michi ga tōi no ni komarimas'. Kono byōki wa omoku nai no ni, ano isha wa omoi yō ni iimas'.^d Ano shibai wa omoshiroku nai no ni, ano hito wa omoshiroi yō ni iimas'. Omoshiroi no ni, omoshiroku nai yō ni iimas'. Kō samui no ni, yoku oide nasaimash'ta.^e Samui no de kōri ga harimash'ta. Tenki ga ii no de kōri ga tokemash'ta. Oki no kurai no (kurai hī) ni shiraho ga mieru ; are wa Kishū no mikambune.^f Tabetai no ni, tabetaku nai yō ni iu. Akai hō ni nasaimas' ka, aoi hō ni nasaimas' ka.^g Oi! shabon ga nakunatta kara, hitots' katte kite moraitai. Akai no wo katte mairimashō ka, shiroi no wo katte mairimashō

a In a reply the verb of a question is repeated: *O wakari deshita ka. Wakarimashita.* Did you understand? Yes. Expressions like *hei, hai, sayō, sayō de gozaimasu, sō desu ne*, etc., may precede the reply, but are really noncommittal (p. 17h). But *sō desu* implies very definite assent.

b Notice that *na* is omitted as if the adjective belonged to the same class as *hidari no*.

c The *ni* here, as also in the following sentence, is dependent on the verb.

d Translate: "talks as if it were a grave case."

e *Yoku oide nasaimashita* or *yoku irasshaimashita* (lit. you have well come) is a common expression used in welcoming a visitor.

f See p. 38b. *Shira ho* white sail.

g The idiom *ni suru* (*itasu, nasaru*) often means "to decide upon."

ka. Atarashii kuts' wo o haki nasaimas' ka, furui no wo o haki nasaimas' ka. Tenki ga yokereba, atarashii no wo hakō.^a

Shall I bring the old garment (*kimono*) or shall it be (*nī itashimashō*) the new one? Bring the new one. The paper that I bought lately was too light (thin); haven't you any heavier?^b Among magazines there are both good ones and bad ones. It being so hot, everybody is debilitated. How much are these fish? The large ones are (*de*) one *yen*; the small ones (are) fifty *sen*. The wind being strong, dust rises. Among lacquered wares there are cheap articles and also expensive ones. As our (*uchi no*) manservant is dishonest I dismissed him; don't you happen to know (*o kokoroatari wa gozaimas'mai ka*) some honest fellow? Just now I don't happen to know any. Really (*dōmo*) honest ones are scarce. The one sitting on the left side of Mr. Itō is (*de*) Mr. Tsuzuki; [the one on] the right side is Mr. Furuya. As for the flower-pots, shall I buy large ones, or shall they be small ones? Small ones will do (*de yoroshii*). How about a cup of tea? Do you like it (*o s'ki des' ka*) strong or weak?^c

CHAPTER XXXVIII

There are no inflections corresponding to our degrees of comparison.

The comparative degree^d may be expressed by means of such words as *motto*, *mō sukoshi*, *mō chitto*, *mō is-sō* (*sō* layer), *nao*, *nao sara*, etc.

Motto yoroshii no wa gozaimasen ka.

Have you no better ones?

Sore mo ii ga, are wa nao ii.

This will do, but that is still better.

a The word *hakō* is the plain or familiar future of *haku*. It is not polite, being used in speaking to a servant.

b *Motto atsui*. For the comparative degree see the following chapter.

c In this case we have a contrast, not of predicates, but of subjects and must, accordingly, use *ga*, not *wa*. If willing to accept the tea, one may say: *Ippai chōdai itashimasu*; if not, *Dōzo, o kamai kudasaru na*.

d *Hikaku-kyū*, from *hi-kaku* comparison and *kyū* degree. The superlative is *saijō-kyū* (*sai=mottomo*, *jō=ue*).

Sometimes the word *hō* side conveys the idea of comparison :

Dochira ga o ki ni irimasu ka ; nagai hō desuka, mijikai hō desu ka.

Which do you like better, the longer or the shorter ?

Ikusa no nai hō ga ii. It is better not to have war.

If the object which serves as the standard of comparison is stated, as when we use "than," the adjective does not require any modifier to indicate the comparative degree. "Than" is to be rendered by *yori*, *yori mo*, or *yori wa*. This *yori* is the literary equivalent of *kara* "from" (Compare the Latin ablative as used with comparatives) :

Chōsen wa Italia yori ōkii (hiroi).

Korea is larger than Italy.

Watakushi no zaisan wa ano hito no yori mo sukunai.

My property is less than his.

Anata wa ano kata yori mo kanji wo yokei go zonji de gozaimasu. You know more characters than he.

In the last example *yo-kei* is an adverb meaning "in excess." Notice : *Nani yori ii.* [It] is better than any [other]. Nothing could be better (for *nani* see p. 47). One may also say : *Sore wa nani yori desu.*

When there is a choice between two evils, *mashi*, from *masu* to increase, may be used :

Kono sake wa warui keredomo, mizu yori wa mashi desu.
This sake is bad, but still preferable to water.

Isso (no koto) shinda hō ga mashi desu.

It were better to die.

No sign of the comparative is required in such sentences as :

Dandan (oioi, masumasu) ōkiku narimasu.

[It] is gradually growing larger.

Dochira ga yō gozaimasu ka. Which is better ?

"The more the better" and similar expressions may be translated by the use of *hodo* following the adjective or verb :

Ōi hodo yoroshii. The more the better.

Ano musume wa mireba, miru hodo kirei desu.

The more I look at that girl, the prettier she seems. (lit.

If I look at that girl, to the degree that I look she is pretty).

The superlative is expressed by means of *ichi-ban* or *mottomo*

before the adjective. Notice also other idioms :

Himaraya-san wa sekai-jū de ^a *ichiban takai yama desu.*

The Himalayas are the highest mountains in the world.

Nihon-ichi no kosui the largest lake in Japan.

Tōkyō-jū de no bijin the most beautiful woman in Tōkyō.

Kwantō-kitte no ^b *kanemochi* the richest man in Kwantō.

“Most,” “mostly” is to be rendered by the adverbs *tai-gai*, *tai-tei*, *ō-kata*, *ōku wa*, or by the adjectival expressions *taigai no*, *taitei no*.

Vocabulary

mugi cereals like barley and wheat (p. 15).

nakaba middle.

nashi pear.

ni, ni-motsu baggage, freight.

ringo apple.

sara plate, saucer.

taki waterfall.

uji lineage, family-name.

utsuwa vessel, utensil.

washi eagle.

yamai disease.

ine rice plants.

tsuma consort, wife.

ina-zuma, ina-bikari lightning. ^c

mon = *rin*. ^d

ba-ai occasion, case. ^e

dan-go [Japanese] dumpling.

gi-ron, ron debate, argument.

hantai opposition, the reverse.

kwōgō (sama) Empress.

riku-gun army.

sek-kyō } sermon. ^f

sep-pō }

shō-ko evidence, proof.

shippō-yaki cloisonne. ^g

Butsu Buddha.

a *jū=chū=uchi*. Compare *kono uchi de* among these things. As a suffix *jū* is emphatic, so that *sekai-jū* means not simply “in the world,” but “in the whole world.”

b *Kwan=seki* (p. 77d); *tō=higashi*. The provinces along the coast east of the barrier at Hakone, including Tōkyō and Yokohama and extending to Shirakawa, are called *Kwantō*. *Kitte* is the subordinative of *kiru* to cut, finish (comp. *wakari-killta* p. 128). For *no* with the subordinative compare *hajimete no* (p. 97a).

c Lightning occurs most frequently when the rice is earing. It was formerly supposed to have the effect of fertilizing the rice-plants.

d The *mon* was formerly one tenth of a *rin*, being a perforated coin made of iron while the *rin* was made of copper.

e Pronounced by some *bayai* or *barwai*.

f *Sep-pō*, from *setsu=toku* explain and *hō* law, is a Buddhistic term. As slang *sep-pō suru* is also used in the sense of “to scold,” “read a lecture.”

g From *shippō (shichi hō)* a Buddhistic word meaning “seven jewels” and *yaku* to burn. Compare *yaki-n.ono*.

<i>Buk-kyō</i> , <i>Butsu-dō</i> , <i>Buppō</i>	<i>masu</i> increase (tr: and intr.).
Buddhism.	<i>mashi desu</i> is better.
<i>Bukkyō-to</i> a Buddhist.	<i>nozomu</i> , <i>nozonde</i> hope for,
<i>Kirisuto-kyō-to</i> a Christian. ^a	wish for.
<i>haba</i> breadth.	<i>oku</i> , <i>oite</i> put, place, employ
<i>hiroi</i> broad, spacious.	(a servant).
<i>haba ga hiroi</i> is wide (opp.	<i>motsu</i> , <i>motte</i> last, endure.
<i>semai</i>).	<i>sodatsu</i> , <i>sodatte</i> grow up, he
<i>kanashii</i> sad.	reared.
<i>kowai</i> fearful, terrible.	<i>kotoro-mochi ga yoi</i>
<i>tattoi</i> highly prized, honor-	<i>koko-chi ga yoi</i>
able, precious.	<i>ki-mochi ga yoi</i>
<i>urusai</i> annoying.	<i>ki-bun ga yoi</i>
<i>jō-bu na</i> strong, robust,	<i>myō-chō</i>
healthy. ^b	<i>myō-asa</i>
<i>yo-kei na</i> excessive.	<i>asu no asa</i>
<i>yo-kei ni</i> in excess, too much,	<i>ashita no asa</i>
more.	

} feel well.

} to morrow
morning
(p. 66a).

Exercises

Ka wa hai yori mo urusai des'. *Kane no utsuwa wa ki no utsuwa yori mo nagaku mochimas'.* *Anata wa Nihonryōri yori mo Seiyōryōri ga o s'ki deshō.* *Nihonjin wa Seiyōjin yori mo sei ga hikū gozaimas'.* *Bukkyō wa Yasokyō yori mo furū gozaimas'.* *Kono baai ni wa wo to iu ji wo ts'keru hō ga tsūrei des'.* *Motto shizuka ni* (slowly) *yonde kudasai.* *Washi wa ichiban hayai tori des'.* *Karigi yori araigi* (Proverb). ^c *Hana yori dango* (Proverb). *Sakura wa Nihonjin no ichiban s'ki na hana des'.* *Ron yori shōko* (Proverb). *Kojiki wa Nihon no ichiban furui rek'shi des'.* *Nihon no kwōgō sama wa tenshi sama yori f'tats' toshi ga o ue de gozaimas'.* ^d *Fuji*

a The word *Yaso-kyō*, from *Yaso*, which is the Japanese sound of the ideograms that stand for "Jesus" in the Chinese, was once universally current as a designation of Christianity. But the Christians themselves now say *Yesu*, not *Yaso*. The latter has an indelible tinge of contempt and is becoming more and more a vulgarity.

b *Dai-jōbu* (*desu*). It's all right; without fail.

c From *ki* clothing (in *ki-mono*), *kari-ru* to borrow and *arau* to wash.

d "Older" may also be expressed by the idiom *toshi ga ōi*; "younger," by *toshi ga sukunai*.

no yama wa Nihon no ichiban takai yama des' keredomo, S'wittsur' no ichiban takai yama yori wa hikui. Kono jisho wa warui keredomo, nai yori wa mashi des'. Baka yori kowai mono nashi (Proverb). *Chichi no yamai wa yoku narimashō to isha ga mōshimash'ta keredo, dandan waruku narimas'. Ido wa f'kai hodo mizu ga ii. Myōasa wa mō chitto hayaku okosh'le o kure. Kono shippōyaki no sara ga mō s'koshi yas'kereba, kaimashō. Inu wa neko yori mo yaku ni tachimas'. Kono uma no uchi de dochira ga yō gozaimas' ka. Sayō de gozaimas', kono hō wa wakakute hayō gozaimasu shi, ano hō wa ōkikute jōbu de gozaimas' ga, dochira mo yō gozaimas'. Yuki ga furu hodo mugi ga yoku dekimas'. Kō in baai ni wa ga no hō ga tsūrei des'. Sampo wa yoru yori niru no hō ga yoroshū gozaimas'. Tegami wo yaru yori atte hanash'ta hō ga yō gozaimashō.^a Jū ni gwatsu no ni jū ichi nichi wa ichinenjū de ichiban hi ga mijikai. Sore wa nani yori kanashū gozaimas'. Kueba kuu hodo umaku naru. Tōkyō no nigiyaku na ko o wa Nihon ichi des'. Ontake-san wa Nihon de Nibamme no (takai) yama des'.^b Uji yori sodachi* (Proverb). *Omotte yori mutsukashii. Undō sureba, suru hodo kokochi ga ii.*

Please speak a little louder (with a little greater voice). Mount Ontake is lower than Mount Fuji. Kyōto is older than Tōkyō. There are more Buddhists than Christians in Japan. I wish to employ (*okitai*) a manservant. Do you desire (*o nozomi des' ka*) a married (*kanai no aru*) one, or (is it) an unmarried one? A married one would be better (is good). Japanese horses are smaller than American horses. Which is more extensive, Washington or Tōkyō (as for Washington and Tōkyō, which of the two is broader)? (The side of) Tōkyō is more extensive. It is said that the waterfall of Nachi is the highest (waterfall) in Japan (*Nihon-jū de*).^c This riksha is poor (bad), but better than none. In Japan the hot season

a Notice that *yori* may be attached to a verb immediately. *Atte* is the subordinative of *au* to meet. For *hanashita* the present tense might be substituted. Compare: *Kiku yori hayaku kake-dashimashita*. Scarcely had he heard it when he ran out (lit. he ran out sooner than he heard it).

b Mount Ontake lies between the provinces of Hida and Shinano.

c Nachi is in the province of Kishū. The largest cataract is several hundred feet high: the Japanese estimate it at from 800 to 1000 feet.

extends (it is hottest) from the middle of July to (*made ga*) the middle of August. The *tai* is the most highly prized fish in Japan. The Lake of Ōmi is Japan's largest lake; [its] length [is] eighteen *ri*; its width at (*de*) the broadest place is seven *ri*, and (*mata*) its depth at the deepest place is about three hundred feet (thirty *jō*). There is nothing swifter than lightning. In Japan the number of men is greater than [that of the] women, but in Germany it is the reverse. The population of Kyōto is less than [that of] Ōsaka. In travelling (*tabi wo suru ni wa*) the less baggage the better. I can not give (*yararemasen*) even a *mon* more (*yokei wa*) than this. Won't you have (*agaru*) a little more? The shorter the sermon the better. Japan is larger than England. It is said that Germany has the best army (as for the army, Germany is best). The deepest place in (of) the ocean is over (*ijō mo aru*) 8,000 meters. Which is the stronger of these cigars? This one (side) is the stronger. I like pears better than apples. This grammar is poor, but better than none. *Sake* is stronger than beer.

THE VERB ^a

CHAPTER XXXIX

1. The Japanese verb differs in many respects from the English.

(1.) There are no inflections to distinguish number or person. Both must be determined from the context. Ordinarily pronouns are used only when perspicuity requires them (p. 27). But in polite conversation the first and second persons are often plainly indicated by the nature of the verb or auxiliary used, a humble verb like *itasu* being used only in the first (or third) person, while the corresponding honorific verb *nasaru* is used only in the second (or third) person.

(2.) The Japanese language having no negative adverb corresponding to "not," negation is expressed by special inflections.

(3.) Peculiar to the Japanese verb are the subordinative form ^b ending in *te* (negative *zu*), the alternative form ^c in *tari* (*dari*), and the desiderative form in *tai*.

(4.) The use of the passive is much more limited than in English. It may not be used except when the subject is a living thing.

(5.) By means of certain terminations derivative verbs may be formed. There are potential forms indicating ability or possibility, and also causative forms.

(6.) There is nothing corresponding to our infinitive, which is variously rendered. "To eat" is *taberu koto wa* or *taberu no wa*. "Go to see" is *mi ni iku*. Verbs are named by their present form.

a *Dō-shi*, from *dō* (c) to move, act.

b This may be a clumsy word, but its meaning is plain. The other terms proposed, "participle" (Aston) and "gerund" (Chamberlain), are not calculated to enlighten a beginner. The subordinative is not an adjective like a participle; much less is it a "past" participle, for it may also indicate an act simultaneous with that of the principal verb. The subordinative is not a noun like a gerund. Moreover the Latin gerund never indicates an act completed with reference to the principal verb, while the subordinative is never future with reference to the principal word of the sentence.

c Called also "frequentative" in other grammars.

2. There are two classes of verbs. In the first the stem remains unchanged ; in the second the final vowel of the stem (p. 10) undergoes changes in conjugation. There are also a few irregular verbs.

Stems of verbs of the first class end in *e* or *i* ; those of the second class end always in *i*, which in conjugation may be changed to *a*, *e* or *u*.

To derive the stem from the present form in the case of verbs ending in *e-ru* or *i-ru*, like *tabe-ru* eat, *mi-ru* see, drop *ru*. In the case of verbs of the second class, like *kau* buy, substitute *i* for *u* : *kai*.^a One must be careful not to mistake the verbs described in Ch. XLVIII., which, ending in *eru* and *iru*, apparently belong to the first class, but really belong to the second, like *shaberu* chatter, *hairu* enter, whose stems are *shaberi*, *hairi*. A few verbs have forms of both classes ; like *aki-ru* or *aku* be surfeited, *kari-ru* or *karu* borrow, *tari-ru* or *taru* be enough. Distinguish further :

kae-ru change.

i-ru be, dwell.

he-ru pass through.

ne-ru sleep.

kaeru (*kaeri*) return.

iru (*iri*) enter, be needed.

heru (*heri*) decrease (intr.).

neru (*neri*) soften, train.

3. Stems of verbs may be used as substantives (Ch. LXV.).

It must be remembered that in polite conversation with one's equals or superiors^b the plain forms of the conjugations now to be studied are not used when the verb occupies an important position (pp. 10, 55d). Ordinarily politeness requires that *masu* be added to the stem. In the second (or third) person the honorific *o* may be prefixed and *nasaru* (*nasaimasu*) or *ni naru* (*narimasu*) added : *o kaki nasaimashita* (*ni narimashita*) you (or he) wrote. Similarly *itasu* or *mōsu* may be used with the stem to denote the first person when the act effects other

a In the cases of verbs ending in *su* and *tsu* the stems end respectively in *shi* and *chi*, thus : *machi*, from *matsu* wait ; *hanashi*, from *hanasu* speak.

b Servants in the house of a friend, clerks in a store, employees in a hotel, etc., are to be addressed politely. Even in speaking to one's own servants, riksha-men, coolies, etc., the tendency is to soften the forms of speech. The plain forms seem destined, like the German *du*, to become characteristic of conversation among intimates.

persons : *o susume itashimashita* I exhorted, *o ai mōshimashita* I met.^a

But in speaking to intimate friends or to inferiors these embellishments may be dispensed with. Men are more free in this respect than women. In monologues, proverbs, etc., the plain forms only are used (See also p. 126d).

4. The tenses of verbs of the first class are inflected thus :

Present	<i>tabe-ru</i> eat ^b	<i>mi-ru</i> see
Past	<i>tabe-ta</i> ate, have eaten	<i>mi-ta</i> saw, have seen
Future or Probable	{ <i>tabe-yō</i> , will eat	<i>mi-yō</i> will see
Probable Past		
	<i>tabeta-rō</i> probably ate, might have eaten	<i>mita-rō</i> probably saw, might have seen

5. A few explanations concerning the uses of these tenses may be helpful.

(1.) The present (*gen-zai*) is used (a) in general statements, in which case it may be rendered "is wont to," etc.; (b) instead of the future when one means to speak of an event as certain to occur; (c) instead of the past in narratives (the historical present) and in dependent clauses (p. 88e).

(2.) The past (*kwa-ko*) is to be translated as a pluperfect in such phrases as *meshi wo tabeta ato de (nochi ni)* after he had eaten. It sometimes stands for our present : *arimashita* there it is (when one has been looking for a thing), *kimashita* there he comes. This is especially the case when the present denotes a process :

Sugu ni dekimasu. It will soon be done.

Mō dekimashita. It is now done.

(3.) *Taberu darō (deshō)* and *tabeta darō (deshō)* are common periphrastic forms, used chiefly in the third person. *Tabeyō* is future rather than probable, and is used only in the first person, except in questions or dependent clauses :

a What is here said about the use of *itasu* with the stems of verbs does not apply necessarily to its more common use with Chinese compounds : *ben-kyō itashimashita* I (or he) studied.

b For brevity's sake the first person only is given in the translation. The verb *taberu* is properly transitive and requires an object. In the first (or third) person it is a polite word ; but in the second (or third) *agaru* or *meshi-agaru* is better.

Ano Seiyōjin wa sashimi wo tabeyō ka.

[Do you think] that European would eat *sashimi*?

To the future or probable forms such adverbs as *ō-kata* or *ta-bun* "probably" may be added. Often *to omou* is added:

Kane wo ginkō ye azukeyō to omoimasu.

I will deposit my money in the bank.

Notice that in dependent clauses the plain forms without such auxiliaries as *masu*, etc., may be used even in polite conversation if the principal verb is polite.

6. In classical Japanese the attributive termination of verbs which in colloquial end in *e-ru*, or *i-ru* (except *mi-ru*, *ni-ru*) is *uru*, and the conclusive is *u*, thus: *akuru*, *aku* from *ake-ru* to open. Forms in *uru* are heard not infrequently:

Akuru hi gakkō wo yasuminashita.

The next day (lit. opening day) I stayed away from school.

Similarly the classical past ending *tari* (attributive *taru*) and the future *n* occur sporadically in the colloquial (p. 180).

Vocabulary

dorobō robber.

kame, kame no kō tortoise, turtle.

kō (c) shell, armor.

kame no kō } tortoise-shell. ^a

bek-kō

kushi comb.

me, kō-no-me (= *ki no me*) bud.

tana shelf.

hon-dana bookshelf.

hon-bako bookcase (closed box with shelves).

toko, ne-doko bed.

asa-meshi } breakfast

asa-han

hai ashes.

hai-fuki spittoon (made usually of a section of bamboo).

hi-moto origin of conflagration.

naru to sound (intr.).

kami-nari thunder (*kami* god).

kami-nari ga ochi-ru lightning strikes.

kara shell, hull.

kaki-gara oyster-shell.

oshi-ire closet. ^b

samisen, shamisen three-stringed musical instrument.

bachī plectrum, drumstick.

^a The term *kame no kō* denotes the shell on the back of a tortoise or turtle; *bekkō* is the material obtained from the shell of a species of turtle called *tai-mai*.

^b A closet with shelves, a cupboard, is *to-dana* (door-shelf).

<i>ja</i> (c) serpent (large).	<i>hoe-ru</i> bark, howl.
<i>hebi</i> snake.	<i>sue-ru</i> set, place.
<i>nō</i> dramatic performance with chorus, lyric drama.	<i>kyū wo sue-ru</i> apply the moxa. ^a
<i>fu-ton</i> wadded bedquilt, comforter, cushion.	<i>tame-ru</i> accumulate, save (money, etc.).
<i>ya-gu</i> bedding.	<i>kata-zuke-ru</i> lay aside, put in order, dispose of.
<i>gin-kō</i> bank.	<i>saku</i> <i>saite</i> bloom.
<i>shō-kin</i> specie.	<i>omoi-dasu</i> , <i>omoidashite</i> call to mind, recall.
<i>yaku-sho</i> office.	<i>hana wo ike-ru</i> keep a flower alive, put a flower into a vase.
<i>zō-ge</i> ivory.	<i>ō-kata</i> } for the most part,
<i>yūbin-sen</i> , <i>yū-sen</i> mail-ship.	<i>ta bun</i> } probably.
<i>ake-ru</i> open (tr.).	<i>sendatte</i> recently.
<i>yo = yoru</i> night.	
<i>yo ga ake-ru</i> day dawns.	
<i>azuke-ru</i> entrust, deposit.	
<i>kutabire-ru</i> }	
<i>tsukare-ru</i> } be fatigued.	

Exercises

Washi wa kutabireta kara, sugu ni neyō.^b *Omae wa kesa nandoki ni okita ka. Hon wa tansu ye ireru mon' ja (=de wa) nai; hombako ye ireru mon' da. Kurumahiki wa mō meshi wo tabetarō. Soko no teibur' no ue ni aru mono wo doko ye katazukeyō ka. F'ton wo oshiire ni ireyō. Kimi wa tameta kane wo doko no ginkō ye azuketa ka. Sayō, Yokohama Shōkin Ginkō ye azuketa. Danna wa mō yak'sho ye deta ka. Shikkari (certainly) shiranai (p. 130h) keredomo, ōkata detarō. Anata wa ika to iu sakana wo mita koto ga arimas' ka. Sayō, mita bakari de wa naku tabeta koto mo*

a The English word "moxa" derived from the Japanese *mogusa*, which designates a preparation of the dried and pulverized leaves of the *yomogi*, a species of *Artemisia*. Physicians of the old school (*kam-pō-i* Chinese-method-physician) apply small portions of *mogusa* to the skin and then set fire to it. This sort of cautery is called *kyū*.

b It may be necessary to remind the student once more that the use of a verb in its simple form as a final predicate is permissible only in conversation between those who are on terms of intimacy. But in the following exercises it may be well to use the plain forms for the sake of practice.

gozaimas'.^a *Naze kono ki ga kareta ka. Uekata ga warui kara, karetarō. Kyō wa nani wo kiyō ka; awase wo kiyō ka, hitoemono wo kiyō ka. Mō shichi ji da kara, okiyō. Mō hachi ji sugi da kara, danna ga okitarō. Anata wa Nihon-ryōri wo tabeta koto ga arimas' ka. Sayō, ni san do tabeta koto ga arimas' keredomo, umaku wa gozaimasen desh'ta. Kinō taisō kutabireta kara, asa kara ban made ichi nichi neta. Tana kara botamochi ga ochiru yō na koto wa metta ni arimasen.*^b *Haif'ki kara ja ga deta.*^c *Uso kara deta makoto* (Proverb). *Kameido no ike no uchi ni wa koi mo kame no ko mo tak'san iru. Mō attaka ni naru kara, konome ga jiki ni deru darō. Nihonjin wa taigai hayaku okiru. Kono kushi wa bekkō de dekite iru.*^d *Ki de dekita kushi mo aru deshō. Mō meshi ga dekita ka. Ōkata dekitarō. Kinō no keiko ye gak'sei ga ikutari deta ka. Shikkari oboenai ga, ōkata roku nin gurai wa detarō. Amerika no yūbinsen ga mō sakki minato wo deta.*^b *Konaida atsurueta kutsu ga dekita ka. Sayō kutsuya ga sakki motte kimash'ta. Nani yō ga dekita ka.*^f *Inu ga hoeta kara, dorobō ga nigeta. Nō wo mita koto ga arimas' ka. Sayō, ni san do mita koto ga gozaimas'. Ume no hana no hanashi wo suru to, sugu ni uguis' wo omoidas'.^g Uguis' wa ume no hana no saku koro ni naki-hajimeru. Kami sama ni wa maiasa akari wo ageru. Konaida tonari no niwa no ki ni kaminari ga ochita ga' shikashi kega wa nakatta.*^h *Yō ga . . . deru to, karas' ga nakimas'. Kotoshi wa samui kara, ki no me no deru no ga osoi.*ⁱ

a For *mita bakari de wa naku* one may substitute *mita no wa mochiron no koto* (*mochi-ron* without dispute, of course). The latter is somewhat supercilious. . . *bakari de wa nakumo*=not only—but also—.

b May be said to one who does not work, hoping to get rich through some lucky accident.

c A proverb apropos when one has been treated to an exaggerated story. For *ja, uma* may be substituted.

d *Dekite iru* or *dekita* (in the next sentence) corresponds to the English "is made of." For *de* one may substitute *kara*. In *dekite iru* the second *i* is almost silent: *dekiteru*.

e The difference between *wo deru* and *kara deru* (*dete kuru*) is slight, as between the English "leave" and "come out of."

f Said when one has been called: What is it?

g The *uguisu* is usually associated with plum-blossoms in art and poetry.

h No one was hurt. Comp. *kega* (*wo*) *suru* to hurt one's self, *kega-nin* an injured person.

i Or, *de-yō ga osoi* (p. 16a).

The riksha-man appearing (*miete*) to be very tired (that he was very tired), went to bed early. Why did you get up so late? To-morrow (*wa*) I will get up early, as I am going on a journey (*tabi ni deru*). Who put this into the bookcase? This is not to be put into the bookcase; it is to be put up (*agete oku*) on the bookshelf. I will put the bedding^a into the closet presently. The foreigners living (*iru*) in Japan now number about (*hodo da*) 10,000, it is said. In this cage there were three birds until recently (*konaïda made*). Recently 2,000 houses were burned in Tōkyō, it is said. Where did the fire originate (was the origin of the fire)? It started (*deta*) from Oyster Shell Street (*Kakigarachō*), it is said. That (*sono*) region, is often (*yoku*) burned, isn't it (*ne*)? Have you ever seen a Japanese monkey? Yes, I have seen two or three. The flowers which you put [into the vase] immediately spoiled (*ikenaku natta*). The Japanese usually go to bed early. This is made of tortoise-shell. Breakfast is probably ready. The maidservant went out (*soto ye*) some time ago (*sakki*). He is a very forgetful person (a person who forgets things well).^b Japanese often apply the moxa. To whom did you (*kimi*) entrust the money? On New Year's Eve (*Imisoka no yoru*) in (of) 1874 I saw the burning (*yake-ru no wo*) of the temple called Zōjōji.^c The plectrum of a *samisen* is usually made of ivory.

CHAPTER XL

Conditional	<i>tabe-reba</i> if [I] eat, if [I] should eat	<i>mi-reba</i> if [I] see, if [I] should see
Past “	<i>tabe-tara(ba)</i> if [I] have (had) eaten	<i>mi-tara(ba)</i> if [I] have (had) seen
Imperative	<i>tabe eat!</i> <i>tabe-ro</i> (o) <i>tabe na</i> <i>o tabe yo</i>	<i>mi see!</i> <i>mi-ro</i> (o) <i>mi na</i> <i>o mi yo</i>

a Either *ya-gu* or *toko*.

b This may be translated *yoku mono-wasure wo suru hito*. If the sense is that he forgets not facts, but things, such as a umbrellas, etc., (*wasure-mono*), it must be *wasure-mono wo suru hito*. Compare *mono-morai* and *morai-mono*, etc., p. 16.

c A temple of the Jōdo sect, with mausolea of some of the shoguns, in Shiba, Tōkyō.

1. In ordinary conversation periphrastic conditional forms like *taberu nara (ba)* are rather more common than *tabereba* etc.^a But *tabetara (ba)* is not so often displaced by *tabeta naraba*. Another substitute for these forms is *taberu to*. Notice that *to* is used only with the present tense. *Moshi* or *moshi mo* also may be prefixed to a conditional clause.

(1.) For the use of the conditional (*ka-tei-hō*) forms compare p. 99. It is sometimes a matter of indifference whether *tabereba* or *tabetara (ba)* be used. In some cases the past conditional occurs where we should expect the other form:

Watakushi wa yoru yokei tabereba (tabetara), neraremasen.

If I eat too much in the evening, I cannot sleep.

Taikutsu shitara, hon wo yomimashō.

If time hangs heavy (lit. tedium have done), we shall read.

O ai nas'ttara, sō itte oite kudasai.

If you meet him, please tell him so.

Go zen ga dekitara, sugu ni tabemashō.

In dinner is ready, I will eat at once.

In the last sentence *dekireba* would mean: "if it is possible" (to prepare a dinner).

(2.) A conditional inflection may be used in lieu of a connective, especially when the principal verb is in a past tense:

Nochi ni kiitara, uso de gozaimashita.

I inquired afterwards and it proved to be (was) a lie.

Kesa no yōsu de wa ame ga furu ka to omottara sukkari haremashita.

By the looks [of the sky] this morning I judged that it would rain, but it cleared off entirely.

Observe the peculiar use of the conditional in:

Uketamawareba go byōki de atta sō desu.

I hear that you have been sick.

(lit. If I hear, you were sick, it is said.)

Tōkyō mo kawareba kawaru mon' da.

How Tōkyō has changed!

(lit. Tōkyō, too, if it changes, changes.)

a The conditional clause may be made somewhat indefinite by using the probable form: *Sono kwashi wo tabeyō mon' nara, okka san ni shikararemasu yo.* You will be scolded by your mother, if you eat that cake (to a child).

Akunin mo areba zennin mo aru.

There are good men as well as bad men (comp. p. 104f).

It is a peculiarity of the Japanese language that a conditional clause may include an interrogative word :

Dō oshiemashitara yoroshū gozaimashō.

How shall I explain it to them?

(lit. if how I have taught, will it be well?)

(3). In a sentence containing a conditional clause, *ga*, *no ni*, or *mono wo* may be added to the principal verb or adjective. These have an adversative or concessive sense and, if the ellipsis were filled out, would introduce a statement of a contrary fact, a declaration of doubt concerning the possibility of fulfilling the condition, or an expression of regret :

Tabako wo yamereba ii ga.

It would be well for him to give up tobacco.

(lit. if he should give up tobacco good, but...)

The expression *no ni* suggests more strongly the idea of the hopelessness of the situation. Accordingly *no ni* is rarely used with the first person. The *no* in *no ni* may be dispensed with after *ii* and *yokatta*, and is usually omitted after the probable forms *yokarō* and *yokattarō*.

Mō sukoshi hayaku dekaketara yokatta (yokattarō) ni.

He ought to have started a little earlier.

In this sentence by substituting *yokarō* we get the sense, "he ought now to be on the way," (but has not yet started).

By means of *ga* or *mono wo* (*mono ni*)^a a following *ii* or *yokatta* one may render optative expressions beginning with "If only", "Would that," "I wish that," etc. :

Mō sukoshi yoku koshiraereba ii ga.

If only he would make [it] a little better!

Ame ga harereba ii ga. If only it would clear off!

Togamereba ii ga. If he would only warn [him]!

Togametara yokatta ga. If he had only warned [him]!

Mō sukoshi hayaku dekaketara yokatta ga.

If we had only started a little earlier!

Shineba yokatta mono wo. Would that [I] had died!

The last is rather a classical expression.

^a Compare also the use of *mono wo* with a verb in the past tense: *Yurushte yatta mono wo.* Would that I had forgiven him!

2. In the case of verbs of the first class the plain imperative (*mei-rei-hō*) is identical with the stem. The honorific *o* may be prefixed; e.g., *o kure* (p. 37d). There is a tendency to make the final vowel long: *tabei, mii*. Imperatives like *tabere* and *mire*, formed after the analogy of verbs of the second class, also occur. When *ro* is added the honorific is inadmissible. The particles *yo* and *na* are not pronounced like regular suffixes, the stem of the verb being strongly emphasized, while the particle comes in after a very slight pause as a distinct but unaccented word. The forms *o ta-be na* and *o tabe yo* are used mostly by women. Occasionally men may be heard to say *tabe na*.^a

But in general the plain imperative forms characterize the speech of the lower classes, or of men who have lost their temper, or of those who choose to speak to their inferiors peremptorily. What has been said in the previous chapter about the use of plain forms of speech among intimate friends does not apply to the imperatives. They are used in quotations concerning one's self (p. 126d) and in military commands: *Ki wo tsuke*. Attention! The forms in *ro*, especially, have an angry or intentionally gruff tone. A father may say to a child who has through disobedience met with a calamity: *Sore miro*. The form in *ro* occurs also in proverbs:

Narau yori narero (or *nare*). Practice rather than study.

Among comrades *tamae*, from *tamau*, an honorific auxiliary, is added to the stem:

To wo shime tamae. Shut the door!

The form (*o*) *shime nasai* is scarcely more polite than (*o*) *shime na*, assuming that the act is to be done for the benefit of another. But the case is different when the request is made in the interest of the person addressed: *O kake nasai*. Take a seat! But *o shime nas'tte kudasai* is under any circumstances sufficiently polite.

As in English, a request or suggestion may be expressed in the form of a question: *To wo shimenai ka*; *shimeru n' ja nai ka*. Note also: *To wo shimeru ga ii*; *shimeta hō ga ii*;

^a Observe that *kure na* is vulgarly contracted to *kunna*. Compare *sonnara*, from *sore nara*.

shimereba ii ; ^a *shimetara yokarō* ; *shimetara dō desu ka*. Such expressions are rude or familiar. *To wo o shime nas'ttura yō gozaimashō* is quite elegant.

The subordinative enters into a great variety of imperative expressions. We add a partial list, placing the least polite first :

<i>shimete ii</i>	<i>shimete mo ii</i>
<i>shimete kure</i> ^b	<i>shimete kurenu ka</i>
<i>shimete moraitai</i>	
<i>shimete o kunnasai</i> (o <i>kure nasai</i>)	
<i>shimete kudasai</i>	<i>shimete kudasaimasen ka</i>
<i>shimete itadakitai</i>	<i>shimete chō-dai</i>
<i>shimete itadakitai mon' desu ne</i>	
<i>shimete itadakimashō</i>	
<i>shimete itadakaremashō ka</i>	
<i>shimete itadakitō gozaimasu</i>	

The subordinative alone may also be used elliptically as a substitute for the imperative ; e.g., *Katazuketete*. Take that away !

Vocabulary

<i>kinu</i> silk.	<i>tsuri-rampu</i> hanging lamp.
<i>kuse</i> habit, propensity.	<i>gaku</i> hanging tablet, framed picture.
<i>omocha</i> toy.	
<i>shiba</i> turf, lawn.	<i>am-bai</i> disposition, temper, manner, state of health.
<i>yoso</i> another place, abroad.	
<i>amado</i> wooden sliding doors on the outside of a house,	<i>gwai-tō</i> overcoat.
closed at night or in time of rain (<i>ame</i>).	<i>kon-do</i> this time, next time.
<i>mi-hon</i> sample.	<i>nen-gen</i> term of years (lit. year-limit).
<i>mizu-ire</i> a small vessel holding water for use in writing.	<i>seki-tan</i> coal (<i>seki</i> = <i>ishi</i> , <i>tan</i> = <i>sumi</i>).
<i>ō-mizu</i> flood.	<i>shō-ji</i> sliding doors or sashes covered with paper.

a *To wo shimereba ii* and *To wo shimeru nara ii* differ slightly. The former means : " You may shut the door ; " the latter cannot be used as a substitute for the imperative.

b Women say *o kure*.

shi-taku preparations.
tai-kutsu tedium, ennui.
yū-shoku western food.
hoshii desiring.^a
sosokkashii hasty, heedless.
jū-bun na sufficient.
mushimushi atsui sultry.
kae-ru change, exchange
 (with *to* or *ni*).
kie-ru be extinguished, van-
 ish.
maze-ru mix (tr.).
nare-ru become accustomed
 (with *ni*), become tame.

nobi-ru become long, grow, be
 extended, be postponed.
ume-ru bury, fill in (*yu n'
 mizu wo*).
kube-ru put into (a fire)
hi ga kure-ru the sun sets, the
 day closes.
akari wo tsuke-ru light a
 lamp.
 —*ni mizu wo kake-ru* water.
o meshi nasaru (polite 2, 3)
 use, eat, wear, ride (*uma
 ni*).

Exercises

Oi, Chōkichi! sono shiba ni mizu wo kakero (kakete kure).
Yu ga atsusugiru kara, mizu wo ippai umero (umete kure).
Hi ga kuretara, akari wo o ts'ke yo (ts'kete o kure). *Ima*
sugu ni amado wo o shime yo (shimete o kure). *Zash'ki no*
uchi ga^b mushimushi atsui kara, shōji wo akete kurero (kure).
Kodomo ga yoso ye detara, omocha wo o katazuke (katakukete
o kure). *Kondo kara (kore kara) motto ki wo o ts'ke yo (ts'kete*
o kure). *Sh'ta ni iro (ore).*^c *Kimi wa ash'ta no asa nan ji*
ni okiru ka. Yo ga aketara, okiyō. Okitara, sugu ni gozen
wo tabeyō. Gozen ga dekitaraba, sugu ni motte koi. Kuruma
no sh'taku ga dekitara, dekakeyō. Kuruma no sh'taku ga
hayaku dekireba ii ga. Mochi wo hitotsu o kure. Omae motto
ki wo ts'ketara yokatta ni; amari sosokkashii koto wo sh'ta.
Mō s'koshi makete o kure. Mō chitto maketara dō darō.
Motto hayaku gwaikokugo no keiko wo hajimetara yokatta ni.

a *Kodomo wa omocha ga hoshikute naite imasu.* The child cries for (desiring) the toy. The particle *wo* is also used with *hoshii*, but less commonly, except with the derivative verb *hoshigaru*: *omocha wo hoshigatte.*

b Lit. the interior of the room.

c From *iru* or *oru*. "Down with you!" was the cry of those who in feudal times had charge of the train of a *daimyō* or other person of high rank. The people on the street were then expected to prostrate themselves to the ground as the procession went by.

Kore wa dō iu ambai ni oshietara yō gozaimashō. Kōban tsuki ga dereba ii ga. Konna ni samui no nara, motto atsui kimono wo kitara yokatta ni. Kono tsuriramp' ga ochitara taihen des'.^a Yuki ga toketara, ōmizu ga deru ka mo shirenai.^b Hayaku gozen wo o koshirae (koshiraete o kure). Taikutsu da kara, kisha ga hayaku dereba ii ga.^c Kutabiretara, yamemashō. Ano hito ga^d buntē wo koshiraereba (koshiraetara) yō gozaimashō. Michi wo tazunetara yokatta ni. Gwaikokujin ga Nihon no shokumotsu ni naretara yō gozaimashō. Kono tori ga naretara omoshirokarō. S'koshi narereba (naretara), sugu ni dekimas'. Kyōshi wa shosei wo nagaku oshiereba, oshieru hodo jōzu ni narimas'.^e Kono tegami wo yūbinbako ye irete kudasai. Kinu no mihon wo misete chōdai. Kane ga dekireba, dekiru hodo hosh'ku naru.

I wish he would give up tobacco. How (*dō sh'te*) shall I get rid of this habit (if how I have stopped this habit, will it be good)? Put a little water into this *mizuire*. This *sake* is too strong: mix [it with] a little water. This book is defective (bad): exchange it for a good one. As it is very cold, you might put on a little more coal (if you have put on a little more coal, it will be well). Shut the door tight (*shikkari to*). If (*moshi*) you go out, put on [your] overcoat. To-morrow when the day dawns (if the day has dawned) I will start on a journey (*tabi ni deru*). Get up earlier to-morrow than [you did] this morning. When you get up, open the *amado* at once. If only we had started out earlier!^f It will be well to inquire (if we have inquired) the way. I wish breakfast could be served (*dekiru*) soon. Put (*tsukeru*) this baggage upon the horse. It will be well to begin the study of English as early as possible. If only (they) had put (*ireru*) this sick person into

a *Taihen desu* it will be terrible (*tai-hen* great change). This phrase is often used as an expression of consternation.

b *Ōmizu ga deru* there is (will be) a flood. By *ka mo shirenai* (see p. 190a) one may often render the English "may," "likely."

c *Taikutsu da (desu)* it is wearisome, [I] am tired.

d Notice that the particle is *ga*, not *wa* (comp. p. 190b): He would be the man to write a grammar.

e Compare p. 136.

f Instead of the past conditional, one may also use the past tense with *hō* (p. 136).

the hospital! If that picture falls (past), it will be a terrible smash (*taihen*). Hang the picture on the wall. I wish I could become accustomed to foreign food. When you awake (p. 91g —past), get up at once. It will probably be sufficient if you sleep (past) from ten p.m. (*yoru*) to six a. m. (*asa*). I wish the term of years were longer (became long).

CHAPTER XLI

The negative indicative forms are :

Present	<i>tabe-nai</i>	<i>mi-nai</i>
	<i>tabe-nu, tabe-n</i>	<i>mi-nu, mi-n</i>
	do not eat	do not see
Past	<i>tabe-nakatta</i>	<i>mi-nakatta</i>
	<i>tabe-nanda</i>	<i>mi-nanda</i>
	did not eat	did not see
	have not eaten	have not seen
Future or	<i>tabe-mai</i>	<i>mi-mai</i>
Probable	<i>tabe-nakarō</i>	<i>mi-nakarō</i>
	will hardly eat	will hardly see
Probable	<i>tabe-nakattarō</i>	<i>mi-nakattarō</i>
Past	<i>tabe-nandarō</i>	<i>mi-nandarō</i>
	probably did not eat	probably did not see
	might not have eaten	might not have seen

The form *tabenai* is more common than *tabenu*. As has been observed before (p. 100), the form ending in *nai* may be inflected, the adverbial form in *naku* being used with especial frequency before *naru* to become ; e.g., *mienaku naru* to become invisible. Compare *nakunaru*, p. 108a.

In some provinces *tabenanda* is more common than *tabenakatta*, but the latter is the usual form in most parts of the country.

For the future or probable tense *taberumai* also occurs. *Tabenakarō* and such periphrastic forms as *tabenai darō*, *tabenakatta darō*, etc., like the corresponding positive forms, are used chiefly in the third person and denote a mere conjecture. The form in *mai* differs from the corresponding positive form in *yō* in that it is not so strongly predictive and may be used

in the third person. Thus in reply to the question *Ano Seiyō-jin wa sashimi wo tabeyō ka* one may say, *Tabemai*; but if the reply were positive, it would be, *Taberu darō*, not, *Tabeyō*.^a

The present is often used as a substitute for the past:

Neta ka nenai ka wakarimasen.

I don't know whether I slept or not.

Kesa no shimbun wa mada mimasen.

I have not yet seen this morning's newspaper.

Notice the use of negative verbs with *mae*, *uchi* and *kagiri*:
Shimbun wo minai mae ni shitte imashita.

I knew it before I saw the newspapers.

Minai uchi wa wakarimasen. I can't judge until I see it.

Minai kagiri wa shinjiraremasen.

I can't believe that unless I see it.

Observe further that with *mae* and *uchi* when a fact is stated, *ni* is used; but when the predicate is negative, *wa* is the correct particle. *Kagiri* always refers to a future or supposed event.

The classical negative ending *zu* (attributive, *nu* or *zaru*):

Chū-shin ni (ji) kun ni tsukaezu.

A loyal subject serves not two lords.

Vocabulary

o shiroi face-powder.

ko-no-ha=*ki no ha* leaf.

fuda card, label, placard.

shō-fuda price-mark, from

shō (c) right, true, real.

ya-kawai evening party.

yō-kō travelling abroad.^b

ryō-kō travelling.

ryōkō-ken passport.

hageshii violent.

gebi-ru be vulgar.

hae-ru sprout, grow.

same-ru become cool.

yamu, yande cease (intr.).

amado wo tate-ru shut up the house, "put up the shutters."

makase-ru commit, entrust, leave.^c

kokoro ni makase-nu not acting as one wishes, contrary to one's preferences (of things).

—wo tabi suru travel through.

shuppan suru sail (*shutsu*=*de-ru*, *han*=*ho*).

^a But *tabeyō* (*ka*) to *omoimasu* or *tabemashō* may be used of the third person.

^b Compare *yō-fuku*, *yō-shoku*, etc. *Yō* means ocean; *Sei-yō*, western ocean. *Kō*=*yuku* to go. In the next word *ryō*=*tabi suru*.

^c *O makase mōshimasu.* I give you *carte blanche*.

Exercises

Nihon de wa amari ningen no sō wo koshiraete ta'enai.^a Konna koto wa mutsukash'kute dekimai. Sono kotoba wo mochiinai koto wa nai keredomo, metta ni mochiinai. Nimotsu ga uma kara ochinai yō ni ki wo tsukero. Kono hon wa go satsu ni naru hazu da ga, mada issatsu sh'ka denai.^b Tak'san maketa kara, mō makemai. S'koshi mo maken ka. Kesa no shimbun wo mita ka. Iie, mada minai. Sakujitsu wa kaze ga hagesh'kute june ga denakatta keredomo, konnichi wa kaze ga yanda kara, mina detarō. Yūbinsen ga sakujitsu shuppan sh'ta ka. Kaze ga tsuyokatta kara, denakattarō. Hibachi no hi ga kienai yō ni ki wo ts'kete o kure. Watakushi wa mainichi sampo ni deru ga, sakujitsu wa amari tenki ga warui no de denakatta. Doits'jin wa F'rans' no ik'sa de wa ichi do mo makenakatta. Kono byōnin wa mada okinai hō ga ii to isha ga mōshimash'ta. Nihon ni wa chitto mo niku wo taben hito ga arimas'. Kurakute nani mo mienai. Kippu no nai hito wa irenai (admit) sō des'. Sono hito wa Tōkei ni wa mō imai. Mutsukashii mono, dekinai hazu da. Hito no kuchi ni to wo tateru koto ga dekinai.^c Uri no tane ni nasubi wa haenu (Proverb.) Izen wa yoku Nihongo de hanashi ga dekita keredomo, mina wasureta kara, mō hanashi ga dekimai. Dekinai koto wa nai keredomo, mutsukash'karō. Mō kisha ga deta ka. Mada demai.^d Atsuraeta yōf'ku ga mada dekinai. Nihon de wa ni jū san shi wo sugita onna wa amari o shiroi wo ts'kenai. Samui no ni naze hibachi ni hi wo^e irenai ka. Sakurazumi wa^f takai kara, katō no hito wa mochiiru koto ga dekinai. Kane ga tak'san nakereba yōkō ga (yōkō suru koto ga) dekinai. Kokoro ni makasen' mono wa kodakara.^g

a When the subordinative is closely connected with a negative verb the negative termination affects it also.

b To be translated by means of the perfect tense.

c The usual form of the proverb is: *Hito no kuchi ni to wa taterarena.* (p. 103b).

d To be translated as if it were a probable past.

e Here *hi* means live coals.

f Originally charcoal from the town of Sakura east of Tokyo. The term has come to mean "first class charcoal."

g This expression fits into the mouth of a childless person. Children (*ko*) are treasures (*takara*) which cannot be obtained by every one who wants them.

That will hardly be feasible, as it is too difficult. This character (*wa*) is seldom used (one seldom uses). The leaves of the trees have not yet fallen (pr.). Of (*wa*) this dictionary but (*sh'ka*) five volumes have as yet been issued (pr.); altogether (*mina de*) there are to be twenty volumes. As the price-mark is attached (*tsuite iru*), he will hardly deduct [anything]. Take care that the bath (*yu*) does not become cool. He is still sleeping, not yet having become sober.^a In (*de wa*) a quarrel he is seldom beaten by any one (*hito ni*). Until I see it, I cannot judge whether it is good or bad. There are (not being is not) wolves in (*ni mo*) Japan, but (*ga*) there are not many (*tak'san wa inai*). Before (*izen ni wa*) the 32nd year of Meij Europeans could not dwell (*zakkyo suru*) in the interior. At that time (*jibun*) also they could not travel through the interior without (*nak'te wa*) a passport. In the interior of Japan there are places (*tokoro mo aru*) where [the people] seldom eat fish. As he did not live in Japan a long time (*nagaku*), he probably cannot speak Japanese.^b Why haven't you shut up the house (pr.)? It seems that of (*wa*) this dictionary just one volume is lacking (is not enough). I have not seen (pr.) this play (*shibai*), but they say its very interesting. Of this camellia as yet not one blossom has fallen (pr.). It is his intention (*tsumori de iru* p. 95a) to give up *sake*, but he will hardly be able [to do so]. This word has gone out of use (become not used), because it is too vulgar (*gebite iru*). The ship is already out of sight (has become invisible.) Is Siam (*Sham*) a civilized or an uncivilized country? The snow has not yet thawed (pr.). Having gone (*deru*) to an evening party last night, I was up (did not sleep) the whole night. The leaves of the bamboo do not fall even in winter (*fuyu ni natte mo*).

^a See pp. 81g and 104h.

^b One may say simply: *Nippongo wa dekimai*. If the person spoken of is still living in Japan, use the present tense: *inai* has not been living.

CHAPTER XLII

Negative	<i>tabe-nakereba</i>	<i>mi-nakereba</i>
Conditional	<i>tabe n'kereba</i> <i>tabe-nakerya</i> <i>tabe neba</i> if [I] do not eat if [I] should not eat	<i>mi-n'kereba</i> <i>mi-nakerya</i> <i>mi-neba</i> if [I] do not see if [I] should not see
Negative Past	<i>tabe-nakattara (ba)</i>	<i>mi-nakattara (ba)</i>
Conditional	<i>tabe-nandara (ba)</i> if [I] have not eaten if [I] had not eaten	<i>mi-nandara (ba)</i> if [I] have not seen if [I] had not seen
Negative	<i>tabe-ru na</i>	<i>mi-ru na</i>
Imperative	<i>o tabe de nai yo</i> don't eat!	<i>o mi de nai yo</i> don't look!

Tabenai nara (ba)^a may be substituted for *tabenakereba*; *tabenakatta nara (ba)* for *tabenakattara*. Instead of the conditional forms *tabenai to* may be used.

By means of the conditional with *naranai (narimasen)* or *ikenai (ikemasen)*^b the English "ought" or "must" may be rendered:

Minakereba narimasen. [I] must see it.

There is scarcely any difference between *naranai* and *ikenai*. The former conveys the sense of obligation, while the latter rather suggests the inconvenient consequences that will follow in case the condition is not fulfilled.

Taberu na corresponds to the positive *tabero*; *o tabe de nai yo*, to *o tube yo*. But a student may say to another, *To wo shimeru na* (or *shime tamau na*), though he would hardly say *shimero*. Other periphrastic forms are:

a The negative probable form is occasionally found in this position: *tabe-nakarō mon' nara* (Comp. p. 148a).

b For *ikenai* see p. 29b. *Naranai* it does not become. *Dō mo naranai* I can't manage it in any way. Compare: *Fushigi de naranai*. It is too strange (lit. being marvelous, it does not become). From what is said above it appears that there is really no equivalent for "ought" or "must" in Japanese. Compare also the use of *beki* and *hazu* (p. 111).

To wo *shimeru mon' ja nai* *shimete kudasaru na*
 (o) *shime nasaru na* *shimenakute mo ii*
 shimenai (hō) ga ii *shimenaide (o) kure*
 shimete kureru na *shimenaide kudasai*
 shimenaide moraitai *shimete kudasaimasu na*, etc.

For *shimenaide* see p. 106a. A distinction may be drawn between (o) *shime nasaru na* and *shimete kureru na*. The former implies that the speaker makes the request in behalf of the person addressed or of others; the latter, that the speaker himself is the one for whose benefit the act is to be done. Compare what is said about *o shime nasai* (p. 150).

Vocabulary

kizu wound, scar. ^a

nae young plant, seedling
rice, etc.).

ya-ne roof.

yane-ya roofer.

ki-no-ko mushroom.

ku district, ward.

yaku, *hon-yaku* translation.

do-zō storehouse, "godown"

(do earth, *zō* = *kura*).

ji-kan period of time, time,
hour (*ji* = *toki*, *kan* = *aida*).

jo-chū maidservant (more
polite than *ge-jo*).

ki-chu mourning.

kō-yaku medicinal plaster.

matsuri-bi } festival day,

sai-jitsu (c) } holyday.

shō-sho certificate.

akarui light, clear.

kuwashii minute, detailed,
well versed.

awase-ru cause to meet, join,
adjust.

kime-ru } fix, decide. ^b
sadame-ru }

okure-ru be late.

shirabe-ru inquire, investi-
gate.

todoke-ru deliver (p. 59a),
report officially.

yashinau nourish, support.

yashinai ni naru nutritious.

hiki-komoru stay at home
(on account of mourning or
sickness).

ue-tsuke-ru plant.

moshi, moshi mo if (with
conditional form, *to* or *toki*
wa).

^a *Kizu* is more concrete than *kega*. Thus one may say: *Te ni kizu ga aru*, but not *Te ni kega ga aru*. To wound a person is *kizu wo tsuke-ru*; to be wounded, *kega (wo) suru*.

^b *Kimeru* is more common in the colloquial than *sadameru*.

kesshite positively, never *ze-hi (ni)* by all means, necessarily. ^a
(with a negative word).
maru de entirely.

Exercises

Kono kana wa mizu wo kakenakereba kare mashō. Kono kinoko wa doku da kara, kessh'te o tabe de nai yo. Kono byōnin wa yashinai ni naru mono wo tabenakereba yowarimashō. Omae hayaku yasumu kara, hayaku okinakereba ikenai. Watakushi no tokei wa okureta kara, awasenakereba narimasen. ^b *Mada akarui kara, amado wo shimete kureru na. Nikkō wo minakereba, kekkō to iu na.* ^c *Jibiki de minakereba* ^d *wakarimasen. Kono ji wa shijū sono imi de mochiinakereba narimasen ka. Iie shijū sono imi de mochiinakereba naranai to iu koto wa arimasen.* ^e *Kono sh sho wa yaku wo ts'kenakereba, gwaikokujin ni wa wakarimasen.* ^f *Ningen wa zehi niku wo tabenakereba naranai koto wa nai. Tabako wa dōku des' kara, yamenakereba narimasen. Kono sakana wa shio ni o ts'ke de nai yo.* ^g *Moshi hayaku dozō no to wo shimenakattara, maru de yaketa deshō. Yaneya ga ano toki ni ki wo ts'kenakattara, ochita deshō. Moshi mado wo akenakattara, tori ga nigenakattarō. Konnichi wa saijitsu des' kara, ii kimono wo kinakereba narimasen. Kore wo motto kuwash'ku shirabenakereba narimasen. Samui kara, mado wo akete*

^a From *ze* (c) good and its opposite *hi*. One may say also: *zehi tomo* (tomo together).

^b Compare: *Tokei ga susunde imasu*. The clock is fast (*susumu* advance). *Tokei ga atte imasu*. The clock is just right (*au* meet). To set the clock is *tokei wo awase-ru*,—*awaseru* being the causative of *au*.

^c *Nikkō*, from *nichi* sun and *kōō* light, is famous all over Japan not only for its beautiful scenery, but also for its magnificent temples. *Kekkō to iu na* don't say "splendid." You have no right to use the word *kekkō* until the temples and gates of *Nikkō* have taught you its meaning.

^d *Jibiki de miru* look up in a dictionary. *Jibiki wo hiite miru* (p. 88c) is the usual idiom.

^e Here *to iu* before *koto* may be omitted. The accumulation of many negative words in one sentence is more common than in English.

^f Observe that *wakaru* and *dekiru* are really impersonal (pp. 17d, 34d) verbs and that the subject of the English sentence accordingly takes the postposition *ni*.

^g Distinguish —*shio ni tsukeru* to pickle in salt (p. 108b) and —*ni shio wo tsuke-ru* to put salt on.

kureru na. Kono kuse wo yamenai to ikenai. Kodomo ga umareru to, ku-yak'sho ni todokenakereba narimasen. Kichū des' kara, hikikomotte inakereba narimasen.

Don't open this bottle. Don't eat too much (*yokei*). You must water this flower (*ni* or *ni wa*), every day. If you don't water this camellia (*wa* or *ni wa*) every day, the flowers will fall off (*ochi-ru*). If [we] don't eat that (*sore wa*), it will spoil (become bad). If I don't inquire ^a of some one (*hito ni*), I shall not understand. If I had not put a plaster on the wound (*wa*), it might have become worse (bad). As I get up early, I must go to bed early. Don't go out (*soto ye*) while I am absent (in the time of my absence). The maidservant must go out to buy things (p. 52d). ^b The farmers must now (*kore kara*) plant their [rice] seedlings. Since somebody has come, I must get up. If the window is not shut (one does not shut the window), the dust will enter (*haitte kuru*). At nine o'clock ^c I must go to the district-office. It will be (pr.) inconvenient (*futsugō*), if the clothes are not done by New Year's. ^d If [they] had not stopped the train at that time, there might have been considerable (*zuibun*) loss of life. When (from when) must I begin my studies (*keiko*)? Must [I] fix the hours of study at once (*mō jiki ni*)? I hope there are no mosquitoes. ^e

^a The most common expression for "inquire" in the colloquial is *kiite mi-ru*.

^b In sentences like this and the one following, *wa* must be used with the subject, because logically it is the subject of the whole sentence, and not merely of the conditional clause.

^c The precise equivalent of "at nine o'clock" is *ku ji ni*. Of a performance which begins at nine we may say *ku ji kara. Kisha ga ku ji ni tō-chaku shimasu*. The train arrives at nine o'clock. *Kū ji kara enzetsu-kwai wo hirakimasu*. We will open the lecture-meeting at nine o'clock.

^d "By New Year's" is to be rendered: *shinnen made ni*. Distinguish: *Ban made hon wo yomimasu*. I will read the book [continuously] until this evening. *Ban made ni hon wo yomimasu*. I shall have read the book by this evening.

^e This is to be translated like the examples in Ch. XL: If there are no mosquitoes, good, but... Sentences beginning with "I hope" "I fear," etc., must always be paraphrased in some such manner: *O kega de mo nakereba ii (ga)*. I hope you are not hurt. *Wakatta tsumori desu*. I hope I understand. *Hayaku naoshitai mono desu*. I hope I shall soon be well. *Fune ni yowana-kereba ii (ga)*, I fear I shall be seasick. *Kīmi wa kondo no shiken ni rakudai suru ka no shirenai*. I fear you will fail in the examination. Sometimes the simple probable or future form of the verb suffices: *Dekimashō (to omoimasu)*. I hope it may be accomplished. *Dekimasumai (to omoimasu)*. I fear it may not be accomplished.

CHAPTER XLIII

The positive subordinative of the verb, as of the adjective, ends in *te*; e. g., *tabe-te*, *mi-te*.^a

1. It is a peculiarity of the Japanese colloquial that of two sentences which in English would naturally be coördinate one is subordinated to the other by means of *te*:^b

Mado wo shimete kimashō ka.

Shall I go and shut the window? (p. 88g).

Tokiwa wa^c kodomo wo san nin tsurete nigemashita.

Tokiwa took the three children and fled.

The second sentence may also be translated: Tokiwa fled with the three children.

2. Subordinatives are frequently to be translated by means of adverbs or adverbial expressions; e. g., *nen wo irete* carefully, *hajimete* for the first time, *sore ni hiki-kaete* on the contrary.

3. Often in cases where the English employs a simple verb the Japanese combines the verb in the form of the subordinative with another verb.

tsurete kuru bring (a person or domestic animal).

tsurete yuku take (a person or domestic animal).

dete kuru come out (making one's exit come).

kurabete miru compare (comparing see).

tamete oku save (saving put).

karete shimau die (withering finish—of a plant).

oshiete ageru inform (a superior).

oshiete kureru (*kudasaru*) instruct (an inferior).

oshiete yaru teach (brusque).

Sanzan shikatte yarimashita. [I] scolded [him] severely.

4. The subordinative with *iru* or *oru* denotes continued or unfinished action, especially action that is in progress at some definite time:

^a This *te* combined with *ni*, *mi*, *bi* of stems of verbs of the second class becomes *nde*; *shinde*, from *shinu*, die; *yonde*, from *yomu* read; *yonde*, from *yobu* call.

^b In the classical language the stem performs the same function as the subordinative in the colloquial. This usage appears in the speech of the learned, in orations and in long stories.

^c Tokiwa was a famous beauty, concubine of Yoshitomo and mother of Yoshitsune.

Gozen wo tabete orimasu. He is (now) eating.

Gozen wo tabete imashita. He was eating (at the time).

In this construction *iru* or *oru* is a mere auxiliary and may be used also of inanimate things (p. 63c).^a Notice contractions like *kiiteru* or *kiitoru* am listening, or inquiring, *yonderu* or *yondoru* am reading, or calling. In *kiite iru* the *i* is elided; in *kiite oru*, the *e*.

5. The subordinative with *iru* or *oru* may denote a condition that is the result of an action and may in some cases be translated by means of the perfect tense.

Ochite iru. It is down (having fallen).

Kite iru. He is here (having come).

Dete iru. He is out (having gone out).

Yōfuku wo kite imasu.

He is wearing foreign clothes (having put them on).

Megane wo kakete imasu.

He is wearing glasses (having put them on).

Shin ja ni natte orimasu.

He is a believer (having become one).

But in the case of transitive verbs *aru* is more commonly used with the subordinative to express a condition, the completed act rather than the agent being the object of attention.

Irete aru. They are inside (= *haitte iru*).

Tomete aru. I have a note of it (*tome-ru* make a note of).

Kaite aru. It stands written.

Isu wa koshiraete arimasu.

The chairs are finished. I have made the chairs.

Daidokoro ni mizu ga (wo) hiite aru.

Water is brought (in pipes) to the kitchen.

6. If *ii* or *yoroshii* follows a subordinative, the idea of permission or acquiescence is conveyed:

Kyō asobi ni dete ii.

You may take a vacation to-day (go out to play).

^a Students of the English language have revived an obsolete idiom in order to translate progressive forms like "I am going," etc., using *tsutsu aru* with the stem of the verb: *iki tsutsu aru* is going. This construction is not infrequently heard in speeches, etc. The subordinative of an intransitive verb may be progressive or perfect, as explained above; but *iki tsutsu aru* is free from ambiguity.

7. The postposition *kara* may follow the subordinative (p. 96c), giving the clause a temporal meaning. In the following sentence *kara* may also be omitted:

Konna koto wa umarete kara hajimete da.

It is the first time since I was born that I have seen such a thing.

8. The subordinative may be used elliptically:

Yoku ki wo tsukete. Take good care!

Cha wo irete. Make the tea!

Yume bakkari mite (yoku yasumimasen).

I did nothing but dream.

Notice also *shitte no tōri* as you know.

Vocabulary

fuchi rim, border.

kata shoulder.

saka slope, ascent.

su vinegar.

tako kite.

tako wo age-ru fly a kite.

ato track, trace.

ashi-ato foot-print.

hiru-meshi } noonday meal,

hiru-han } luncheon, tiffin.

kami=*ue* above.

shimo=*shita* below.

kane-ire, zen-ire purse.

zoku outlaw, rebel, robber.

dai, dai-ka price.^a

dai-kon large radish (lit. great root).

hyō-tan gourd (used mostly for carrying small quantities of *sake* when travelling), flask.

sa-tō sugar.

toku-i customer.

kei-hō criminal law, criminal code.

zai-nin (= *tsumi-bito*) criminal.

kō-chō head of a school.^b

sha-rei honorarium, fee.

sho-motsu book.^c

rem-pei military drill.

ryō-sen fishing boat.

kan-goku, kangoku-sho prison.

gwai-mu-shō Department of Foreign Affairs.

nai-mu-shō Department of the Interior, Home Office.

shi-hō-shō Department of Justice.

sen no former.

sen ni formerly.

kesu extinguish, erase.

a *Dai* substitute, *ka* value. *Dai* is more concrete than *nedan*.

b From *kō* school (in *gakkō*) and *chō* senior. *Chō* enters into a great many compounds; e g., *in-chō* superintendent of a hospital (*byō-in*), *shi-chō* mayor of a city, *son-chō* head of a village, *chō-chō* burgess, *sen-chō* captain of a ship, etc.

c From *shō*=*kaku* write and *motsu*=*mono* thing. But *kaki-mono*, meaning document, is not synonymous with *sho-motsu*.

<i>hi-keshi</i> }	fireman.	<i>ki-kae-ru</i>	change (clothes).
<i>shō-bō-fu</i> }		<i>osore-ru</i>	fear.
<i>kosu</i>	cross (a mountain or river).	<i>osore-iru</i> [am]	very much obliged (lit. am in dread).
<i>moe-ru</i>	burn (intr.).	<i>yuru</i>	swing, shake (tr.).
<i>seme-ru</i>	attack, assault.	<i>ji-shin ga yuru</i> (or <i>suru</i>)	there is an earthquake.
<i>tome-ru</i>	make a note of.	<i>me-gane wo kake-ru</i>	put on spectacles.
<i>wake-ru</i>	divide.	<i>te-gami wo fūzuru</i>	seal a letter.
<i>tsutome-ru</i>	be diligent.	<i>yatto</i>	with difficulty, at last.
— <i>ni tsutomeru</i>	be employed in.		

Exercises

S'koshi wakete kure. Kore wa hambun wakete agemashō (p. 84f). *Hara ga warui kara, (mono wo) hikaete tabenakereba nōrimasen to isha ga iimash'ita. O me ni kakemashō ka* (p. 44a). *Dōzo misete kudasai. Ima wa kōgi no jikan dake kimete oite^a ato de sharei no koto wo kimemashō. Odawara no shiro wa^b Hideyoshi ga shichikagetsu hodo semete yatto ochimash'ita. Ano hito wa itsu mo rasha no kimono wo kite imas'. Mō o kyaku ga mina kite orimas' ka. Hitori ka f'tari sh'ka kite imasen. Kono gakkō no kyōshi wa kōchō wo irete* (including) *shichi nin des'. Sakuban gozen wo tabete ita toki ni jishin ga yurimash'ita kara, sugu ni to wo akete soto ye nigemash'ita. Sōketsu to iu Shinajin wa tori no ashiato wo mite hajimete ji wo koshiraeta to iu hanashi ga arimas'. Kono shimbun wo mite kara (mitara) sampo ni demashō. Keihō wo shirabete minakereba sono bats' wa wakarimasen. Kōhii ni satō wo irete agemashō ka. Iie, satō wa itadakimasen. Akete misete kure. Danna wa doko ni imas' ka. Ima o yu kara dete kimono wo kikaete irasshaimas'. Tegami wa dekite imas', shikashi mada fūjite arimasen. Naporeon issei wa Rosha de makete kara ni san nin no tomo wo tsurete F'rans' ye nigete kimash'ita. Soko ni ochite iru shomots' wo katazuketete kure.*

a The subordinative of *oku*, used here as an auxiliary (Ch. LV.). *Dake* is often equivalent to "only" (p. 48b).

b Odawara, on the *Tō-kai-dō* (east-sea-road) between Tōkyō and Hakone, was in the XVI. Century the castle-town of the Hōjō family. *Ochiru* may be used, like the English "fall," of the surrender of a castle or fort.

Nihonjin wa kaki wo (oysters) *su to shōyu ni ts'kete tabemas'*. *Ano zainin wa kangok'shō wo dete kara ii hito ni narimash'ta*. *Hyōtan wo kata ni kakete hanami ni ikimash'ta*. *Ano sensei ni Doitsugo wo oshiete moraimash'ta*. *O tokui sama des' kara, chittomakete agemashō*. *Kaneire wo wasurete kite komarimas'*. *Chiisai kodomo ni wa e wo misete oshiemas'*. *Ano kata wa doko no yak'sho ni ts'tomete irasshaimas' ka*. *Sen ni wa naimushō ni ts'tomete imash'ta ga ima wa gwaimushō ni ts'tomete imas'*. *Kimbuchi no* (gold-rimmed) *megane wo kakete imas'*. *Mukashi wa kami-shimo wo^a kite nō wo mimash'ta*. *Dōzo, ichido tazunete mite kudasai*. *Dokka ni tomete arimas'*. *Ichiban o shimai no shōgun wa konogoro made ikite irasshaimash'ta; ima mo ikite irassharu ka dō ka zonzimasen*. *Go jū no saka wo kosh'te imas'*.^b *Osore-irimash'te gozaimas'*.^c

The Japanese eat a great deal of (*yoku*) *daikon*, pickling it in salt (p. 160g). Shall I give you half? The fishing boats are all out at sea. After this I will eat moderately. He wears poor (bad) clothes when he is at work (*shigoto wo suru*). Are the pupils all here? [There] are five who (*no ga*) have not yet come. To (*ni wa*) publish the book *yen* 500 are required (*kakaru*),^d including the cost of the paper (*kami-dai*). The master has eaten lunch and is resting (*yasunde irasshaimas'*). Shall I open the door for you? Please open [it]. In Japan tea is drunk with milk and sugar (do they drink tea putting into [it] milk and sugar)? After the rebel army (*zōbu-gun*) was defeated in Ōshū, it fled (fleeing went) to Yezo. Is the gardener here? Yes, he is watering the flowers in the garden. That official is employed at the Department of Justice. He is not like his older brother. Taikō's face resembled a monkey's, it is said. The soldiers are all out for drill. The children (of

a *Kami-shimo*, composed of *kata-ginu* (shoulder-garment) and *hakama*, was formerly gentlemen's full dress.

b Is past fifty years of age (lit. has crossed the summit of fifty).

c This is the extremely polite form of *osoreirimashita*: I am quite embarrassed by your kindness.

d Observe that *kakaru* is used in stating the amount of time, labor or expense required for an undertaking. But in simply stating the price of a thing one says, *Go hyaku yen shimasu*.

the house) are now flying kites. Bring the camellia blossoms lying (having fallen) there. Is the fire still burning? The firemen came after the fire was extinguished. It is (written) in (*ni wa*) the newspaper, but it is false (*uso*).

CHAPTER XLIV

The subordinative followed by *wa* generally ^a has a conditional sense (p. 102):

Keiko wo yamete wa dō desu.

How would it be if we gave up the study?

If then a negative word like *naranai* or *ikenai* ^b is added, the whole phrase is to be translated by means of "must not" (pp. 92d, 130g):

Ima keiko wo yamete wa narimasen.

You must not give up the study now.

Akete mite wa ikemasen. You must not open it.

As in the case of adjectives, *te wa* may be contracted to *cha*; but such contractions are avoided in polite or formal discourse.

Followed by *mo* the subordinative has a concessive sense and must be translated by means of "even though," "even if" (p. 117f). If *yoroshii* or a similar expression follows, the sentence has a permissive sense like the English "may." Such a sentence is often a polite command.

Sō nas'tte mo yoroshū gozaimasu.

There is no objection to your doing so.

Nete mo yoroshū gozaimasu ka. May I go to bed?

For the subordinative with *mo* the past tense with *'tte* (*to itte*, *tote*) may be substituted:

Dare ni kikaseta 'tte hontō to omoi wa shinai.

No matter to whom you tell it, no one will think it true.

Kikase-ru is the causative of *kiku* to hear. *Kikaseta 'tte* is equivalent to *kikasete mo*. *Omoi wa shinai*, often pronounced *omoia shinai*, is a very emphatic way of saying *omowanai*.

^a The rule does not apply to sentences like the following: *Kimatte wa imasen*. It is not decided. There is no rule to that effect. *Kōban watakushi no uchi ye tomatte wa kuremai ka*. Would he (you) not stay at my house to-night?

^b When reference is made to one's relations with other persons, *sumanai* is inexcusable, from *sumu* to be ended, settled, composed, may be used: *Omae sonna ni namakete ite wa o tottsan ni sumanai zo*. It is unfilial to your father to be so idle.

Vocabulary

Classical concessive forms, like *mi-redo* (*mo*) though he sees, *mi-taredo* (*mo*) though he saw, occur now and then.

<i>kabura</i> turnip.	<i>muda na</i> vain, of no use.
<i>nishiki</i> brocade.	<i>fu-yō na</i> not needed, useless.
<i>tsuzure</i> rags.	<i>asobu, asonde</i> play, amuse one's self.
<i>sumi</i> India ink.	<i>asobi ni de-ru</i> go out for recreation.
<i>kara-kasa</i> [Japanese] umbrella. ^a	<i>hashiru, hase-ru</i> go fast, run.
<i>kōmori</i> bat.	<i>kamau</i> heed, mind.
<i>kōmori-gasa</i> [European] umbrella.	<i>katsu, katte</i> win a victory (— <i>ni katsu</i> defeat).
<i>ri</i> reason, principle, right.	<i>nose-ru</i> place on top (— <i>u</i> — <i>wo noseru</i>).
<i>nik-ki</i> diary.	<i>nure-ru</i> get wet.
<i>nikki ni tsuke-ru</i> note in a diary.	<i>bisshori nure-ru</i> get wet to the skin.
<i>taku-an, takuan-zuke</i> pickled daikon. ^b	<i>ori-ru</i> descent, alight.
<i>yaku-soku</i> agreement, covenant.	<i>sage-ru</i> opp. <i>age-ru</i> .
<i>tagae-ru</i> alter.	<i>tamaeru</i> be accumulated (of money).
<i>yakusoku wo tagae-ru</i> break a promise.	<i>ude-ru</i> cook by boiling in water. ^d
<i>Rōma-ji</i> Roman characters.	— <i>wo abi-ru</i> bathe in.
<i>suppai</i> sour (of taste).	— <i>no ma ni au</i> be in time for. ^e
<i>tsumaranai</i> worthless, foolish.	

a *Kara* = *Tō* (p. 122a) is prefixed to the names of articles formerly imported from abroad; e. g., *kara-kane* bronze, *kara-kami* wall paper, or screens made of the same.

b From *Taku-an* the name of a priest who is said to have invented this now indispensable article of diet. Pickles in general are called (o) *kō-kō*, from *kō* (c) fragrant.

c Synonymous with *hashiru* is *kake-ru*, but the latter is used of animals or men only.

d To cook in *shōyu* is *ni-ru*; e. g., *sakana wo niru*. To cook rice is *meshi wo taku*; to boil water is *yu wo wakasu*. *Wakasu* is the causative of *waku*. *Yu ga waite imasu*. The water is boiling.

e Lit. meet the time. *Kisha no ma ni au* catch the train. The expression is also used in the more general sense of "to be sufficient": *Kore de ma ni aimashō*. This will probably be sufficient; causative: *Kore de ma ni awase-mashō*. We will make this do.

Exercises

Kono kabura wa udete mo yawaraka ni narimas'mai. Sonna tsumaranai koto wo nikki ni ts'kete wa (ts'kecha) ikemasen. Omae kyō wa kutabiretara, sugu ni nete mo ii. Fuyō na mono wa s'tete mo yō gozaimas' ; iriyō na mono wa s'tete wa (s'techa) narimasen.^a Sonna muda na koto wa wasurete mo yō gozaimas'. Mō uchi ni yō ga nai kara, omae kaimono ni dete mo ii. Kimono wa ima sugu ni atsurate mo shōgwatsu made ni wa dekimas'mai (shōgwatsu no ma ni wa aimas'mai). Kore wa itsu tabete mo umai des'.^b Mō kodomo ga itsutsu ni narimash'ta kara, tenarai no keiko wo hajimete wa dō de gozaimas' ka. Omae ni jikan ka san jikan wa asobi ni dete mo ii. Shokuji no sh'taku ga dekitara, sugu ni tabete mō yō gozaimas'. Soko ni aru mono wo tansu no hikidashi ni irete mo tana ni nose te mo ii. Seiyōryōri wo tabete wa (tabecha) ikaga des'. Mō (mo) chitto makete wa (makecha) dō des'. Kowarete mo kamaimasen.^c Ron ni makete mo ri ni katsu (Proverb).^d Mukashi samurai wa shibai wo mite wa (miru koto wa) narimasen desh'ta ; shikashi nō wa mite mo yō gozaimash'ta. Kyō wa atsui kara, kawa no mizu wo abite wa (abicha) dō des'. Tetsudōbasha no hashitte iru uchi ni orite wa (oricha) abunai des'. Kono heya no kūki ga warui kara, mado wo akete mo yō gozaimas' ka. Sayō, akete mo yoroshii. Kono gaku wa s'koshi sagete mo agete mo dochira de mo yoroshii.^e Sono uchi no mono wo mite mo ii ka. Sayō, mite mo yō gozaimas'. Tsuzure wo kite mo kokoro wa nish'ki (Proverb). Sensei ga nani wo oshiete mo shosei ni wa omoshiroku nai des'. Dare ga oshiete mo kamaimasen. Kore wa nete mo okite mo (samete mo) wasureraremasen.

a By means of this negative expression one may translate the English "keep" or "preserve."

b *Itsu tabete mo* every time I eat it. Similar constructions occur frequently : *nani wo tabete mo* no matter what I eat, *dare ga kite mo* no matter who comes, *dō kangaete mo* thinking it over in every possible way. Compare the last two sentences in the exercises, also p. 45b.

c The verb *kamau* generally occurs in the negative form. *Kamaimasen*. I don't mind ; it makes no difference. *Kamawanai hō ga yokatta*. It might have been better not to pay any attention to it. *Dōzo o kamai naku*. Please do not trouble yourself.

d With *katsu*, *ni* is ordinarily used to denote the object : *teki-gun ni katsu* to defeat the enemy. But here it is exactly equivalent to the English "in."

e *Sageru* to hang lower ; *ageru* to hang higher.

How would it be if we made (*koshiraeru*) an English-Japanese dictionary in (of) *Rōmaji*? Even if we made such a dictionary (*wa* 1), there would probably be few buyers (people who buy would be few). As it has become late, may I go to bed? Since these pickles have become sour, you may throw them away (*s'teru*). Since I still need that (*wa* 1), you must not throw it away. One must not break a promise. As there is nothing more to do (*yō ga nai*), you may go to bed. Even if he gives up *sake*, he will hardly save anything (money will hardly accumulate). As it has become too late, it will be (is) of no use even if it is finished (*dekite kuru*). How would it be if we put [him] into (*ireru*) the hospital? May I stay (*iru*) here or shall I go elsewhere (*hoka ye deru*)? He will (does) not give up tobacco, though he knows (*shitte iru*) that it injures him (*doku ni naru koto*). How would it be if we changed rikshas here? If dinner is not yet ready, we may eat afterwards (*nochi ni*). How would it be to go out for recreation? This plate will hardly break even though it falls. *Sumi* is useful even if it is broken. I will take an umbrella: it is unpleasant (*komaru*) to get (if one get) wet through and through.^a As the weather is doubtful, you must not forget [your] umbrella. Though I sleep well at night, when I awake I feel as if I had not slept (*nenai yō na kimochi ga shimas'*).

CHAPTER XLV

Negative Subor- dinative	<i>tabe-zu (shite)</i>	<i>mi-zu (shite)</i>
	<i>tabe-zu ni</i>	<i>mi-zu ni</i>
	<i>tabe-naide (-nde)</i>	<i>mi-naide (-nde)</i>
	<i>tabe-nakute</i>	<i>mi-nakute</i>

For the uses of these forms compare the preceding chapters.

1. In the literary language *zu* is the termination of the negative conclusive, as well as of the connective or inconclusive, form of verbs:

Atarazu to iedomo tōkarazu (tōku, arazu).

Though it did not hit [the mark], it is not far [from it].

^a When one has actually been wet, one may say: *nurete komaru*. But *wa* added to *nurete* indicates a general supposition.

This use occurs in proverbs and other sentences adopted from the classical language. But in the colloquial the last predicative verb in a series of coördinate negative clauses must take one of the endings given in Ch. XLI, or, if itself subordinated, *naide*.

Chikagoro wa hima ga nakute hito wo mimau koto mo dekizu sampo suru koto mo dekinaide komatte imasu.

I have had a hard time of it lately because for lack of time I can neither visit people nor go out for a walk.

In formal addresses *shite* may be added to the form in *zu*.^a But in general the use of this smacks of the literary style. In the colloquial the forms in *zu ni* and *naide* are more commonly used to indicate the subordination of a clause.

2. The form in *zu (ni)* may be used adverbially :

nokorazu all, none being left (p. 50).

tarazu closely, from *taru* be enough.

mono mo iwazu silently, from *iu* to say.

omowazu shirazu unintentionally, unawares, from *omou* think, *shiru* know.

mukō mizu ni blindly, from *mukō* what is in front of one.

Compare *shirazu shirazu no aida* before [I] knew it.

3. As in the case of the positive subordinative, *iru* or *oru* may be added to denote continuance or a condition. Only the forms in *zu ni* and *naide* may be so used :

Tabezu ni oru } have eaten nothing, or,

Tabenaide oru } continue to eat nothing.

Suki na mono d'atte mo tabenaide orimas'.

He refrains from eating even things of which he is fond.

4. By the addition of *wa* the negative subordinative acquires a conditional sense :

Tabezu ni wa oraremasen. [I] cannot exist without eating.

Such words as *naranai* and *ikenai* (p. 158) may follow only the forms in *naide wa* and *nakute wa*.^b In Tōkyō the latter is preferred :

Tabete minakute wa wakarimasen. I must first taste it.

^a Compare the use of *shite* with *kara* : *soreda kara shite* since that is the case.

^b May be contracted to *nakucha* (*nakutchu*), as also *naide wa* to *naija*. In the next example also *otte wa* may be contracted to *otcha* ; *ite wa* to *icha*.

While *naranai*, etc.; cannot follow *tabezu ni wa* immediately, one may say :

Mono wo tabezu ni ote (ite) wa narimasen.

[You] must not continue to fast.

(lit. must not be without eating something).

5. The particle *mo* gives the negative subordinative a concessive sense. The idiom is *tabezu to mo*, not *tabezu ni mo*.^a One may also say, *tabenaide mo*, *tabenakute mo* :

Minakute, mo ii. It is not necessary to see it.

(lit. it is good though [I] do not see.)

Sore wa iwazu to mo shireta^b koto desu.

It is unnecessary to speak of it.

(lit. though none says it, it is a thing that one could know.)

Mono mo iwazu mata tabe mo shinaide mo (shinai no ni) nodo ga itō gozaimasu.

My throat hurts even when I neither speak nor eat.

Shinaide is the negative subordinative from *suru* to do. For the sake of emphasis *suru* is often used with the stem of a verb, as here.

Vocabulary

oto sound, noise.

oto ga suru there is a sound.

oto wo saseru make a sound.

tatami a thick mat (3 ft. × 6)

made of straw and covered with finer matting.

yome bride, young wife.

yome wo toru (morau) marry.

yoroi armor.

te-hon model, pattern, copy.

yū-meshi } supper, evening

yū-han } meal.

kun (c) = *kimi*, master, lord.^c

bun-seki analysis (chemical).

chi-ri geography.

reki-shi history.

^a Idioms like *tabezu ni de mo* are sometimes heard. *Tabezu ni mo* may occur in such a sentence as: *Masaka tabezu ni mo oraremasen kara, konna tsumaranai mono de mo tabete imasu.* Because it is quite impossible to exist without eating at all, I eat even such wretched stuff as this. The word *masaka* is used commonly before suppositions which are absurd or not likely to be fulfilled.

^b Compare p. 55e and the list p. 128.

^c *Kun* may be added, like *san*, to the surname of a man, when the speaker is on terms of good fellowship with him.

jī-ken affair, case.

kai-sho square script. ^a

sō-sho cursive style.

ke-rai a retainer (of a noble),

a *samurai* (in relation to his lord).

kū-fuku hunger.

kūfuku ni naru get hungry.

kyū-byō sudden illness.

yaku-shu drug.

yō-jī bu iness.

an-naiguidance, knowledge. ^b

annai-ja (*annai-sha*) guide.

embi-fuku swallow-tailed coat. ^c

sai-ban judgment (at a court of justice).

saiban-sho courthouse.

kyū na sudden, urgent.

kake-ru run (p. 168c).

koe-ru pass over, cross (= *kosu*).

shitatame-ru write (a letter or document).

utae-ru accuse (—*wo saiban-sho ni*).

—*ni wabi-ru* make an apology to.

sankei suru go for worship (to a shrine or temple).

kokoro-mi-ru try, tempt.

tori-shirabe-ru investigate.

karuta wo toru play cards.

kane (zeni) wo kake-ru stake money.

mekata wo kakeru determine the weight.

— *ni sawaru* come into conflict with.

— *no ki ni sawaru* offend.

ai-kawarazu without changing, as always.

kitchiri (to) exactly, precisely.

Exercises

Michi wa wakarimas'kara, annaija wo tsurezu ni iku tsumori des'. Ramp' ni hi wo ts'kenaide oke. ^d *Omae kore kara yoku ki wo ts'kenak'te wa (ts'kenakucha) ikenai. Omae maiasa roku ji ni okinak'te wa (okinakucha) naranai. Wata-kushi wa ku ji s'koshi mae ni denak'te wa narimasen. Kimi wa Tanaka kun no ki ni sawaru koto wo itta* (past from *iu*)

a The *kai-sho*, from *kai* model and *sho*=*kaku*, is the unabridged form of the character. *Sō-sho* is derived from *sō* grass. An intermediate style is called *gyō sho*.

b *Go annai itashimashō* I will show you the way. *Go annai de gozaimashō.* You probably know. *Go annai no tōri* as you know.

c A literal translation: *en* swallow, *bi* tail, *fuku* garment. A frock coat is called by its English name *f'rok'k' kōto*; a common sack coat is *se-biro* (*se* back, *hiro*i broad).

d *Oku* with the negative subordinative may be translated by means of "leave" and a passive participle: *tsukenaide oku* to leave unlighted. In this connection the form in *zu ni* may also be used.

kara, wabinaide wa ikemasen. Sonna ni kakezu to mo ii; kisha no deru toki made ni wa mada yohodo^a aida ga arimas'. Kesa gozen wo tabezu ni demash'ta kara, dōmo, kūf'ku ni natte tamarimasen. Kokorominaide wa (kokorominaija)^b wakarimasen. Sonna warui koto wa sensei ni todokenak'te wa narimasen. Todokete mo todokenak'te mo dō de mo kamaimasen. Yome wo toru to, kuyak'sho ye todokenak'te wa narimasen. Sono hako no mekata wa kakete minak'te mo wakarimas'. Sonna koto wo saibansho ye uttaezu to mo yokatta ni. Ima wa kimenak'te mo yō gozaimas'. Kono tegami wa kyū na yōji de wa nai kara, ima sh'tatamezu to mo ii n' des'. Kono yak'shu wa nan' des' ka. Sayō, bunseki sh'te minak'te wa wakarimasen. Kono bawai ni wa, wa to iu ji wo ts'kezu to mo ii n' des'.^c Tehon wo mizu ni o kaki nasai. Kaisho to sōsho ryōhō tomo oboenak'te wa narimasen. Kichū no aida wa chitto mo soto ye dezu, niku mo sakana mo tabezu, mata ie no uchi de takai (loud) oto wo saseru koto mo dekimasen. Dōzo aikawarimasezu.^d Tabe mo shinaide tabeta yō na koto wo iimas'.

One must take care that (*yō ni*) the fire of the pipe (tobacco) does not fall on (*ni*) the mats. Within (*uchi ni*) one year I must learn at the least about (*hodo*) a thousand Chinese characters. As I went to bed last night without supper, I am faint with hunger (becoming hungry cannot endure) this morning. As I must go out at five o'clock, we will begin our lesson (*keiko*) precisely at four. When (*to*) [a man] adopts a person (receives an adopted son), he must report to the district-office. Must I wear a swallowtail to go there? You need not wear a swallowtail. I cannot teach history without teaching geog-

^a The *yo* in *yohodo* is not derived from *yoi*, but is the Chinese equivalent of *amari*.

^b Instead of *kokoromiru* one may also say: *yatte miru* from *yaru* to do (p. 116c).

^c Translate: In this case *wa* is not needed. For *bawai* see p. 137e.

^d Some such phrase as *go kōn-i ni negaimasu* I desire [that you will treat me] in a friendly manner, is understood. The phrase is used on various occasions. In offering New Year's congratulations it is used in the form: *Dōzo, konnen mo aikawarimasezu*. I hope we shall be good friends this year also. The *ai* politely prefixed to verbs in formal speech has lost its original meaning of "mutually." Compare *ai-narubeku wa* if possible (p. 112d).

raphy. That Japanese intended to investigate our police system (the matter of the police of this place) for two years, but on account of (*de*) the sudden illness of his father he returned to [his] country without investigating [it]. This case must be brought before (*uttaeru*) the court. As the hot water has become tepid, you need not put in (*umeru*) any cold water. Without seeing the copy I cannot write. Sanetomo, disregarding (*kikazu ni*) what his retainer said, went for worship to the [temple of] Hachiman of Kamakura without wearing armor under his garments; consequently he was murdered (*korosare ru*).^a Please leave the window unopened as dust is rising outside (*soto ni*) just now. Without crossing the mountain, we will go this way (*kochira no michi wo yuku*). We left it undecided. We played cards without staking [any] money.

CHAPTER XLVI

Desiderative	<i>tabe-tai</i>	<i>mi-tai</i>
	wish to eat	wish to see
Negative "	<i>tabe-taku nai</i>	<i>mi-taku nai</i>
	do not wish to eat	do not wish to see
Alternative	<i>tabe-tari</i>	<i>mi-tari</i>
	at times eating	at times seeing
Negative "	<i>tabe-nakattari</i>	<i>mi-nakattari</i>
	<i>tabe-nandari</i>	<i>mi-nandari</i>
	<i>tabe-naidari</i>	<i>mi-naidari</i>
	at times not eating	at times not seeing

1. As has been observed before (p. 100), the desiderative is an adjective and may be inflected as such :

Tabetaku narimashita. I have become desirous to eat. ^b

Tabetakute komarimasu. I am very anxious to eat.

Tabetakereba, tabete mo ii. You may eat, if you wish.

The adverbial ending *taku* becomes *tō* before *gozaimasu* (p.

a Sanetomo, son of Yoritomo, was appointed shōgun in 1203, and in 1219 was murdered by his nephew Kugyō. Hachiman is the name of the god of war. For Kamakura see p. 122c.

b The word "hungry" is hardly a correct translation for *tabetai*. "I have become hungry," literally translated into Japanese is, *Himajiku narimashita*, or, *Kūfuku ni narimashita*. The idea of "hungry" and the idea of *tabetai* usually coincide, but not always. See the last of the English sentences.

100). To the form in *tai* may be added *mono desu*, *no desu*, or simply *desu*. By adding *to omoimasu* (*to omotte imasu*) the speaker may avoid expressing his wish too bluntly or committing himself too definitely.

It is to be noted carefully that the desiderative cannot be used of the third person except (a) when *to iu* or *no desu* is added; (b) when a derivative verb is formed by adding *garu* to the desiderative stem (comp. *hoshigaru* p. 152a); or (c) when one speaks in behalf of another and in his presence:

Mairitai to itte orimasu. He says he wants to go.

Kono kodomo wa Amerika ye ikitai no desu.

This boy wants to go to America.

Watakushi no otōto wa Amerika ye ikitagatte iru ga; tsurete itte kudasaru koto wa dekimasumai ka.

My younger brother is desirous to go to America; could you not take him with you?

The word which is the object in the English sentence may take *ga* in Japanese (p. 103e): *Gozen ga tabetai mon desu*. In this case the personal subject takes *wa*. Desideratives may also be used attributively with the nouns which are their objects.

2. The alternative is used when acts or states occur by turns (comp. p. 99):

Heya wo haitari fuitari shite orimashita.

[I] was sweeping and wiping [the floors of] the rooms.

Alternatives may be translated by means of "at times—at times," "now—again," or, in some cases, simply by "and."

They cannot be inflected and ordinarily are not used except with forms of *suru* to do. Notice the following elliptical construction.

Sore wa negattari kanattari desu.

It is just what I want (lit. desiring, obtaining).

Vocabulary

oboe memory.
yume dream.

hatsu-yume first dream of the
year. ^a

^a This *hatsu* is the equivalent of *sho*, in *sho-han* (p. 93), much used as a prefix in the sense of "first." It must not be confused with the Chinese *hatsu* to start, originate.

kake-mono a picture or writing in the form of a roll which may be opened and hung on a wall.

gu-ai adjustment, condition. ^a

hen-kwa change, grammatical inflection.

dō-shi no hen-kwa conjugation. *ji-dai* age, epoch.

ji-dai no aru antique.

kwa-dan flower-bed.

mim-pō civil law, civil code.

nado, nazo, nanzo et cetera. ^b

tsukuru make, build (a house), raise (a crop).

seiyō-zukuri no built in European style.

atsume-ru gather, assemble, collect.

koto-zuke-ru use an opportunity to despatch anything, send word.

sashi-age ru lift up, give (more formal than *ageru*).

heru, hette decrease; *hara ga* — become hungry.

goku (c) very.

saki-hodo a little while ago.

totemo by no means (with a negative word). ^c

Exercises

Watakushi wa Nihon no mono wo s'koshi atsumetō gozaimas'. Donna mono des' ka. *Sayō, jidai no aru kakemono nazo ga yō gozaimas'.* Matsubara san ni kotozuketai koto ga arimas'. *Anata wa issho ni oide nasaru o hima ga gozaimasen ka.* Tadaima tegami wo sh'tatametō gozaimas' kara, o ato kara ^d mairimashō. *Watakushi wa P'rosha no mimpō no koto ga torishirabetō gozaimas' ga, ii hon wo go zonji de arimasen ka.* Nihongo wa sonna ni keiko wo yametari hajimetari sh'te wa oboeraremasen (p. 108h). *Kyō wa o tenki des' kara, asobi ni detaku narimash'ta.* Mizu wo abiru to, mono wo tabetaku narimas'. ^e *Dōka, Nihon ye itte mitai mon' des'.* ^f *Shōji wo*

^a *Amado wa guai ga warui.* The sliding doors do not fit well into their grooves. *Watakushi wa konogoro guai ga warui.* I have been under the weather lately.

^b These words are attached to a noun immediately, and precede such particles as *wa, ga*, etc.

^c *Kesshite* is used of a firm resolution or of a statement for which the speaker makes himself personally responsible: *Kesshite sonna koto wa arimasen.* I assure you there will be nothing of the kind. *Totemo* is not so positive and indicates merely that there are serious difficulties in the way: *Totemo tasukari-masumai.* There is almost no chance of his recovery.

^d *O ato kara* afterwards, after you.

^e *Mono* is indefinite (p. 47). *Mono wo tabetaku naru* become hungry.

^f *Dōka* (lit. somehow or other) here serves to express the fervor of the desire and may be translated "very much." *Itte mitai* wish to visit (lit. go and see).

sonna ni shijū aketari shimetari sh'te iru to, guai ga waruku narimas'. Atsui to, mizu ga, abitaku narimas'. Kyō wa s'koshi kibun ga warukute sampo ni detaku wa arimasen. Sakihodo kimash'ta shosei wa anata ni go hon wo o kari mōshitai to itte imash'ta Anata no yō ni kanji no kakiyō wo oboetai mono des' keredomo, totemo oboeru koto wa dekimas'mai. Are wa netari okitari sh'te imas'. Hito wo sonna ni agetari sagetari sh'te wa ikemasen.^a Komban no hatsuyume ni wa Fuji no yama no yume de mo mitai mon' des'.^b Niwa no sakura ga sakimash'ta kara, oide wo negatte^c ippai sashiagetai mon' des'. Anata ni sashiagetai mono ga arimas'. Kwadan ni botan wo ippon uetai mon' des'. Dōmo, bunshō wo kaite mitak'te mo, ii kangae ga demasen kara, yoshimashō. Dōmo, shibai ga mitakute tamarimasen.

Often when (to) I hear [of] the beauty (*ii koto*) of Japanese scenery I become desirous to go and see [it]. The room will become (becomes) very cold, if you continue (*suru*) opening and shutting the door. I wish to show you [some] Japanese photographs. I wish to learn to write (*kaku koto wo*) Chinese characters; don't you know [of] a good teacher? I wish to borrow (*o kari mōsu*) a little money; will you please loan me [some]? I should like to learn the conjugation of Japanese verbs. As I have [some] leisure to-day, I wish to out for a little recreation (*chotto asobi ni*). [Our] neighbor wishes to build a house in European style, but probably [his] money does not yet suffice for that (*sore ni wa*). I should like to eat Japanese food (cooking) once. He wants to learn Chinese characters, but his memory is bad and he immediately forgets (forgetting finishes) the characters he has learned (*osowatta*). Look! yonder a ship is at times visible and at times out of

a Here *ageru* and *sageru* have the derived senses of "extol" and "disparage".

b It is considered a sign of good luck to dream of Mount Fuji on the night of the second of January.—*no yume wo miru* to dream of (lit. see a dream of). *Ila ga nuketa yume wo mimashita*. I dreamed that I lost a tooth (a tooth was extracted). Notice that *de mo* may be added to nouns as well as pronouns (Ch. XVII.), making the sense indefinite: a dream of Fuji or a dream of that kind. Compare the sentence p. 172a. The hawk (*taka*) and the eggplant (*nasubi*) are also favorable omens in a *hatsuyume*. Hence the proverb: *Ichī, Fuji; ni, taka; san, nasubi*.

c *Oide wo negaimasu*. Please come to see me (lit. I beg your presence). *Sate wo* is understood with *if pai*.

sight (hidden). As I wish to get off (descend), stop (*tomeru*)! ^a He wants to visit Germany. He wants to borrow a grammar of (*ni*) you. I should like to study and learn Japanese, but I haven't much (*amari*) leisure. The children want to fly kites. As I have become hungry (stomach has decreased), I want to eat (p. 143b).

CHAPTER XLVII

Verbs of the second class (p. 142) may be divided into groups, according to the consonants which precede the *u* of the present tense. To the first group belong verbs in *ru*.

1. Paradigm of *toru* (stem *tori*) to take :

	Positive	Negative
Present	<i>toru</i>	<i>toranai, toran (u)</i>
Past	<i>totta</i>	<i>toranakatta, —nanda</i>
Future or	<i>torō</i>	<i>torumai^b</i>
Probable	<i>toru darō</i>	<i>toranai darō, toran darō</i>
Probable Past	<i>tottarō</i>	<i>toranakattarō, —nandarō</i>
	<i>totta darō</i>	<i>toranakatta darō</i>
Conditional	<i>toreba (toraba)^c</i>	<i>toranakereba^d (toranakuba)</i>
	<i>toru nara (ba)</i>	<i>toraneba</i>
		<i>toranai nara (ba)</i>
Past „	<i>tottara (ba)</i>	<i>toranakattara, —nandara (ba)</i>
	<i>totta nara (ba)</i>	<i>toranakatta nara (ba)</i>
Imperative	<i>tore</i>	<i>toru na</i>
	<i>(o) tori na</i>	<i>o tori de nai yo</i>
	<i>o tori (yo)</i>	
Subordinative	<i>totte</i>	<i>torazu (shite), torazu ni</i>
		<i>toranaide, torande</i>
		<i>toranakute</i>
Desiderative	<i>toritai</i>	<i>toritaku nai</i>
Alternative	<i>tottari</i>	<i>toranakattari, —nandari</i>
		<i>toranaidari</i>

a If the *kurumahiki* is standing with the shafts in his hands, one may say: *oroshite kure*, from *orosu* to let down.

b Forms like *tōranakarō* (comp. *tabenakarō* p. 154) are sometimes heard, but the propriety of including them in a paradigm is disputed.

c *Toraba*, as also the negative *toranakuba*, is a classical form.

d Forms like *toranakereba* are variously contracted: *toranakereba*, *toranakerya* (emphatic: *toranakeryū*), *torankya toranya*.

2. The characteristic vowels are *i*, *a*, *e* and *u*.

I The forms *totte*, *tottari*, *totta* are derived by elision and assimilation from the stem *tori* and *te*, *tari*, *ta*. The ending *ta* is a contraction of the classical *taru* (attributive) or *tari* (conclusive). Such uncontracted forms as *torite* and *toritaru* (in the attributive position) are sometimes heard in speeches and occur in proverbs. Observe that the *i* of the stem does not suffer elision in the desiderative.

A The form *torō* is a contraction of *toram* (*u*), which in the classical language becomes *toran*.^a Such forms as *toran* creep into speeches, especially with *to suru*: *shinan to suru kito* a man about to die. Observe that the vowel of the stem is changed to *a* in the positive future and in all the negative forms except the future and the imperative. The classical negative forms *torazu*, *toranu* (attributive), and *toraji* (future) would also come under this head.

E In the positive imperative and conditional the vowel of the stem is changed to *e*: *tore*, *toreba*. Here would belong the classical concessive *toredomo*), which, however, rarely occurs in the colloquial.

U In the negative imperative and future, as in the positive present, the vowel becomes *u*: *toru na*, *torumai*.

3. The verbs *aru* to be and *naru* to become^c are included in this group.

There are many verbs ending in *aru* which are passive or intransitive (*jī-dōshi*) and correspond to transitive verbs (*ta-dōshi*) in *e-ru*, both being in most cases represented by the same ideogram.^b

<i>agaru</i> go up, take (food, etc.).	<i>ageru</i> lift up, give.
<i>ataru</i> strike, meet (p. 71c).	<i>ateru</i> apply, hit, guess.
<i>atsumaru</i> assemble.	<i>atsumeru</i> gather.
<i>azukaru</i> take charge of (p. 184b).	<i>azukeru</i> entrust.
<i>hajimaru</i> begin (intr.).	<i>hajimeru</i> begin (tr.).
<i>kakaru</i> be hung.	<i>kakeru</i> hang.

^a From verbs of the first class similar forms may be derived: *taben*, *min*.

^b But it must not be supposed that this is a general rule or that the list here given is complete. See interesting tables in Imbrie's *Etymology* p. 27ff.

^c This *naru* must be distinguished from the *naru* derived from *ni aru* (Ch. XXXIII; e. g., *jibun no kerai naru chūshin* a true liegeman, being his own retainer.

<i>magaru</i> be bent, turn.	<i>mageru</i> bend.
<i>mazaru</i> be mixed.	<i>mazeru</i> mix.
<i>osamaru</i> be governed, pacified.	<i>osameru</i> govern, pacify.
<i>osamaru</i> be paid (of taxes).	<i>osameru</i> pay (taxes).
<i>sagaru</i> descend, return.	<i>sageru</i> take down, suspend.
<i>shizumaru</i> become calm.	<i>shizumeru</i> tranquillize. ^a
<i>tamaru</i> be accumulated.	<i>tameru</i> accumulate.
<i>tasukaru</i> be saved, recover.	<i>tasukeru</i> save, help.
<i>tomaru</i> stop, be entertained.	<i>tomeru</i> stop, entertain.
<i>wakaru</i> be divided, understood.	<i>wakeru</i> divide.
<i>kawaru</i> be changed, vary.	<i>kaeru</i> change.
<i>suwaru</i> sit (in native manner).	<i>sueru</i> set.

In some cases forms in *aru* are contractions of potential or honorific forms (see also Ch. XLIX.).

<i>makaru</i> be able to come down on the price, from <i>make-rareru</i> .
<i>nasaru</i> do, from <i>nasareru</i> .
<i>kudasaru</i> bestow, from <i>kudasareru</i> .
<i>irassharu</i> be, come, go, from <i>iraserareru</i> .
<i>ossharu</i> say, from <i>ōserareru</i> .

Vocabulary

(Include the verbs given above.)

<i>haka</i> grave.	<i>saku</i> produce, yield, crop.
<i>ita</i> board.	<i>shi</i> poem. ^b
<i>mi</i> body, self (p. 58).	<i>shi wo tsukuru</i> compose a poem.
<i>namida</i> tears.	<i>rei</i> politeness.
<i>shita</i> tongue.	<i>bu-rei</i> rudeness.
<i>bō</i> pole, club, beam.	<i>sen-dō</i> sailor, boatman.
<i>riku</i> land (opp. sea).	<i>tei-haku</i> anchoring.
<i>riku ni agaru</i> to land.	

a These verbs should not be confused with *shizumu* sink, be immersed, and the corresponding transitive *shizume-ru*.

b The term *shi* is now general and is applied to all foreign and to modern Japanese poetry, but in old Japan *shi* was understood to mean Chinese verses. In the sense of poetry the word *uta* is limited to verses written in the old native style, but in the sense of song it is universally applicable.

- yu-dan* negligence, inattention. *tsumoru* be piled up, accumu-
tei-sha-ba = *suteishon* station. late.
sho (c) many, several (p. 1). *yoru* twist.
amaru be in excess. *ko-yori* (*kami*, *yori*) paper
damaru be silent. twisted into a string.
horu dig, carve. *hone* bone.
kusaru decay, be malodorous. *hone wo oru* exert one's self
naoru be repaired, cured (lit. break bones).
 (comp. *naosu*). *hone-ori* effort.
ni-ru boil, cook (p. 168d). *deki-agaru* be finished.
 — *ni noboru* ascend. *tsuki-ataru* come up against,
okoru arise, break out, get go straight toward.
 angry. *hashi wo kake-ru* build a
sawagu, *sawaide* be noisy, bridge.
 agitated. — *wake ni* (*wa*) *ikanai* may
shikaru scold. not.
taru = *tari-ru* be enough (p. *kare-kore* about (p. 28b).
 142). *san-zan* (*ni*) recklessly, harsh-
tomu be rich. ly, severely.
tomi riches, lottery. *sek-kaku* with special pains,
tomi ni ataru win in a lottery. kindly.
wataru cross. *to-chū de* on the way.

Exercises

Damatte iru hito wa yudan ga dekinai.^a *Bunshō wo ts'kuru ni wa imi ga wakaranaku naranaide narudake mijikaku in yō ni ki wo ts'kenakereba narimasen. Kono kin wa gin ga mazatte imas' kara, shiromi-gakatte imas'.*^b *Taisō yowatta. Watakushi wa ik'sa ga okoreba (okottara), sugu ni kuni ye kaeranakereba narimasen. Ano hito wa naze okorimash'ta ka. Dōmo, komarimas' ; ki ni iran koto ga areba, sugu ni okorimas'. Anata sugu (ni) o kaeri ni narimas' ka. Iie,*

a More fully expressed: *Yudan suru koto ga dekinai*. One must be wary in dealing with a taciturn man. Many sentences of this kind end in the negative imperative *yudan suru na*.

b Has a white tinge, from *shiromi* (p. 21) and *kakaru*. One may also say: *shiromi ga katte imasu* the white tinge prevails, from *katsu* to conquer.

s'koshi mawatte kaerimas'. *Jibun no mi no osamaran hito ga tak'san arimas'*. *Tōkyō no mono wa san gwatsu no jū go nichi ni ame ga furu to, Umewaka no namida da to iimas'*.^a *Mukashi wa tabi wo suru hito ga "ren-dai" to iu ita ni bō wo ni hon ts'keta mono ni notte Ōigawa wo^b watatta ga, konogoro wa hashi ga kakatte imas'*. *Nihon ni wa hashi no hakatte oran kawa ga tak'san arimas'*. *Watakushi no tomodachi wa tochū de kane ga nakunatta kara, komatta tegami wo yokoshimash'ta*. *Tadajima wa Shimbash' kara Ueno made tetsudō ga kakatte orimas'*. *Ikura hone wo otte yatte mo, hayaku dekiagarimasen*. *En no Shōkaku to iu hito wa^c ashi ga jōbu de shokoku wo mawatta sō des'*; *sore da kara sh'te, ima de mo yoku shokoku wo mawaru hito ga waraji wo sono hito no zō ni kakemas'*. *Fuji san ni nobotta koto ga arimas' ka*. *Sayō, nobotta koto ga arimas'*. *Nobori wa nan jikan kakarimash'ta ka*. *Sayō, karekore hachi jikan kakarimash'ta*. *Kono sakana wa doku da kara, o agari de nai yo*. *Ni san nichi no aida Nihongo wo hanasanai to, sh'ta ga mawaranaku narimas'*. *Watakushi ga kuni ye kaeru toki, Honkon ni fune ga teihaku shimash'ta kara, riku ni agatte hito ban yadoya ni tomarimash'ta*; *shikashi hidoku atsui no de, yodōshi nemasen desh'ta*. *Mukashi wa Tenryugawa wo fune de watatta ga, ima wa hashi ga dekite orimas'*. *Ame ga futtari yuki ga futtari sh'te komarimas'*. *Koyori wa kami wo yotte koshiraeta mono des'*. *K'satte mo tai* (Proverb). *Kono taki wa ura no hō ni mawatte miru koto ga dekimas' kara, Uramigataki to mōshimas'*.^d *Tomi ni atatte kanemochi ni naritai mon' des'*. *Wakatta ka wakaranai ka wakarimasen*. *Mina wa wakarimasen*.^e *Wakatte mo wakaranai kao wo sh'te imash'ta*.

a Umewaka is the name of a child who was kidnapped from a noble family in Kyōto and died at Mukōjima in Tōkyō. At a little temple erected there in its honor a memorial service is held on the 15th of March every year.

b This river, which forms the boundary between the provinces of Suruga and Tōtōmi, must be crossed by travellers on the Tōkaidō, the highway between Kyōtō and Tōkyō.

c A hermit and priest of the seventh century, round whose name many legends cluster.

d A waterfall in the neighborhood of Nikkō.

e I do not understand ALL, i. e., there are parts that I do not understand. *Mina wakarimasen*. It is all dark to me.

S'teru kami ga areba tas'keru kami mo aru.^a *Sore ja kono shinamono wo o azukari itash'te okimashō.*^b *Sekkaku des' kara, go chisō ni azukarimashō (narimashō).* *Ano kichigai wa anna ni sawaide oru keredomo, jiki ni shizumaru yo. Teishaba ye mairimasuru ni wa*^c *dō ittara yoroshū gozaimashō (ka).* *Sayō, soko wo tsukiatatte hidari no hō ye magareba, machigai naku s'teishon ye oide nasaru koto ga dekimas'.* *Kakari no hito wa mō sagarimash'ta.*^d

Names of things vary according to (depending on) locality (place). Be silent!^e In (*ni wa*) Nikkō (1) there is (8) also the grave (7) of the horse (6) on which Ieyasu (2) rode (5) at (*ni*) the battle (4) of Sekigahara (3). The teacher got angry and scolded the pupils severely. Please hand (*toru*) me that dictionary. Did you (*kimi* 2) compose (3) this Chinese poem (*wa* 1)? The daimyōs' mansions which were in Tōkyō for the most part have been changed (being changed have finished) to offices. Please help (*tas'kete yaru*) him.^f If you go (*irassharu*—past cond.) to Ikao,^g your malady (*go byōki*) may (p. 109a) be cured. If there were no (are not) unsavory things, the flavor (*umami mo*) of delicious things would hardly be appreciated (understood). In Japan crops are poor (bad) if rain does not fall abundantly (*tak'san*) from May to (*ni*

a This proverb fits into the mouth of one who wishes to comfort himself or another in time of distress.

b Notice that *azukaru* in the sense of "to take charge of" takes *wo*. In the next sentence it means "to participate in" and takes *ni*. In the latter sense *azukaru* is not used so much in the colloquial, and smacks of the epistolary style.

c For euphony's sake the ending *masu* here becomes *masuru*, but *masu* also would be correct.

d The man in charge has left the office. Here we have another very common use of *kakaru* in the form of its stem. *Kakari no hito* may also mean all the officials in a department. As a suffix *kakari* forms many compounds; e. g., *kwaiker-kakari* treasurer, from *kwai-kei* finance. The verb *sagaru* is used of men leaving an office at the close of the day's work or of pupils returning home from school, the office or school being regarded as an exalted place.

e The imperative of *damaru* is of course not polite. To be polite one must say: *Chotto kiite kudasai*.

f The verb *tasukeru* is used in a case of peril, distress or poverty. To help one to do a task is *tetsudau*, *tetsudatte*.

g A famous summer resort, with hot springs, in the province of Kōzuke near Maebashi.

kakete) June. When you went to Shinshū recently did you ascend Mount Asama? ^a I wished to make the ascent (ascend), but, as it was raining constantly, I returned without making the ascent. Though [we] dug never so (*ikura*) deep, we struck no water (water did not come forth). Since this (1) is not mine, [I] may not (*wake ni wa ikimasen*) give it to another (*hito*). This meat is not sufficiently cooked (*ni-kata* is not sufficient). Too many sailors run the ship aground (The sailors being numerous, the ship ascends the mountain.) ^b Excessive politeness (politeness being in excess) becomes rudeness (Proverb). Dust accumulating becomes a mountain (Proverb). This horse is not worth (does not become even) a *mon*. Can you not deduct (*makaru*) even a little? Yes, I will deduct two *sen* (*wa*). What did you say?

CHAPTER XLVIII

There are a few verbs which, ending in *eru* or *iru*, are often mistaken for verbs of the first class. A partial list of them is here given ^c with the recommendation that the student as he goes over it pronounce the subordinative distinctly, thus; *asette*, *chitte*, etc.

aseru hurry.

chiru scatter (p. 62a).

—*ni fukeru* be addicted to.

fuseru go to bed.

hairu enter.

hashiru go fast, run.

heru decrease.

hineru twist.

ijiru meddle with, tease.

iru enter, be needed, set (of heavenly bodies).

iru parch, roast.

kaeru return.

kagiru limit, be limited.

kajiru gnaw.

keru kick.

kiru cut, divide.

mairu=*iku*, *kuru* (polite 1, 3).

majiru=*mazaru* be mixed.

nejiru twist, screw.

neru knead, soften, train.

nigiru grasp.

shaberu chatter.

shikujiru fail, forfeit.

shimeru be damp.

shiru know.

suberu slide, slip.

teru shine (of the sun).

a An active volcano near Karuizawa.

b Compare the English: "Many cooks spoil the broth."

c Assuming that this list is mastered, we will discontinue the use of the hyphen in verbs of the first class.

Vocabulary

(Include the verbs given above)

futa cover, lid.*hayashi* } forest. ^a*mori* }*kataki* foe.*kire* slice, piece.*kubi* neck. ^b*(o) musubi* ball of rice used for lunch (*musubu* make into a ball with the hands).*niji* rainbow.*niji ga tatsu (deru)* a rainbow appears.*nori* paste made of starch, mucilage.*saki* tip, point.*sue* end.*tokkuri* a *sake* bottle.*harusame (haru, ame)* spring rain.*mame* bean.*nankin-mame* peanuts. ^c*kana* Japanese syllabic characters. ^d*kaya* mosquito net. ^e*oshaberi (o-shaberi)* chatterbox. cable.*yashiro* Shito shrine.*setsu* opinion.*kwan* government office (in *kwan-ri*).*chōjō* } summit.*itadaki* }*gi-shi* loyal *samurai*.*raku-dai* failure in examination.*sep-puku* suicide by cutting the abdomen. ^f*shu-jin* master.*ken-so na* precipitous.*shin-chiku no* newly built.*abareru* become fractious.*kaku* scratch.*nusumu* steal.*okotaru* be lazy, neglect.*oshimu* prize, deplore, be-grudge.*hameru* insert, fit.*ate-hameru* assign, adjust, apply.*ate-hamaru* be suited, apply.

a A *mori* is smaller and denser than a *hayashi*. The term *mori* is specially applied to the grove surrounding a temple or shrine.

b Not to be confused with the classical *kōbe* head.

c From the name of a Chinese city. Comp. *nankin-nezumi* (p. 2a)

d From *karu* borrow, *na* name. The syllabary is derived from certain Chinese characters. The *hira-gana*, from *hira* level, plain, are extremely simplified forms of the characters as written cursively. The less familiar *kata-kana*, from *kata* side, are fragments of the characters as written squarely.

e Made like a square tent and suspended by strings attached to the corners (and sides) of the top.

f From *setsu*=*kiru*, *fuku*=*hara*. The word "harikari" found in some English dictionaries is a corruption of *hara-kiri*. Some say *kap-puku* (*katsu*=*waru*).

- sonaeru* provide, furnish, offer. *chōdo* exactly, just.
tatoeru compare by way of *muyami ni* recklessly.
 illustration. *sukkari (to)* entirely.^b
tatoeba for example.^a *perapera* rapidly (of talk).
ne-giru beat down the price *hō-hō* several directions,
 (ne price, *kiru* cut). everywhere.
seme-iru enter forcibly. *tō-tei* by no means, at all
ho wo kakeru spread the sails. (with a negative verb).
sō-ba wo yaru engage in spec- *zō-sa naku* without trouble,
 ulation. easily.

Exercises

Kono jibiki ni wa iranai ji ga tak'san arimas' ; tatoeba
Manyōshū no^c kotoba nazo wa kessh'te irimasen. Nihon no
bunshō wa kanji ni kana ga majitte orimas'. Shi jū shichi
nin no gishi ga Kira Kōzuke no's ke no yash'ki ni semeiri,
kataki no kubi wo kitte Sengakuji ye motte kite shujin no haka
ye sonae, sore kara mina seppuku sh'te shinimash'ta.^d Kono
shigoto wa ikura asette yatte mo kongetsu no sue no ma ni wa
aimas'mai. Mada hirugozen wo tabezu ni orimas' kara, taisō
hara ga hette mairimash'ta. Konya wa hayaku fusette
myōchō hayaku okimashō. Kono daigaku no shosei no kazu
ga oioi hette kite machi no mono ga komarimas'. Yoku
shaberu hito wa oshaberi to mōshimas'. Hoka ye^e itte uchi

a The verb *tatoeru* appears in the phrase, *tatoete mireba*. The regular conditional form in the colloquial would be *tatoereba*. The form *tatoeba* is borrowed from the classical language. "An example" is *tatoe* or *rei*. To "give an example" is *rei wo toru*, *hiku* or *ageru*. *Sore wa ii rei de wa arimasen*, or, *Sono rei wa yoku atehamarimasen*. That is not a good illustration.

b *Sappari* is often synonymous with *sukkari*, but *sappari* may also have the sense of "clearly." See also p. 128d.

c The name of the oldest anthology: *man* 10,000 or many, *yō* leaf, *shū* collection.

d This is the plot of the celebrated drama *Chūshingura* (*chū shin* loyal subject), better known by the title "The Forty-seven Rōnins." A *rō-nin* is a *samurai* without a master (*rō* wave, vagrant, *nin* man). The Forty-seven are called also *Akō no gishi*. At *Sen-gaku-ji* (fountain-mountain-temple) in *Shiba*, *Tōkyō*, was the grave of the *daimyō* of *Akō* the lord of the Forty-seven. *Kōzuke-no-suke* was originally an official title which later came into use as a given name. Compare *Kura-no-suke*, *Wakasa-no-suke*, etc. In this sentence the stem is used for the subordinative, as is often the case in narratives (p. 162b).

e *Hoka ye* to others, outsiders. *Itte* is from *iku* to go.

no koto wo shabette wa (shabetcha) warui yo. Ano chiisai mus'me wa perapera shabette imas'. Fujisan no chōjō ni wa ōki na ana ga aite imas' ; soko ni kensō na tokoro ga atte Oya Shirazu Ko Shirazu to mōshimas' ; (naze naraba)^a moshi hito ga ayamatte soko ni suberiochiru to, oya wa ko wo s'te ko wa oya wo s'tete okanakereba narimasen kara, sō iu na ga deki-mash'ta. Hi ga tettari ame ga juttari sh'te tenki ga yoku kawatte komarimas'. Sakura no chiru no wo oshimanu hito wa arimasen. Harusame wa sakurabana no chiru no wo oshimu hito no namida ka mo shirenai (namida de mo arimashō ka).^b Ueno no hana wa chitte shimaimash'ta ka. Iie, ima chōdo sakari des'. Kono tokkuri ni wa go gō hairanai. O me ga akaku narimash'ta no wa dō iu wake des' ka. Mushu ga haitte komarimash'ta. Wadoku no jibiki wo motte mairitai to omoimash'te hōbō tazunemash'ta keredomo, gozaimasen. Kono ie wa shinchiku des' kara, heya ga shimette orimas'. Yoshitsune wa Koromogawa no tataikai ni makete hara wo kitta to iu setsu mo ari, mata Ezo ye nigeta to iu setsu mo aru.^c Mutsukash'kute atama ni hairimasen. Kono sakana wo ikutsu ni kittle agemashō ka. Sayō, mi kire ni sh'te kudasai. Ano gakusei wa asobi ni fukette benkyō wo okotatte imas' kara, rakudai suru deshō. Nihonjin wa kangaeru toki ni kubi wo hinerimas' ga,^d Seiyōjin wa atama wo kaku sō des'. Gozen de nori wo nette kure. Baka to hi wa ijiru hodo okoru (Proverb). Irimame to iu mono wa mame wo itte satō ka shōyu wo ts'keta mono de, mameiri to mo iimas'. O musubi wo nigitte o kure.^e Kono futa wa hidari no hō ni nejireba zōsa naku toremas'.^f Kodomo ga yoku fusette orimas'.

a *Naze naraba* is elliptical for *Naze ka to naraba* if [you ask] "why." An explanation is frequently introduced by this phrase or *naze to iu ni*. The expression *Oya Shirazu Ko Shirazu* often occurs as a designation of a dangerous place. The most noted place that bears this name is a rough part of the coast of Echigo.

b A paraphrase of a poem in the anthology *Kō-kin-wa ka-shū* (*ko=furui, kin=ima, wa=Japan, ka=uta*). *Namida ka* is elliptical for *namida da (desu) ka*.

c The Koromo is a small river in the north emptying into the Kitakami River near Ichinoseki. Yoshitsune was a famous hero of the XII. century (p. 162c).

d "To twist the neck" here means simply to incline the head to one side.

e The balls of rice which so often serve as a simple lunch are also called *nigirimeshi*.

f Translate: one can take it off (p. 108h)

When the winter is extraordinarily cold (in an extraordinarily cold time of winter) there is skating (skating is possible) even at (*de mo*) Yokohama. If (*to*) the sun shines while (*uchi ni*) it is raining (rains) a rainbow appears. You must not beat down the price so. He stole public funds (*kwan-kin*) and forfeited [his] office. He pretended not to know (was making a face that knows not). What (*koto*) I have just now said, not being limited to this word, is applicable to other words also. The *gohei*^a being (a thing) limited to [Shinto] shrines, is not [found] in [Buddhist] temples. Among these wares is there none that you like (entered your spirit)? All are satisfactory (good), but as they are dear I will give them up. I do not yet quite understand (it does not yet entirely enter my head), What is in those godowns? In those godowns there are clothes, books, money and so forth^b—various things. Shall I cut the tip of [your] cigar? Please do so (I request). The horse became fractious and kicked the groom. The cherry [blossoms] of Mukōjima too have probably fallen (falling finished) already. One must not cut [down] a forest recklessly. The ship runs about 15 *kai-ri*^c an (one) hour if one spreads the sails. Last night one mosquito got into (*naka ni hairu*) the net and I couldn't sleep at all. The longer he is in (*haitte oru*) the school, the more indolent (*fu-benkyō*) does he become. Rats have gnawed the book-case. He engaged in speculation and failed. Are these peanuts fresh roasted? (p. 119 bottom).

CHAPTER XLIX

1. The polite verbs *nasaru*, *kudasaru*, and *irassharu* are used in the second (or third) person both independently and as auxiliaries. Usually *masu* is added, and *ari* in *nasarimasu*, *kudasarimasu*, *irassharimasu* is added, and *ai*.^d So also *are*

a The *gohei* (see Vocabulary p. 129), made of white paper or metal, is the characteristic decoration of a Shintō shrine. Its significance is not clearly known: some say that it is a symbol of divinity or purity.

b In such a list conjunctions may be dispensed with. See p. 2, middle.

c A *kai-ri* (*kai*=*umi* sea) is a knot—about 1.15 miles.

d In the same manner *ossharimasu* and *gozarimasu* are contracted.

in the imperatives *nasare*, *kudasare*, and *irasshare* is contracted to *ai*. The imperative of *masu* is *mase* or *mashi*. Thus the imperatives of these verbs are *nasai* or *nasaimashi*, *kudasai* or *kudasaimashi*, *irasshai* or *irasshaimashi*. The *a* before *tta*, *tte*, *ttari*, etc., is commonly elided: *nas'tta*, *nas'tte*, *nas'ttari*; *kudas'tta*, *kudas'tte*, etc.; *irassh'tta*, etc.

(1.) *Nasaru* is used independently. It is also used with Chinese compounds or with the stems of verbs as the polite equivalent of *suru*:

Go katte ni nasai.

Consult your own convenience.

Nani wo go kembutsu nasaru o tsumori desu ka.

What do you intend to see?

Sukoshi o make nasai. Make the price a little lower.

Oide^a nasaimashita. You (he) went, came, were.

(2.) *Kudasaru* as an independent verb means "grant condescendingly." As an auxiliary it is used with either the stem or the subordinative of a verb (but generally with the latter), and may be literally translated "condescend to", "deign to":

Kono shashin wo kudasaimasen ka.

Will you not be so good as to give me this photograph?

Go men kudasai. Please excuse me. I beg your pardon.

O yomi (or yonde) kudasai. Kindly read it.

Shinsetsu ni oshiete kudasaimashita.

He was good enough to explain [it] carefully.

Go ran nas'tte kudasai. Condescend to look at it.

Constructions like *o yomi nas'tte kudasai* are formal and polite. Familiarly one may substitute *kureru* for *kudasaru*, but only with the simple subordinative, not with the stem: *oshiete kuremashita*.

(3.) *Irassharu* means "go", "come", "be". *Irassharu* and *oide nasaru* are practically synonymous. In speaking of persons *de irassharu* = *de aru* (p. 78b). As an auxiliary *irassharu* is used with the subordinative of a verb and is the polite equivalent of *iru* or *oru*:

^a From the honorific *o* and the stem of the classical *izu*, the older form of *deru* (p. 144, 6). Notice that the honorific *o* or *go* is required in the above examples (p. 72f.).

Kyō sampo ni irasshaimasu ka.

Will you go for a walk to-day?

Kochira no hō ye irasshai. Come this way, please. ^a

Go buji de irasshaimasu ka. Are you well?

Danna sama wa go zaitaku de irasshaimasu ka.

Is the master at home?

Tōkyō ni sumatte irasshaimasu. He resides in Tōkyō.

Itte irasshai is the polite equivalent of *itte koi* (lit. go and come) Go! Good bye!

2. Negative forms of *aru*, such as *aranai*, etc., are not used, being replaced by forms of *nai* (p. 100). The only exception is the future or probable *arumai*, which is used along with *nakarō*, *nai dārō*. In the classical language *arazu* = *nai*, *ni arazu* = *de nai*.

For *de aru*, *de atta*, *de arō* the contractions *da*, *datta*, *dārō* are usually employed; for *de arimasu*, etc., *desu*, *deshita*, *deshō*. The uncontracted *de aru* is heard only in speeches. The use of *ja* as a contraction of *de aru* survives in Buddhist sermons and in some dialects. ^b

The very formal equivalent of *aru* is *gozarimasu*, usually pronounced *gozaimasu*. The simple *gozaru* ^c (negative: *gozaranu*) is rarely used in conversation, but may be heard in theaters.

It should also be noted that such expressions as *ni natte oru* (p. 163, 5) are often used where we should expect *aru*.

Vocabulary

kane bell.

kat-te one's own convenience. ^d

a The simple imperative *irasshai* has been somewhat vulgarized by doorkeepers of places of amusement, etc.

b The particles *de wa* are also contracted to *ja* which occurs with special frequency in, *ja nai ka*: *Chotto ni ni ikō ja nai ka*. Shan't we go to see it? *Sō osshatta ja arimasen ka*. You said so, did you not?

c This word is derived from the honorific *go* and *za* (c) seat. It is of course unusual to form verbs by adding *ru* to Chinese elements, but there are analogous instances (Introduction, Xb) The native equivalent of *gozaru* is *owasu* or *owashimasu*, an honorific verb used like *oide nasaru* or *irassharu*. Another form of the same verb, *omasu*, is still used in the Kyōto dialect as an equivalent of *aru*: *sō de omasu* or *so dosu* = *so desu*. If this is not the explanation of the origin of *gozaru*, it is at least an instructive analogy.

d Comp. *kattegamashii* p. 110. The adjective *katte na* means selfish, inconsiderate. In speaking to a person, *go* may be prefixed to *katte*.

<i>do-yō</i> the dog days.	<i>hai-ken suru</i> look at (polite 1).
<i>jō-go</i> one who is fond of <i>sake</i> , sot.	<i>sha-shin wo toru</i> take (or sit for) a photograph.
<i>ge-ko</i> one who prefers sweets to <i>sake</i> , teetotaler.	<i>dai-jī ni suru</i> take good care of (p. 33a).
<i>hai-byō</i> consumption, phthisis.	<i>kangaeru</i> think, reflect.
<i>kem-butsu</i> sight seeing.	— <i>no kangae wo kiku</i> seek the advice of.
<i>kō-shi</i> minister, ambassador.	<i>hanahada</i> very, very much.
<i>shitsu-rei</i> discourtesy, im- politeness.	<i>kaette</i> on the contrary, rather.
<i>sō-shiki</i> funeral.	<i>moto</i> originally.
<i>shō-bu</i> = <i>ayame</i> . ^a	<i>yukkuri (to), yururi (to)</i> lei- surely (p 33e).
<i>haku-butsu-kwan</i> museum.	<i>ikigake ni</i> on the way (going).
<i>on-sem-ba</i> } hot spring	<i>kaerigake ni</i> on the way back.
<i>tō-jī-ba</i> } sanitarium.	<i>machigai naku</i> without fail,
<i>watasu</i> take across, hand over (comp. <i>wataru</i>).	surely.

Exercises

Doits' tei no go sōsh'ki wo go ran nas'tta ka. Sayō mimash'ta. Go ran nas'ttara, watakushi ni watash'te kudasai. O sashits'kae ga arimasen nara, dōzo oide nas'tte kudasai. O kaerigake ni watakushi no uchi ni o yori nas'tte kudasai.^b *Nihon ni irassh'tta toki ni nan no o shirabemono wo nasaimash'ta ka.*^c *Watakushi no shashin wo totte kudasai. Sono kane ga naku-nattara, dō nasaimas' ka. Mō s'koshi hayaku oide nas'ttara, o ma ni aimash'tarō ni. Horikiri no*^d *hanashōbu wo mi ni oide nararan ka. Ueno no hakubuts'kwan wo go kembutsu ni oide nasaimasen ka. Dō o kangae nasaimas' ka. Hitotsu o kangae nas'tte kudasai. Moto Ber'rin ni oide nas'tta Nihon no kōshi*

^a *Ayame* is rather the classical word. Usage has, however, differentiated *ayame* and *shōbu*, so that it is not strictly correct to call them synonymous. But the usage is not consistent. The *ayame* or *shōbu* of the proverb (p. 66c) is the sweet flag or calamus, whose blossom is inconspicuous. Varieties of the iris family which have showy flowers are called *hana-shōbu* or *hana-ayame*.

^b *Hito no uchi (tokoro) ni (ye) yoru* to call upon a person.

^c *Shirabemono wo suru* to make an investigation. — Comp. *wasuremono wo suru* p. 147b.

^d A garden in the vicinity of Tōkyō renowned for its exhibitions of irises.

wa kuni ni o kaeri nasatte, ima wa tōjiba ni irasshaimas'. *Mō kane ga natta de wa arimasen ka.* *Mukō no kuni no kotoba ga o wakari nasaimasen kara* (p. 118b), *tochū de o komari nas'tta deshō.* *Konaida oide no toki ni o yak'soku ni narimash'ta hon wo motte kite kudasaimash'ta ka.*^a *Ano o kata wa geko de irassharu kara, o kwashi de mo sashiagemashō.*^b *Anata wa kitchiri roku ji ni o oki nasaimas'ka.* *Sayō, tokei ga naru to, sugu ni okimas'.* *Anata Nihon ye oide nasaru toki doko no fune ni notte irasshaimash'ta ka ; Frans' no fune des' ka, Igiris' no des' ka. Iie, Doits' no fune ni norimashita.*^c *Anata wa Kyōto ye irash'tta koto ga arimas'ka.* *Iie, mada arimasen ; kondo no doyōyasumi ni kembutsu ni mairu tsumori des'.* *Sekkaku o tazune kudasaimash'te hanahada osoreirimash'ta.*^d *Sekkaku o daiji ni (nasaimashi).* *Asak'sa no Kwannon sama wa*^e *yoku negaigoto wo o kiki nasaimas'.* *Ippuku meshiagari nasaimasen ka.* *Sekkaku Seiyō ye irassh'ta no ni,*^f *sugu ni haibyō ni natte o shini nasaimash'ta.* *Oide kudasaimas' no wa jitsu ni arigatō gozaimas' keredomo, sore de wa kaette osoreirimas'.*^g *Go katte na koto wo ii nasaru na.*

Have you heard that (*no wo*) the temple of *Kōya san* was burned at the beginning of last year? You must not consult your own convenience too much (*amari*). It may be well to seek the advice of the teacher. Were you at home at the time of the earthquake, or were you out? Where was the master

a *Oide no toki ni* at the time of your presence, i. e., when you were. Stems of verbs or nouns are often used when we should expect an indicative verb, thus : *go zonji desu, go zonji no hito, go zonji no hazu desu.* Compare : *o tanomi no hon* the book for which you asked me, *sankei no hito* the people who visit the temple.

b By substituting *de mo* for *wo* the expression is made indefinite, it being implied that one might offer something else perhaps.

c *Iie* in this sentence means "neither."

d The adverb *sekkaku* indicates that there are difficulties (expenditure of time, money, etc.) connected with the act. It may be variously translated, according to the context; sometimes it is untranslatable. In this sentence it may be rendered, "you have taken the trouble;" in the following sentence, "specially." Notice that *osoreirimashita* is used for the present tense (p. 143, 5, 2).

e A well known Buddhist divinity.

f The *no ni* means "although." Comp. p. 132.

g Here *osoreirimasu* means "I am distressed to have you do so." In a case of real loss or suffering one may say *itami-irimasu*, from *itami* ache.

(*go shujin*) when the fire broke out (*deru* or *hajimaru*)? If you were in my place (*anata nara*), what would (do) you do in this case (*toki*)? Indeed (*honto ni*) you must have been embarrassed. Did you go to the Museum yesterday? Just (*chotto*) see whether what I have written is erroneous (*machigatte imas' ka dō des' ka*). When you have written [it] I will look [at it]. If you don't understand, please say (*ossharu*) so. Come for a little chat (*chitto o hanashi ni*). Where are you going next? I am going to see (*haiken ni*) the newly built Imperial Residence. I beg (p. 104b) that you will all (1) come without fail. Please give me (I beg) your reply when you have decided. Please rest leisurely. I am very sorry that I was away from home (I was indeed impolite, being away from home—*rusu de*), though (*no ni*) you took the trouble to come [to see me].

CHAPTER L

To the second group belong verbs in *tsu*. The *u* of the present tense is hardly audible.

Paradigm of *matsu* (stem : *machi*) to wait, await :

	Positive	Negative
Present	<i>matsu</i>	<i>matanai, matan (u)</i>
Past	<i>matta</i>	<i>matanakatta,—nanda</i>
Future or	<i>matō</i>	<i>matsumai</i>
Probable	<i>matsu darō</i>	<i>matanai darō, matan darō</i>
Probable	<i>mattarō</i>	<i>matanakattarō,—nandaro</i>
Past	<i>matta darō</i>	<i>matanakatta darō</i>
Conditional	<i>mateba (mataba)</i> <i>matsu nara (ba)</i>	<i>matanakereba (matanakuba)</i> <i>mataneba</i> <i>matanai nara (ba)</i>
Past Con-	<i>mattara (ba)</i>	<i>matanakattara,—nandara (ba)</i>
ditional	<i>matta nara (ba)</i>	<i>matanakatta nara (ba)</i>
Imperative	<i>mate</i> <i>(o) machi na</i> <i>o machi (yo)</i>	<i>matsu na</i> <i>o machi de nai yo</i>

Subordina- tive	<i>matte</i>	<i>matazu (shite), matazu ni matanaide, matande matanakute</i>
Desiderative	<i>machitai</i>	<i>machitaku nai</i>
Alternative	<i>mattari</i>	<i>matanakattari,—nandari matanaidari</i>

The fact that the Japanese modify the sound of *t* before *i* and *u*, saying not *ti*, *tu*, but *chi*, *tsu*, must be remembered in conjugating verbs of this class. With *te*, *tari*, *ta*, etc., the *chi* of the stem naturally units to form *tte*, *ttari*, *tta*.

The verbs belonging to this class are not numerous. Besides *matsu* we have :

katsu win a victory (—*ni katsu* defeat).

kobotsu break, destroy, demolish.

motsu hold in the hand, have.

motsu last, endure.

sodatsu grow up, be reared.

tatsu stand, rise (from a seat), rise (of dust, waves, etc.),
pass (of time), leave (a place).

tatsu cut (paper, cloth, etc.), sunder, have nothing more to
to do with.

utsu strike, clap (hands), shoot, ^a play (a game of chance).

butsu (vulgar) = *utsu*.

The verbs *wakatsu* divide, distinguish, *hanatsu* separate, let loose, shoot, *tamotsu* have, defend, and *ayamatsu* err, belong properly to the written language. Their colloquial equivalents are *wakeru*, *hanasu*, *motsu* and *machigau*.

Vocabulary

(Include the verbs given above)

chi blood.

hibari skylark.

hototogisu cuckoo. ^b

(o) *miyage*, *miyage-mono* a
present brought by the giver
in person (p. 84d).

^a "To shoot with a gun" is *teppō de—wo utsu*. "To fire a gun" is *teppō wo utsu*.

^b The cuckoo's cry impresses the Chinese and Japanese as being very pathetic.

tono (sama) a respectful term designating a nobleman (as a former *daimyō*).

hi-uchi-gane steel for striking fire.

hi-uchi-ishi flint for striking fire.

kane bell.

sute-gane a signal of three strokes preparatory to striking the hour.

te-ma time spent on a task.

ken a game played with the hands. ^a

on (c) kindness, benefits.

baku-chi gambling. ^b

ban-ji (lit. 10,000 things) all things, in every respect.

kō-kwai repentance.

kwan-gun Government army.

zoku-gun rebel army.

sen-sō battle, war.

sho-go noon.

tai-hō cannon.

(o) *tō-myō* a light offered to a god.

zai-san property.

kō-ri, kori a traveller's trunk made of wickerware, a pair of baskets one of which telescopes into the other.

yanagi willow.

yanagi-gōri a *kōri* made of willow.

yūbin-kyoku post office.

fu-nare na inexpert. ^c

uchi-jū no all in the house (p. 137a).

dai-jōbu na secure, all right (p. 138b).

kinzuru, kinjite prohibit.

ogamu worship.

oyobu reach.

— *ni oyobanai* it is not necessary to. ^d

naku-suru lose (p. 108a).

a From this Chinese word for "first." In the variety called *ishi-ken* or *fan-ken* three things are represented: *ishi* stone, *kami* paper and *hasami* shears. A stone may be wrapped in paper, paper may be cut by shears, and shears must yield to stones. The players extend their hands simultaneously, each representing one of these three things. For instance, if A makes the sign of the stone, he wins in case B makes the sign of the shear, but has to yield to the paper. Another variety is *mushi ken*, in which the characters are *hebi* snake, *kaeru* frog and *namekuji* slug. It seems that the snake fears the slug. Still another *kitsune-ken*, or *tōhachi-ken*, in which appear *shō-ya* (old word for *son-chō* head of a village), *teppō* gun and *kitsune* fox. The fox is regarded as having power to bewitch a man. "To play *ken*" is *ken wo utsu*.

b From the Chinese *baku* a board used for games and *uchi*, the stem of *utsu* "To gamble" is *bakuchi wo utsu* (*butsu*). A gambler is *bakuchi-uchi*.

c From the negative *fu* (p. 124) and the stem of *nareru* become accustomed. There are other instances of the combination of *fu* with stems of native verbs: e. g., *fu-soroi* not uniform, *fu-tsuri-ai* not balanced, out of proportion.

d Notice the very common phrase: *Go shimpai ni wa oyobimasen*. You need not feel any concern about it.

<i>hori-mono wo suru</i> carve, engrave. ^a	<i>tsuide</i> convenience, opportunity.
<i>hō-tō suru</i> be profligate.	<i>tsuide ni</i> on occasion, by the way, incidentally.
<i>shut-tatsu suru</i> set out on a journey, start. ^b	<i>yōyaku, yōyō, yōyatto, yatto</i> finally, with difficulty, barely.
<i>hatsu</i> numerative for discharges of a gun.	<i>sas-soku</i> very soon.
<i>ippatsu utsu</i> to fire once.	<i>shō-shō</i> a little.
<i>hajime</i> (ni or wa or ni wa) at first.	<i>nagara</i> at the same time, while, though. ^c

Exercises

Mateba, nagai. ^d *Kami sama no o tōmyō wa hiuchiishi de utte agemas'.* *Kōkwai saki ni tatazu.* ^e *Dōmo, ha ga itakute tatte mo suwatte ite mo iraremasen.* ^f *Konaida o tanomi no meshitsukai wo tsurete mairimash'ta ga, inaka no mon' des' kara, shōjiki des' keredomo, banji funare de o yaku ni wa tachimas'mai.* ^g *Seinan no ik'sa de wa* ^h *kwangun ga hajime tabitabi maketa ga, nochi ni yōyaku kachimash'ta. Nihonjin wa yoku ken wo uchimas' ; sono ken ni iroiro arimash'te ishiken ya mushiken ya kitsuneken ya tak'san shurui ga arimas'.* *Nihon de wa bakuchi wo uts' koto wo kinjite arimas'.* *Nihonjin wa kamisama wo ogamu toki ni wa san do te wo uchimas'.* *Chi no deru hodo kodomo wo butte wa ikemasen.* ⁱ *Toki no*

a *Hori-mono* also has the sense of tattooing in its more elaborate forms, including figures of men and animals. Simple tattooing, such as that in vogue among Ainu women, is called *ire-zumi*.

b This is a curious compound of the Chinese *shutsu*=*deru* and the native verb *tatsu* to set out.

c *Nagara* is used with stems of verbs or with Chinese compounds.

d One may also say: *Matte iru to nagai mono desu. Matsui mi wa tsurai* (*tsurai* afflicted, suffering). It is hard to wait (often of lovers).

e Proverbs, as has been remarked before (p. 103a), are expressed in classical forms. For *tatazu* see p. 171, top. The meaning is: Repentance unfortunately does not come soon enough to prevent the wrong.

f See p. 108h. *Oraremasen* may be substituted for *iraremasen*.

g Here *de* stands for *de atte*. For *o tanomi no* see p. 193a.

h *Sei*=*sai* west; *nan* south (p. 107b). *Seinan no ikusa* designates the Satsuma rebellion of the year 1877.

i Translate *hodo* "so that." Compare p. 101 (2).

kane wa saki ni mittsu s'tegane wo utte sore kara kazu dake uchimas'^a *Nihon de wa ōki na kane wa bō de (motte) uchimas'*. *Chotto o machi nasai. Shōshō o machi kudasai. Koko de s'koshi mate. O tema ga toremasen nara, machimashō.*^b *Kore wo o mochi nas'tte kudasai.*^c *S'koshi matte kure, sugu ni kaeru kara. Matazu ni uchi ye kaeru hō ga yokarō. Tatsu (go away) mae ni zehi anata no o taku ni agarimashō. Itsu o tachi ni narimas' ka. Nimotsu no sh'taku ga dekitara, sassoku tachimas'. Kono yanagigiri wa mada mochimashō ka. Sayō, daijōbu des'. Konaida o yak'soku no shashin wa motte mairimash'ta. Chichi ga uchijū no mono ni miyage wo motte kaerimash'ta. Tsuide ni kono tegami wo yūbinkyoku ye motte oide (nasai). Hidari Jingorō wa^d hidari no te de (motte) jōzu ni horimono wo sh'ta sō des'. Hototogis' wa tobi nagara nakimas' ga, hibari wa tachi nagara nakimas'. Oide no jibun ni chōdo yo ji wo utte imash'ta. Ko wo motte shiru, oya no on (Proverb).^e *Moto wa ie wo motanai mono wa ichi nin mae no hito de nai to mōshimash'ta.*^f *Ko wa sodachigatash' (Proverb).**

In ancient times (*wa*) [people] kindled fire with steel and flint. I have brought the book which you asked for (*o tanomi no*), but [I fear] it will not be of any use. The Government army won at the battle of Ueno and the rebel army fled to Ōshū.^g Do you often play *ken*? Through profligacy and gambling^h he lost all (*sukkari*) his property. He struck him

a After the subordinative such expressions as *sore kara* and *sō shite* often occur. They add nothing to the sense. In the following sentence *motte*, which often follows *de*, is likewise pleonastic.

b *Tema ga toreru.* It takes time. To show respect, the speaker, a riksha-man, add *o*.

c Translate: Please take this along. "Please hold this" would be: *Kore wo motte ite kudasai.*

d A famous carver in wood (died 1634). The critics say that the story of his having been left-handed is a myth based on the fact that he came from the province of *Hida*.

e For the sake of emphasis the order is inverted. *Oya no on* is the object of *shiru*.

f *Ie* means not "house," but "household." For *ichi nin mae* compare *hitori-mae*, p. 95a.

g *Ōshū* designates the provinces at the northern end of the main island. Some think it is hardly fair to call the opponents of the Government at that time rebels. Historians use the term *tō-gun* (*tō* east), "Battle" is *tatakai*, *kassen*, or *sensō*.

h Use alternatives with *shite*.

that blood flowed (comes out). In Tōkyō at noon a gun is fired (they fire the gun once). Japanese eat (things) with chopsticks. The lord of Owari held a fief yielding (of) 550,000 *koku*. Has it struck eight o'clock? Not yet,^a but it will soon strike. [We] have been waiting a half-hour (*mo*), but he has (does) not yet come (pres.). I will wait here until you return. It is not necessary to wait. He seems (*yō des'*) to have money. Please hold this a moment. I have brought the photographs for which you asked recently. He brings the children gifts every time he comes. When will he leave for home (*kuni ye*)? He wanted to leave at the end of this year, but as (*no de*) he has been taken (*kakatta* or *natta*) with consumption, he must return at once, it is said. Europeans living in Japan take plenty of food along when they travel (go) into the interior. May I take this along? Shrewd people win by yielding (*makete*). When will you go into the country? I intend to start after (*tatte*) two or three days. It will be a serious matter (*taihen des'*) if you break this plate.

CHAPTER LI

To the third group belong verbs in *su*. As in the case of verbs in *tsu*, the *u* is hardly audible.

Paradigm of *hanasu* (stem *hanashi*) to speak, or, to separate :

	Positive	Negative
Present	<i>hanasu</i>	<i>hanasanai, hanasan (u)</i>
Past	<i>hanashita</i>	<i>hanasanakatta,—nanda</i>
Future or	<i>hanasō</i>	<i>hanasumai</i>
Probable	<i>hanasu darō</i>	<i>hanasainai darō</i> <i>hanasan darō</i>
Probable	<i>hanashitarō</i>	<i>hanasanakattarō,—nandarō</i>
Past	<i>hanashita daro</i>	<i>hanasanakatta darō</i>
Condi-	<i>hanaseba</i>	<i>hanasanakereba</i>
tional	(<i>hanasaba</i>)	(<i>hanasanakuba</i>)
	<i>hanasu nara (ba)</i>	<i>hanasanebā</i> <i>hanasanai nara (ba)</i>

^a Instead of repeating the verb (negative present) with *mada*, one may say simply *mada desu*.

Past Con- ditional	<i>hanashitara (ba)</i>	<i>hanasanakattara (ba)</i>
	<i>hanashita nara (ba)</i>	<i>hanasanandara (ba)</i> <i>hanasanakatta nara (ba)</i>
Imperative	<i>hanase</i>	<i>hanasu na</i>
	<i>(o) hanashi na</i>	<i>o hanashi de nai yo</i>
	<i>o hanashi (yo)</i>	
Subordina- tive	<i>hanashite</i>	<i>hanasazu (shite), hanasazu ni</i> <i>hanasanaide, hanasande</i> <i>hanasanakute</i>
Desiderative	<i>hanashitai</i>	<i>hanashitaku nai</i>
Alternative	<i>hanashitari</i>	<i>hanasanakattari,—nandari</i>
		<i>hanasanaidari</i>

Verbs of this group are very numerous. They are generally transitive.^a In most cases the corresponding intransitives are derived from the same root.^b

Many are synonymous with regular causatives :

awasu=*awaseru* cause to meet, introduce, join, from *au* meet.

kawakasu=*kawakaseru* dry, desiccate, from *kawaku*.

narasu=*naraseru* sound, ring, from *naru* resound.

The transitive derived from *waku* boil is *wakasu*, never *wakaseru*. The form in *su* often differs in sense from that in *seru*. Thus *chirasu* means scatter, from *chiru*, while *chiraseru* means to see—fall down (poetically used of leaves and blossoms). So *korobasu*, from *korobu* tumble, means roll, while *korobaseru* means cause to tumble. From *meguru*=*mawaru* go round, we have two verbs, *megurasu* revolve in the mind, used in the semi-classical compound *omoimegurasu* reflect, and *meguraseru* cause to go round.

In some cases *su* is simply substituted for the *ru* of an intransitive verb :

amasu leave over.

amaru be in excess.

a One exception is *masu* increase, which may be transitive or intransitive. Its conjugation is regular, while that of the auxiliary *masu* (see the next chapter) is somewhat irregular. The *mashi* of *mashi desu* (p. 136, middle) is the stem of this verb.

b The following lists are by no means exhaustive. The words given are selected simply with a view to prepare the student for further observation. For the regular causatives see Ch. LXI.

<i>hesu</i> (<i>herasu</i>) decrease.	<i>heru</i> decrease.
<i>hitasu</i> immerse, soak.	<i>hitaru</i> be immersed.
<i>kaesu</i> (<i>kayasu</i>) send back, repay.	<i>kaeru</i> come or go back.
<i>kasu</i> lend, rent.	<i>karu</i> (<i>kariru</i>) borrow.
<i>kawasu</i> exchange.	<i>kawaru</i> change (intr.).
<i>kudasu</i> cause to descend.	<i>kudaru</i> descend.
<i>mawasu</i> turn round, pass round.	<i>mawaru</i> go round.
<i>modosu</i> send back, vomit.	<i>modoru</i> come or go back.
<i>naosu</i> mend, heal.	<i>naoru</i> be mended, healed.
<i>nosu</i> (<i>noseru</i>) place on, record.	<i>noru</i> be on, ride.
<i>okosu</i> raise, start, begin.	<i>okoru</i> arise, break out.
<i>tōsu</i> cause or allow to pass.	<i>tōru</i> pass through or by.
<i>watasu</i> take across, hand over.	<i>wataru</i> cross.

The *eru* or *iru* of verbs of the first class may become *asu*; *iru* often becomes *osu*:

<i>chirakasu</i> scatter about.	<i>chirakeru</i> be scattered about.
<i>dasu</i> put out, give.	<i>deru</i> issue forth.
<i>fuyasu</i> augment, multiply.	<i>fueru</i> increase.
<i>kogasu</i> scorch, burn.	<i>kogeru</i> be scorched.
<i>makasu</i> defeat, beat down.	<i>makeru</i> yield, come down.
<i>narasu</i> train, tame. ^a	<i>nareru</i> become accustomed.
<i>nigasu</i> allow to escape.	<i>nigeru</i> escape.
<i>nurasu</i> wet.	<i>nureru</i> get wet.
<i>samasu</i> cool.	<i>sameru</i> become cool.
<i>samasu</i> waken, recover from.	<i>sameru</i> become awake, sober.
<i>tokasu</i> dissolve, melt.	<i>tokeru</i> be dissolved, melted.
<i>tsuiyasu</i> spend, waste.	<i>tsuieru</i> be spoiled, spent.
<i>nobasu</i> extend, postpone.	<i>nobiru</i> be extended, postponed.
<i>horobosu</i> overthrow.	<i>horobiru</i> be overthrown.
<i>hosu</i> dry, ventilate.	<i>hiru</i> dry, ebb.
<i>okosu</i> waken.	<i>okiru</i> get up.
<i>orosu</i> let down.	<i>oriru</i> descend, alight.
<i>otosu</i> drop, lose, omit, take.	<i>ochiru</i> fall (p. 165b).

To some transitives in *su* correspond intransitives in *reru*.

<i>hanasu</i> separate.	<i>hanareru</i> be separated.
<i>hazusu</i> displace, miss, avoid.	<i>hazureru</i> be displaced, fail.

^a Besides *narasu* tame and *narasu* ring, we have also *narasu* from *naru* become or be produced (of fruit) and *narasu* level or grade (land).

<i>kakusu</i> hide.	<i>kakureru</i> be hidden.
<i>kobosu</i> pour, spill.	<i>koboreru</i> overflow.
<i>konasu</i> pulverize, digest.	<i>konareru</i> be digested.
<i>kowasu</i> break, destroy.	<i>kowareru</i> be broken.
<i>kuzusu</i> tear down (p. 116b).	<i>kuzureru</i> go to pieces.
<i>nagasu</i> let flow, forfeit.	<i>nagareru</i> flow.
<i>taosu</i> prostrate, kill.	<i>taoreru</i> fall over (of tall things).
<i>tsubusu</i> crush, rub off, destroy.	<i>tsubureru</i> be broken, crushed.

Finally it is to be noted that some transitives are formed by means of the termination *kasu*, which is often interchangeable with *su* or *seru*:

hiyakuasu, ^a *hiyasu* cool, *hieru* become cool.
jirakuasu, *jirasu* tease, tantalize, from *jireru* be irritated.
magirakuasu, *magirasu* confuse, bamboozle, from *magireru* (*magiru*) be mixed up.
nekasu, *neseru* put to sleep, from *neru* sleep.

Vocabulary

(Include the lists given above)

<i>fuki</i> name of an edible plant,	<i>katsuo</i> bonito.
<i>Petasites japonicus</i> .	<i>fushi</i> knot, knob (as on a tree).
<i>furi</i> air, appearance.	<i>katsuo-bushi</i> dried bonito. ^b
<i>kabi</i> mold.	<i>tsuki-hi</i> months and days,
<i>kabiru</i>	times.
<i>kabi ga haeru</i> } to mold.	<i>kompeitō</i> (from the Spanish
<i>okori</i> origin, etymology.	<i>confeito</i>) confection, candy.
<i>taka</i> amount (usually a suffix	<i>fuku</i> (c) luck, felicity.
in the form <i>daka</i>).	<i>jū</i> (c) gun, rifle, arms.
<i>tsutsuji</i> azalea.	<i>shiki</i> (c) rite, ceremony.
<i>hinata</i> sunny place, sunshine.	<i>za</i> (c) seat.
<i>fu-moto</i> (<i>fumu</i> walk on, <i>moto</i>	<i>gu-chi</i> silliness, twaddle.
bottom) foot (of a hill or	<i>guchi wo kobosu</i> grumble.
mountain).	<i>seizō</i> manufacture.
<i>kami-ire</i> pocket-book.	<i>shin-ja</i> believer. ^c

^a *Hiyakuasu* has also the meaning of "to make a fool of" and is used especially of those who examine and price things exposed for sale when they have no intention of buying.

^b Various contracted to *katsubushi*, *katsuo* or *fushi*.

^c Buddhist believers are usually called *shin-to*.

<i>sui-kwa</i> watermelon.	<i>yurusu</i> set at liberty, pardon, permit.
<i>zō-kin</i> cloth for mopping floors.	<i>utsusu</i> copy.
<i>zoku-go</i> colloquial, vulgarism.	<i>hik-kosu</i> remove (residence). ^a
<i>tanoshii</i> delightful, happy.	<i>kiki-awaseru</i> gather information, inquire about.
<i>hiyayaka na</i> cool.	<i>toshi-yoru</i> become aged.
<i>tas-sha na</i> vigorous, proficient.	<i>hanashite kikaseru</i> tell (lit. speaking cause to hear).
<i>inoru</i> pray (— <i>wo inoru</i> pray for).	<i>kasa wo sasu</i> hold up an umbrella.
<i>okuru</i> pass (time), lead (a life).	<i>hi-bana wo chirasu</i> make the sparks fly.
<i>damakasu, damasu</i> deceive, impose upon.	<i>o itoma mōsu</i> take one's leave.
<i>sasu</i> propagate by means of cuttings (<i>sashi-ki wo suru</i>).	<i>saiwai (ni)</i> happily.

Exercises

Hito no furi mite waga furi naose (Proverb).^b *Watakushi ga soto ye detara, ramp' wo kesh'te kure. Moto wa Edo ye iku koto wo kudaru to mōsh'te Kyōto ye iku koto wo noboru to mōshimash'ta. Dōzo, kuruma wo tōsh'te kudasai.*^c *Hikeshi wa kaze ga tsuyokute hayaku hi wo kes' koto ga dekinakatta kara, kinjo no ie wo kowash'ta. Katsuobushi to iu mono wa katsuo no hosh'ta n' des'.*^d *Nihon ni wa yama no fumoto ni yoku "umagaeshi" to iu tokoro ga arimas' ; kono na no okori wa kore kara saki wa michi ga kenso de tōrenai* (p. 108h) *kara, uma wo kaes' to iu koto des'. Fuki no ha wo hosh'te tabako ni mazete nomu hito mo arimas'. Soko ni wa hashi ga nai kara, fune de hito wo watashimas'. Kimi ga Doits'go wo tassha ni hanash'te mo sonna mutsukashii koto wo jibun hitori de (alone) kikiawas' koto wa dekimas'mai. Watakushi ga waru gozaimash'ta kara, o yurushi kudasai. Sono ue no gaku*

^a The verb *kosu* cross is transitive, but this compound, like *omoi-megurasu*, is intransitive.

^b *Waga* (comp. p. 27c) is, of course, not used in ordinary colloquial. *Furi* denotes matters of etiquette, clothes, etc.

^c When people stand in the way, one may say politely: *Go men nasai*—Excuse me! Beg pardon!

^d The *n'* stands for *no* and is equivalent to *mono*. The *no* after *katsuo* is explicative.

wo orosh'te misete kudasai. Kango'b'sho yor mo gakkō ni kane wo tsuiyas' hō ga yō gozaimas'. Fuku no kami ni inoru yori kuchi wo herase (Proverb)^a Kasa wo sash'te kite mo bisshori nuremash'ta. Kariru toki no Jizōgao, kaes' toki no Emmagao (Proverb)^b Tsutsuji no eda wa sash'te mo^c ts'kimas'. Soko ni aru ishi wa omoi kara korobasu yori hoka sh'kata ga nai. Ano ōkii ki wo kiri-taosu no wa oshii koto des'. Omoimeguraseba ni jū go nen no mukashi Doits' de tanoshii tsukihhi wo okutte orimash'ta. Hiyamizu wa ikenai; wakash'te nome. Tenrikyō no hō de wa kompeitō ni nani ka myō na kusuri wo irete shinja wo damakash'te otta sō des'.^d Suikwa wa mizu ni hiyash'te taberu to, o'ishū gozaimas'. Karita kane wo komban made ni modosanak'te wa narimasen. Sono koto wa kesa no shimbun ni nosele arimas'. Omae pan wo sonna ni kogash'te dō sh'ta no da. Amari yakamash'ku suru to sekkaku nekash'ta kodomo ga me wo samashimas'. Kūki ga warui kara, shōji wo hazush'tara yokarō. Toshiyori to, guchi wo koboshimas'. Amari kodomo wo jirash't ewa iji ga waruku narimas'. Fune ni you to, tabeta mono wo modoshimas'. Orose, jū! ^e

I will now (*mō* or *kore de*) take leave for (*wa*) this evening (1). When you have finished copying this, please show [it to me]. This child at once breaks its toys. The French two hundred years ago took the castle at (of) Heidelberg. Take care that (*yō ni*) you do not break these teacups. In the mountaineous regions (*yamaguni*) of Japan [people] eat a great deal of dried fish. Dried fish is called *himono*. Among the teachers of the Medical School there are many who speak Germ n freely. That old gentleman has often told me of old times (*mukashi no koto*). This bird, even though you set it free (*hanash'te yaru*), comes back again (returning comes).

^a The word "mouths" means the number of children, servants, etc., belonging to one's house. There are seven *fuku no kami*. They are often called *shichi fuku-jin* (*shin=kami*).

^b *Jizō* is a gracious buddha and has a kindly face. *Enma* (*sama*), the prince of hell, has a fearful face.

^c *Mo* here has the sense of "though only." With *tsukimasu* is understood *ne ga*.

^d *Ten-ri-kyō* (heaven-reason doctrine) a new religious sect very popular among the lower classes. It makes much of faith healing. Some newspapers have charged the priests with slyly administering morphine to the believers.

^e A military command. The *e* is pronounced very long: *orosei*.

In (*de wa*) the ceremony of *koicha* they pass round the teacup. We will go to tease (*hiyakashu ni*) the shopkeepers (shops). Put the shoes out into the sunshine in order that (*yō ni*) they may not mold. *Kashihonya* means (*to iu koto des'*) a shop that loans books. These trees are multiplied (one multiplies) by means of cuttings. Will you wear (*mesu*)^a the new garments or (shall it be) the old ones? It seems to me that (*yō ni omou*) I dropped my pocket-book somewhere on the way (*michi de*). He has three houses and rents (renting puts) two of them to others. You remove often. Please translate it (*naosu*) into the colloquial. Will it do to erase this character? Correct that character without erasing it. Happily, as there was no wind, they extinguished the fire at once. In Japan they have what they call (*to mōsh'te*) *doyō-boshi*; when the dog-days come (*ni naru*) people air their clothes. He has often told us of Japan. It is said that there are seventy million people that speak German. In Japan there has been a great increase in the manufacture of beer (*biir' no seizōdaka* increasing has come). In order to avoid (avoiding) conversation he left his seat. They wet their sleeves with tears (Letting flow tears they wet their sleeves). Don't spend all the money, but save (not spending all the money leave over) some. Soak this *zōkin* in hot water. We are annoyed (*komaru*) by the children scattering things about. They fought until the sparks flew (scattering sparks). You must not confuse your words so. Alexander overthrew the Persian Empire. As it is so hot that I can't drink it, please cool it.

CHAPTER LII

1. The auxiliary *masu* (*masuru*) is in some respects irregular :

	Positive	Negative
Present	<i>masu, masuru</i>	<i>masen (u)</i>
Past	<i>mashita</i>	<i>masen deshita</i>
		<i>masen (a) katta, --nanda</i>

^a The verb *mesu* has a wide range of meanings. The riksha-man says to his passenger: (*Jinrikisha ni*) *o meshi nasaimashi*. Please seat yourself in the riksha. Notice the use of *mesu* in compounds: *meshi ageru* eat or drink, *oboshi-mesu* think.

Future or	<i>mashō</i>	<i>masumai</i>
Probable	<i>masu deshō</i>	<i>masen deshō</i>
Probable	<i>mashitarō</i>	<i>masen deshitarō</i>
Past	<i>mashita deshō</i>	<i>masen (a) kattarō, —nandarō</i>
		<i>masen (a) katta deshō</i>
Conditional	<i>masureba</i>	<i>masen nara (ba)</i>
	<i>masurya</i>	<i>masen (a) kereba</i>
	<i>masu (ru) nara (ba)</i>	<i>masenkerya</i>
		<i>maseneba</i>
Past Con-	<i>mashitara (ba)</i>	<i>masen deshitara (ba)</i>
ditional	<i>mashita nara (ba)</i>	<i>masen (a) kattara (ba)</i>
		<i>masenandara (ba)</i>
		<i>masen (a) katta nara (ba)</i>
Imperative	<i>mase</i>	<i>masu na, masuru na</i>
	<i>mashi, mashi na</i>	
Subordina-	<i>mashite</i>	<i>masezu (shite), masezu ni</i>
tive		<i>masende</i>
Desiderative	—	—
Alternative	<i>mashitari</i>	<i>masen (a) kattari, —nandari</i>

The conditional *masureba*, etc., and the negative imperative *masuru na* are derived from the longer form *masuru*, which often occurs also in the present tense, especially in formal speech.

In the negative forms the characteristic vowel is *e*, not *a*. In the present tense the form in *nai* is wanting.

The desiderative is wanting; in its stead the desiderative of the plain verb with *gozaimasu* or *omoimasu* is used:—not *hanashimashitar*, but *hanashitō gozaimasu* or *hanashitai to omoimasu*.

2. This *masu* is used only as an auxiliary attached to the stems of other verbs. It indicates that the speaker wishes to be courteous. See p. 142, 3. It is quite proper to use *masu* in speaking to inferiors. But many foreigners make their speech too monotonous by using *masu* with all verbs indiscriminately. For variety's sake verbs in inconspicuous positions should ordinarily be plain. Further *masu* may be more readily omitted with verbs that are in themselves honorific than with common verbs. One must be more careful to add *masu* to verbs in the first person than in the third. The use of *masu* is

apt to be incongruous: (a) in a monologue or in repeating something previously said to the speaker; (b) in a conversation where the speaker is *boku* and his hearer *kimi*; (c) in clauses dependent on a verb which is plain. When moved with indignation or in the heat of debate the natural tendency is to use curt forms.

3. In formal speech one uses as auxiliaries special verbs such as *nasaru*, *kudasaru* and *irassharu* (Ch. XLIX.). The verb *mōsu*^a is also used as an auxiliary, chiefly in the first person, when the hearer is the direct or indirect object of the action. It follows the stem of a-verb, the honorific *o* being prefixed:

O negai mōshitai koto ga gozaimasu.

I wish to ask a favor.

O tanomi mōsu. I request your assistance (p. 125b).^b

Masu may be added to honorific verbs: *nasaimasu*, *kudasaimasu*, *irasshaimasu*, *o negai mōshimasu*, etc.

Vocabulary

kaki-tome registration (postal). *ban* checker-board, chess-naka-ma company, associates. board (numeration for games
cha-no-yu ceremonial tea.^c of checkers or chess).

(*o*) *itoma-goi* leave-taking. *koma* chessman.

itomagoi ni deru come for a *setsu* (c) season, period, time.

parting call.

en-ryo reserve (*enryo suru* feel diffident).

go a game like checkers.

go wo utsu play checkers.

(*go*) *enryo naku* without reserve, frankly.

shō-gi chess.

shōgi wo sasu play chess.

fujin lady.

^a *Mōsu* used as a principal verb means "say." As it implies respect for the person addressed, it cannot ordinarily be used in the second person. But a judge speaking as a representative of the Sovereign may say: *Sono hō no mōsu tokoro wa (mōshi-tareru tokoro wa, or mōshi-tate wa) tatanai.* What you say will not hold. A master may speak similarly to a servant. One may say to a friend: *Satō san ni yoroshiku mōshita to osshatte kudasai.* Please say to Mr. Sato that I wished to be remembered. Elliptically one may say: *yoroshiku mōshite kudasai.*

^b At the door of a house or at a telephone one may say simply *moshi!* *moshi!* to attract attention. The answer is *hai* or *ai*. In former times the reply to such a call was *dōre*.

^c The *yu* is now written with the character for "hot water," but originally it was probably a variant of *e*, one reading of the character *kwai* assembly.

<i>kyō-gen</i> comedy, drama, play.	<i>sagasu</i> search, inquire for.
<i>kyō-jū</i> professor. ^a	<i>sumu</i> come to an end, be finished.
<i>kyūka</i> holidays, vacation, leave of absence.	<i>sugosu</i> (intrans. <i>sugiru</i>) pass (time).
<i>sai-soku</i> urging the fulfilment of an obligation, dun.	<i>toki (hima) wo tsubusu</i> waste time.
<i>shak-kin</i> borrowing money, debt.	<i>ukagau</i> peep, spy, inquire, pay a call.
<i>sō-dan</i> consultation.	<i>kashikomaru</i> respectfully acquiesce. ^c
<i>yak-kai</i> trouble, care (for another), assistance.	<i>ukeru</i> receive, accept.
— <i>no yakkai ni naru</i> be aided by, be dependent on. ^b	<i>uke-au</i> assure, guarantee.
<i>yō-su</i> circumstances, condition, appearance, gestures.	<i>shinzuru, shinjite</i> believe.
<i>kaburu, kamuru</i> wear on the head.	<i>shim-po suru</i> make progress, advance.
<i>kōmuru</i> receive from a superior.	<i>mattaku</i> entirely, truly.
<i>go men</i> your permission (polite 2).	<i>mo-haya</i> already, soon, no more (with a negative verb).
<i>go men wo kōmurimashite</i> by your kind permission.	<i>nani-bun</i> by all means, please! ^d
	<i>nochi-gata</i> after a little while.
	<i>waza to (ni), wazawaza</i> purposely, specially.

a The general term for teacher is *kyōshi* or *kyō-in*. The terms *kyō-yu* and *kyō-ju* are official titles, the former being applied to those who are duly qualified to teach in ordinary Middle Schools, Normal Schools, etc., while the latter are of a higher grade. Those who have simply graduated from a university and have not taken the post-graduate studies necessary to secure the degree of *haku-shi* or *haka-se* are called *gaku-shi*; e. g., *i-gakushi* graduate in medicine, in *ri-gakushi* graduate in natural sciences. The American A. B. is rendered *Beikoku bun-gakushi* (*bun* letters). The degree of *hakushi* being given only by the Government, our "doctor" cannot be translated *hakushi* without qualification. The German Ph. D. is *Doitsu tetsugaku-hakushi*. Foreigners employed as teachers by the Government are *o yatoi kyōshi*. Missionaries are *sen-kyōshi* or *den-kyōshi* (*sen* proclaim, *den* transmit).

b *Go yakkai ni narimashita* I am under obligations to you. A quaint expression is: *keisatsu no yakkai ni naru* to be accommodated by the police (said of a criminal).

c This verb is used chiefly in the form *kashikomarimashita*, signifying that the speaker will do as he has been told. It may be rendered "at your service" or "with pleasure."

d For *nani bun ni mo* in every part (Ch. XVII.).

tōri just as, just like. ^a
go (c) = *nachi* after.

zannen nagara it is too bad,
 but...(comp. p. 197c).

Exercises

Tabitabi shakkin no saisoku wo ukete komarimas'. Nani wo sh'te toki wo sugoshimashō ka. Anata wa shōgi wo sashimas' ka. Sayō, Seiyō no shōgi nara dekimas' ga, Nihon no wa sash'ta koto ga arimasen. Sore nara oshiete agemashō. Seiyō no shōgi to chigaimas' ka. Sayō, s'koshi chigaimas' ; koma mo yokei (ni) arimas'. Anata Nihon ni oide nasaimash'ta toki ni go wo uchimasen desh'ta ka. Metta ni uchimasen desh'ta kara, taitei wasuremash'ta. Dōzo, go wo oshiete kudasaimashi. Yoroshū gozaimas' ; sono kawari (ni) kar'ta wo oshiete kudasaimasen ka. Yō gozaimas' ; shikashi go no keiko wa amari hima ga kakarimas' nara, yoshimashō. Zannen nagara, koko de o wakare mōshimashō. Yūbinkyoku ye itte kono tegami wo kakitome ni sh'te dash'te kudasaimasen ka. Hei, sassoku itashimashō. Tadaima irassh'ta o kyaku wo koko ye o tsure mōshimashō ka. ^b Sayō, koko ye o tsure mōsh'te kure Myōnichi wa inaka ye tachimas' kara, o itomagoi ni demash'ta. Kore wo utsush'te kudasaimasen ka. Hanahada osoreirimas' ga, sō o hanashi nas'tte kudasaimashi. Kono shinamono wa daijōbu des' ka. Sayō, o ukeai mōshimas'. Sore wo hontō to omoimas' (ni nasaimas') ka. Iie, mattaku shinjimasen. Senjitsu o hanashi nasaimash'ta tōri des' ka. Sayō, o hanashi mōshimash'ta tōri de gozaimas'. O kaeri ni naru made koko de o machi mōshite imashō. O nakama-iri wo itashimash'ta kara, nanibun yorosh'ku negaimas'. Nihon no yōs' wo mwasureba, go isshin go wa nanigoto de mo (nan de mo) yohodo shimpō sh'te orimas'. Sakunenjū wa iroiro go yakkai ni narimash'te ; konnen mo aikawarimasezu. ^c Watakushi wa chanoyu wo naraitō gozaimas' ga, yoi sensei wo sagash'te kudasaimasen ka. Kash'komarimash'ta ; kokoro-

a Sono tōri like that. Iisu mo no tōri as always. Osshaimashita tōri (or ōse no tōri) as you said.

b Said by a servant. Instead of o tsure mōsu one may say also o tōshi mōsu.

c Both expressions are elliptical. Such phrases are apropos in offering New Year's congratulations. The iroiro is adverbial: in various ways. With aikawarimasezu is understood go kou-i ni (intimately) negaimasu, o sewa sama ni narimasu or similar words (p. 174d).

atari ga gozaimas' kara, tsuide ni kiite mimashō. Anō kata wa mohaya ni jū nen mo Nihon ni irasshaimas' kara, kotoba wa maru de Nihonjin no yō de gozaimashō. Go men wo kōmurimash'te o saki ye mairimashō. Sono uchi ni mata irasshaimashi. Wazawaza^a o tazune kudasaimash'te jitsu ni, dōmo, arigatō gozaimas'. Kondo mata o negai mōshimashō.^b Omae nani wo sh'te hima wo tsubush'ta ka. Osoreirimash'ta ; dōmo, michi ga warukute sh'kata ga gozaimasen desh'ta.

If you don't like (*o kirai nara*) it, please say [so] frankly. Shall we play a game of checkers? I have never played; please teach me. If a person does not play often, he cannot (does not) become expert. I will call soon again. Having a [matter for] consultation I visited him (visiting went), but, as he was sick (*byōki de*), I returned without meeting him (*awazu ni*). Japanese ladies go out (*soto wo aruku*) without wearing anything on [their] heads. What shall I offer (give) you? As they say that a new play begins (from) to-day, I want to go to see it (*kembutsu ni*). When my work is done, I will go with you. If I am hindered (there is a hindrance) to-day, I will go to-morrow (*asu ni itasu*). If you send (*dasu*) a letter to Mr. Ōkubo, please remember me to him. As I am going to that neighbourhood later, I will call (calling go) there. This gentleman^c having come in your absence (*o rusu ni*) for a parting call, returned asking to be remembered (saying *yoro-sh'ku*). He was in Japan a year, but he doesn't know a bit of Japanese (Japanese is not even a little possible). As I have brought various samples, please look [at them]. If you understand (past cond.) that (*to iu koto*) *sake* (*wa* I) is injurious, why don't you give it up? As the holidays are coming to a close (*shimai ni naru*), the professors of the university have probably returned. Since at present (*kono setsu wa*) I have not very much (*amari*) business, I will come for study (*keiko ni agaru*) every day. At what time shall I come?

^a *Wazawaza* denotes that the call was not made incidentally, but that the visitor had come specially for the purpose of making this particular call. Translate: took the trouble to. *Dōmo* is an interjection.

^b Said by a merchant to his customer, as when goods asked for are not in stock. An American would say: "Call again!"

^c Said by a servant presenting a visitor's card.

CHAPTER LIII

1. The verb *suru* (stem *shi*) is also irregular:

	Positive	Negative
Present	<i>suru</i>	<i>senai, sen (u), shinai</i>
Past	<i>shita</i>	<i>sen (a) katta, senanda, shinakatta</i>
Future or Probable	<i>shiyō, shō</i>	<i>semai, shimai, sumai</i>
Probable	<i>suru darō</i>	<i>senai darō, sen (u) darō, etc.</i>
Past	<i>shitarō</i>	<i>sen (a) kattarō, senandarō</i>
	<i>shita darō</i>	<i>shinakattarō</i>
Conditional	<i>sureba, surya</i>	<i>sen (a) kereba, shinakereba</i>
	<i>seba</i>	<i>seneba (sezuba)</i>
	<i>suru nara (ba)</i>	<i>senai nara (ba), etc.</i>
Past Conditional	<i>shitara (ba)</i>	<i>sen (a) kattara (ba)</i>
	<i>shita nara (ba)</i>	<i>senandara (ba)</i>
		<i>shinakattara (ba)</i>
		<i>senakatta nara (ba), etc.</i>
Imperative	<i>shiro</i>	<i>suru na</i>
	<i>se (yo), sei</i>	<i>o shi de nai yo</i>
	<i>(o) shi na</i>	
	<i>o shi (yo)</i>	
Subordinative	<i>shite</i>	<i>sezu (shite)</i>
		<i>sezu ni, shizu ni</i>
		<i>senaide, sende, shinaide</i>
		<i>senakute, shinakute</i>
Desiderative	<i>shitai</i>	<i>shitaku nai</i>
Alternative	<i>shitari</i>	<i>sen (a) kattari, senandari</i>
		<i>shinakattari</i>

The briefer form *su* appears in the literary language and in the adjectives *su-beki* that ought to be done (p. III), *su-bekara-razaru* that ought not to be done (conclusive, *su-bekarazu*).

The only forms derived from *suru* are the conditional *sureba* and the negative imperative *suru na*.

In the negative conjugation the characteristic vowel is *e*, as in the case of *masu*; but *suru* differs from *masu* in having a

form in *nai*. In compounds *sanaï* also occurs: *Nakusanai* does not lose; *jukusanai* is not ripe, *tekisanai* does not suit. *Semai* is irregular. *Sumai* is rarely heard: *Sō sumai zo*. Don't do so! (You wouldn't do so.)

2. Sometimes *suru* is to be rendered "make," as, for example, with the adverbial forms of adjectives: *yoku suru* make good, correct; *waruku suru* make bad, spoil.^a

3. Notice also the following idioms:

Dō shimashō ka. What shall I do?

Dō shite sono sara wo kōwash'ta ka.

How did you break that plate?^b

Dō shite mo dekimasen. It is utterly impossible.

Dō shita n' da. What have you done?

Dōshita hito desu. What kind of a man is he?

Dō shita mon' darō. What shall I (we) do?

Sō shite (p. 198a), *sō suru to*, *sō shitara (ba)* and *so shita tokoro ga*^c may mark a transition in a narrative, like our "then," "so," "and," etc. *Sō shite*, or *so shite* is often used pleonastically after a subordinative. See also p. 171a.

4. The following are examples of the use of *suru* taking an object with *wo*.

Hen na kao wo shite imasu. He makes a peculiar face.

Shosei wo shite iru aida kane ga nakatta.

While I was a student I had no money.

Similarly many verbal expressions are derived from substantives. The *wo* may be omitted:

ikusa wo suru make war. *kushami wo suru (ga deru)*

tabi wo suru make a journey. sneeze.

shitaku wo suru make preparations. *shigoto wo suru* work.

kega wo suru be wounded

akubi wo suru (ga deru) yawn. (p. 159a).

a "To make" in the ordinary sense is *koshiraeru* or *tsukuru*. Distinguish *yoku suru* and *jōzu ni koshiraeru* construct well, *waruku suru* and *heta ni koshiraeru* construct poorly.

b When *dō shite* is strongly emphasized it means rather "why."

c The expression *tokoro ga* here has the same sense as the conjunction *ga*. It sometimes means "when."

Verbal stems are used in the same way, alone or in combination : emph

kake wo suru wager, from *kakeru* (p. 173, Voc.).

seki wo suru cough, from *seku*.

tsuri wo suru fish with hook and line.

nui wo suru embroider. *nui-mono wo suru* sew.

shirabe-mono wo suru make an investigation.

mi-nage wo suru drown one's self (p. 58).

te-narai wo suru practice pemsanship.

5. It is by the use of *suru* that numerous Chinese compounds are made to serve as verbs. With these *wo* is more commonly omitted than with the expressions given above :

an-nai suru guide, invite.

an-shō suru memorize.

ben-kyō suru study, be diligent.

chō-dai suru = *itadaku*.^a

i-jū suru emigrate.

jō-dan suru jest.

ken-chiku suru build.

ken-yaku suru economize.

kō-gyō suru perform (theatrical plays, etc.).

— *to kō-sai suru* associate with.

— *ni kwan-kei suru* have relation with.

man-zoku suru be satisfied.

san-jō suru make a call (*san* = *mairu*, *jō* = *agaru*).

shim-bō suru persevere.

shitsu-mon suru ask a question.

shitsu-rei suru be impolite.

shō-bi suru praise.

shō-chi suru be aware, consent.

shū-zen suru repair.

sō-ji suru clean.

sotsu-gyō suru graduate (from a school).

yō-jin suru take precautions.

Almost all compounds of this kind are used also as substantives: *go shōchi no tōri* as you know; *benkyō desu* is diligent, etc. To some of them negative prefixes may be attached (p. 124). In this case *suru* may not be used: *fu-benkyō desu*; *fu-manzoku desu*; *bu-yōjin desu*, etc.

6. In some cases an object with *no* is made to limit the substantive :

— *no hanashi wo suru* speak of.

— *no uwasa wo suru* gossip about.

^a Both *chōdai suru* and *itadaku* have the sense to receive from a superior or from a person considered as such and are used of gifts, refreshments offered to a guest, etc. For a fuller discussion see Ch. LV.

- *no jama wo suru* be in the way of.
- *no samatage wo suru* hinder, from *samatageru*.
- *no mane wo suru* imitate, from *maneru*.
- *no sewa wo suru* assist, take care of.
- *no tomo wo suru* accompany.

But in most cases the substantive unites with *suru* to form a true verbal expression, which may then take a direct object with *wo* (or indirect with *ni*):

- gwaikoku wo tabi.suru* travel in foreign countries.
- yome wo sewa.suru* secure a wife (for another).
- te wo kega.suru* (*te ni kega wo.suru*) get a wound in the hand.
- hashi wo shū-zen.suru* repair a bridge.
- gakkō wo sotsu-gyō.suru* graduate from a school.
- benshi ni shitsumon.suru* ask the speaker a question.

In some cases either construction is allowed. One may say *shakkin no saisoku wo suru* or *shakkin wo saisoku.suru*; but in the former case *wo* must not be omitted after *saisoku*, while in the latter it must not be used.

7. With some monosyllabic words derived from the Chinese *suru* coalesces:

- bassuru* punish, from *batsu*.
- kessuru* decide, resolve upon, settle, from *ketsu*.^a
- sassuru* conjecture, sympathize with (sentiments, etc.).

After *n*, or a long vowel, by *nigori su* becomes *zu* and *shi*, *ji*:

- anzuru* be anxious, be concerned about.^b
- kenzuru* offer as a gift.^c
- kinzuru* prohibit, forbid.
- sonzuru* be injured (p. 85a).
- tenzuru* change (tr. and intr.), remove (intr.).
- zonzuru* think, know (polite 1).

a In *ketsu-gi*, which denotes a resolution of a public assembly. From *kessuru* is derived the adverbial *kesshite* positively (p. 177c).

b *Anzuru*, like *sassuru*, may not take a personal object: *Watakushi no kokoro wo sasshite kudasai*. Sympathize with me. *Oya wa shijū kodomo no koto wo anjite iru*. Parents are always anxious about their children.

c *Ikkon kenjimashō*. Have a cup! (of sake). *Kon*, the numerative for cups of sake, is really a variant reading of *ken* in *kenzuru*.

fūzuru seal (a letter).
meizuru command, order.

Since the stems of these verbs are *anji*, *kenji kinji*, etc., they are in the colloquial frequently inflected as though they belonged to the first class: *anjiru*, *anjireba*. etc.

Observe also the euphonic changes in the following verbs. These are, however, more common in the literary style than in true colloquial:

omonzuru esteem, from *omoku suru* (*omoi* heavy, important).
karonzuru despise, from *karoku suru* (*karu* light, insignificant—classical *karoshi*).

8. Many intransitive verbs are formed by adding *suru* to adverbs. Most of the adverbs so used end in *ri* or belong to the duplicatives, largely onomatopoeic, in which the language abounds (comp. p. 128, bottom and Ch. LXXIV.):

bikkuri suru be astonished, frightened.
bonyari (to) suru be vague, distracted, stupid.
sappari (to) suru become clear (p. 187b).
bishibishi (mishimishi, gishigishi) suru creak (of timbers).
chirachira suru flicker, flutter, become dim (of eyes).
ukauka (to) suru be heedless, lazy.

9. In some expressions *suru* is used just like *aru*:

— *no aji ga suru* there is a taste of, taste like.
 — *no nioi ga suru* there is a smell of, smell like.
 — *no oto (koe) ga suru* there is a sound of, sound like.
inabikari ga suru it lightens.
 — *yō na kokoromochi (kimochi) ga suru* feel as if.
nagamochi ga suru last a long time.
ji-shin ga suru (yuru) there is an earthquake.
zu-tsū ga suru have a headache.

10. The expression *ni suru* may mean “determine upon” (p. 134g). The same idiom may also correspond to the English “make — of —”.

Kono bunshō wo hon ni shite dashimashō.

I will issue these essays in the form of a book.

— *wo yōshi ni suru* make an adopted son of, adopt.
 — *wo yome ni suru* make a wife of, take to wife.
 — *wo ki ni suru* take to heart, be concerned about.

Kono go konna koto wo shinai yō ni shimashō.

I will see to it that he does nothing of the kind hereafter.

With a verb in the future tense *to suru* means "be about to," "intend to" (p. 180, 2A). In other cases *to suru* means "regard as"; *to sureba* may be translated "taking it to be," "assuming that," "if":

Amerika ye ikō to shite Yokohama made mairimashita.

Intending to go America, I went to Yokohama.

Kimi ga iku mono to sureba, kō iu baai ni dō suru ka.

If you were going, what would you do in such a case.

The idioms *ni shite (wa)* and *to shite (wa)* are equivalent to the English "for" and "as" in some of their uses:

Kodomo ni shite wa yoku kaite arimasu.

It is well written for a child.

Anata wa daihyōsha to shite o hanashi ni narimasu ka.

Do you speak as a representative?

11. The formal, polite equivalents of *suru* are *itasu* in the first (less frequently the third) person and *nasaru* in the second (less frequently the third) person. Accordingly *dō itashimashō ka* is more formal and polite than *dō shimashō ka*; *dō nasaimashita ka*.

12. It has been stated (pp. 142, 3 and 190a) that the honorific should be prefixed to the stem of a verb with *itasu* or *nasaru*. The honorifics are naturally prefixed to any substantive that denotes the action of a person for whom respect is shown. Even in the case of the first person honorifics are in order when the act concerns a person for whom one wishes to show respect.

<i>o tomo</i>	<i>wo suru (itasu)</i>	go along.
<i>o jama</i>	„ „	disturb.
<i>o sewa</i>	„ „	render assistance.
<i>o ji-gi</i>	„ „	make a bow.
<i>go an-nai</i>	„ „	show the way.
<i>go chi-sō</i>	„ „	furnish entertainment.
<i>go hō-mōn</i>	„ „	pay a call.
<i>go shi-kai</i>	„ „	introduce.
<i>go shō-tai</i>	„ „	invite.

When the personal object is stated it may take *ni* (or *no*).

But *shōkai suru* and *sh tai suru* take a direct object with *wo*.
Observe also :

(*Anata wo*) *Itō san ni shōkai itashimashō ka.*

May I introduce you to Mr. Itō?

(*Anata to*) *go issho itashimashō.* I will go with you.

Vocabulary

(Include the verbs in the above lists)

- koto-gara* nature of the thing, matter, circumstances.^a
tori-i the characteristic portal of a Shintō shrine.
uri-zane-gao oval face.^b
kō (c) fragrance, incense.
ben-shi speaker, orator.
bu-joku insult, contempt.
han-shō fire-bell, fire alarm.
hō-tei court (of justice).
ki-kwai opportunity.
kyō-in teacher.
mei-sho noted place, place worth seeing.
ō-rai going and coming, thoroughfare.
ōrai-dome closing a thoroughfare (*tomeru* stop).^c
shū-kan week.^d
iri ga aru (*ōi*) attendance is large (at theaters, etc.)
kaneru do at the same time (two things), be unable to do.^e
nokoru be left over (tr. *no-kosu*.)
tataku strike, beat, knock.
kaze wo hiku take cold.
 — *ni mukau*, *no hō ye mukau* face.
 — *ni tori-kakaru* commence work on.
achi-kochi here and there.
chikai uchi (*ni*) within a short short time, soon.
kitto surely.

a The suffix *gara* denotes "kind," "quality," as in *gara no ii skina* stuff of good quality, cloth of a good pattern, *ie-gara no yoi hito* a person of good family, a person of quality. With *ji-setsu* season *gara* forms an elliptical expression : *jisetsu gara o daiji ni nasai*. It being such a season, take good care of your health. The following example illustrates the use of *kotogara* : *Kotoba wa wakarimasu ga, kotogara wa wakarimassen*. I understand tame words, but don't know what it is all about.

b See p. 15. The word *sane* denotes only such seeds as those of the melon or peach. The general colloquial word for "seed" is *tane*.

c A common notice on the streets : "Closed !" "No thoroughfare !"

d The week was used even in old times as a measure of time : *hito mawari futa mawari*, etc. See Ch. XXIV.

e In the second sense *kaneru* is added as a suffix to the stems of verbs : *mairikanemasu* cannot go (or come).

<i>shikiri ni</i> persistently.	<i>i-rai</i> since (following a noun or a
<i>tsui (ni)</i> at last, finally.	verb in the subordinate form). ¹
<i>sen-jitsu</i> the other day.	<i>oya</i> exclamation of surprise.

Exercises

Dō shiyō ka, Dō shimashō ka. Dō itashimashō ka. Kō itash'tara yoroshū gozaimashō. Kono hō wa sugu ni tori-kakaru koto ni itashimashō. Kō sh'te mimashō. Nihonjin wa Matsushima no kesh'ki wo taihen shōbi shimas'.^a Shizuka ni shiro.^b Shimbō sh'te ken'yaku wo sureba, kitto kane ga nokorimas'. Benshi! shitsumon sh'tai koto ga aru. Omae shimbō sh'te ts'tomero. Shiyō to omou koto wa sugu ni suru ga ii. O jigi wo o shi yo.^c Mada wakarimasen kara, sensei ni shitsumon itashimashō. O tomo (wo) itashimashō. Dō itashimash'te.^d Kake wo itashimashō ka. Sakujitsu wa taihen na arashi de gozaimash'ta ga, konnichi wa sappari itashimash'ta (sappari to haremash'ta). Makoto ni o jama (wo) itashimash'ta.^e O jama wo itashimas' ka mo shiremasen. Senjitsu wa shitsurei itashimash'ta.^f Dare ka to wo tataku oto ga suru; dare ga kita ka akete mite kure. O saki ni chōdai itashimas'.^g Sakujits' kara hajimemash'ta kyōgen wa ikka bakari kōgyō shimas' ka. Sayō sa, ni shūkan gurai itas' sō des'; shikashi iri ga ōkereba, f'ta ts'ki mo itashimashō. Yasumichū (ni)^h achikochi tabi shimash'ta. Kono saki no

a A group of numerous islets covered with pines, in a corner of the Bay of Sendai.

b Here *shiro* is to be translated "be." *Shizuka ni* is to be parsed as an adverb. Politely one might say: *O shizuka ni nasaimashi*.

c This may be said by a woman to her own child.

d Often: *Dō itashimashite; sore ni wa oyobimasen*. Why? Don't mention it. *Dō itashimashite* is the usual response when pardon is asked, thanks are expressed, etc. The phrase is elliptical for something like: *Dō shite sō iu o kotoba wo ukeru neuchi ga arimashō ka*.

e Pardon the interruption. Notice that *o*, not *go*, is used with *ja-ma*, a word probably of Chinese-Buddhistic origin (*ja* evil, *ma* hindrance, spirit).

f This expression is used when one meets a friend. The allusion is to a previous meeting. No honorific is required with *shitsurei* (p. 33). The whole expression may be abbreviated to *Senjitsu wa*.

g In this manner a man may excuse himself for beginning to eat before another.

h For *chū* compare p. 137a. Translate: during vacation.

hashi wa shūzen sh'te imas' kara,^a *ōraïdome des' ; s'koshi mawatte ikimashō. Nani wo go anshō nas'tte irasshaimas' ka. Kono sakana wa myō na aji ga shimas'. Konaida ano kata ni michi de aimash'ta ga, minu furi wo sh'te ikimash'ta.*^b *Kono bunshō wa bonyari sh'te imas'. Sugawara no Michizane wa dō sh'ta hito des' ka. Sore kara tenjite sō iu imi ni narimash'ta.*^c *Nihon de wa urizanegao wo (p. 15) ichiban ii to sh'te arimas'. O tenki ni sh'tai mon' des'.*^d *Omae naze zash'ki wo sōji shinai ka (zash'ki no sōji wo shinaika). Konna ni kitanaku sh'te dō sh'ta n' (mon') des'. Anata ga Tōkyō ye oide ni narimash'tara, hōbō no meissho ye (wo) go annai itashimashō. Anata no ossharu koto wa hontō to wa omowaremasen ;*^e *shikashi moshi hontō to sureba taihen des'. Omae sō shinakereba shōchi shinai zo. Jishin ga suru (yuru) tō, ie ga bishibishi suru (iu). Kozukai ga ukauka sh'te ite komarimas'. Kono baai ni wa dō sh'te mo wa to iu ji wo ts'kenakereba narimasen (p. 174c). Shinajin ni sh'te wa yoku Eigo ga dekimas'. Tōkyō ni sh'te wa hidoi ōyuki de wa arimasen ka. Go jōdan nas'tte kudasaru na. Go yōjin nasai. Taihen bikkuri itashimash'ta. Gakkō no kyōin wa seiji ni kwankei subekarazaru hazu da. Tanaka Shōzō san wa hōtei de akubi wo sh'ta tame ni kwanri-bujoku no tsumi de basse-raremash'ta. Dare ka watashi no uwasa wo sh'te iru to miete kushami ga dete naranai.*^f *Chiisa na koto de mo karonjite wa naranai.*^g *Kayō na kotogara wa hito no mina omonzuru tokoro des'. Sekkaku go shōtai kudasaïmash'ta ga, shōsh sashits'kae ga gozaimas' kara, zannen nagara sanjō itash'-*

a Translate : the bridge ahead of us. Compare : *kore kara saki no michi* the way we are going. Notice that *shūzen suru* can be construed either transitively or intransitively : They are repairing the bridge ahead of us, or, the bridge ahead of us is a-repairing.

b With a preceding verb *furi wo shita* may be translated : "pretended that," "acted as though."

c In philology *tenzuru* is often used of changes in the meanings of words.

d Lit. I should like to make good weather of—I hope the weather will be fine. Compare the peculiar expression : *Ashita wa furasetaku nai*. I hope it won't rain to-morrow (lit. I don't want to make it rain).

e I cannot think,—*omowareru* being the potential of *omou*.

f For *naranai* compare : *Fushigi de naranai* (p. 158b). The Japanese have a notion that when a man sneezes it is a sign that some one is talking about him.

g Compare the Chinese saying : *Issun no kōwō in karonzubekarazu* (issun a little bit, *kōwō* in light and shade, time).

kanemas'. *Watakushi no kokoro mo s'koshi wa sassh'te kudasai.*^a *Ikkon kenjitai mon' des'*. *Gakkō wo sotsugyō shinai uchi wa amari uchi* (my family) *no sewa wo suru koto ga dekimasen.* *Oya, kono zash'ki wa hidoku tabako no nioi ga shimas' koto!* *Ano hito wa shiri mo shinaide sh'tta kao wo sh'te imas'.* *Jibun hitori no kangae de sh'ta koto de mo arimas'mai.*

What I ought to do I don't know. What ought I to do? I intended to ask the speaker various questions, but refrained (*hikaeru*). The number of Germans that have emigrated to America since the year 1820 is said to be four million. I will do it day after to-morrow, because to-morrow I have no time. Since my son cannot study (*gakumon ga dekinai*), I will make a farmer of him. Please do so. Europeans do not praise the scenery of Matsushima so much as (*yō ni wa*) the Japanese. It seems as if (*yō des'*) the fire alarm were sounding. Ascend the roof and see where (*doko ga*) the fire is. In my neighborhood they have built a primary school. As my eyes are dim I can't see anything. Since he associates a great deal with Japanese, he speaks (*dekiru*) the (Japanese) language well (*umaku*). The interior of a [Buddhist] temple smells of incense. That child appears to have taken a cold and is constantly sneezing, is it not (*ja nai ka*)? One must not cough in the face of (facing) a person. It is said that a woman drowned herself last night. No matter how (*ikura—mo*) well it is done, he is not satisfied. If I have time, I will visit [him] soon. Shall I introduce Mr. Gotō to you? If [you] fail to (do not) decide things (*monogoto*) quickly and miss the opportunity, it will finally become forever impossible. In regard to this matter be not at all (*kessh'te*) anxious. In Japan it is forbidden to take (*ireru*) horses and vehicles within (*naka ye*) the portal of a shrine. I am troubled with (doing) headache this morning.

^a The sense is: Try to put yourself in my place. *Watakushi no kokoro mo*—don't look at the matter entirely from your own point of view; *sukoshi wa*—it is not reasonable to expect that you should enter into my feelings entirely.

CHAPTER LIV

To the fourth group belong verbs in *ku*.

1. Paradigm of *kiku* (stem *kiki*) to hear, or, to be efficacious (p. 128c):

	Positive	Negative
Present	<i>kiku</i>	<i>kikanai, kikan (u)</i>
Past	<i>kiita</i>	<i>kikanakatta, — nanda</i>
Future or Probable	<i>kikō</i>	<i>kikumai</i>
Probable	<i>kiku darō</i>	<i>kikanai darō, kikan darō</i>
Past	<i>kiitarō</i>	<i>kikanakattarō, — nandarō</i>
Conditional	<i>kikeba (kikaba)</i>	<i>kikanakereba (kikanakuba)</i>
	<i>kiku nara (ba)</i>	<i>kikaneba</i>
		<i>kikanai nara (ba)</i>
Past Conditional	<i>kiitara (ba)</i>	<i>kikanakattara, — nandara (ba)</i>
	<i>kiita nara (ba)</i>	<i>kikanakatta nara (ba)</i>
Imperative	<i>kike</i>	<i>kiku na</i>
	<i>(o) kiki na</i>	<i>o kiki de nai yo</i>
	<i>o kiki (yo)</i>	
Subordinative	<i>kiite</i>	<i>kikazu (shite), kikazu ni</i>
		<i>kikanaide, kikande</i>
		<i>kikanakute</i>
Desiderative	<i>kikitai</i>	<i>kikitaku nai</i>
Alternative	<i>kiitari</i>	<i>kikanakattari, — nandari</i>
		<i>kikanaidari</i>

The double *i* in *kiite*, etc., arises from the elision of the *k* in *kikite*. Compare the following: *kaku, kakite, kaite; tsuku, tsukite tsuite; maneku, manekite, maneite; oku, okite, oite*.

2. The verb *yuku* or *iku*, to go, is somewhat irregular. Such forms as *yuite, yuita*, etc., are not in use. From *iku* are derived, not *iite, iita*, but *itte, itta*, etc.^a

3. Some intransitive verbs of this group correspond to transitive verbs in *keru*. Thus the expression *hi ga tsuku* fire kindles corresponds to *hi wo tsukeru*; *ki ga tsuku* be attentive, to *ki wo tsukeru*; *akai iro ga tsuite iru* have a red color, to

^a These must be carefully distinguished from the corresponding forms of *iru* to enter, or to parch (p. 185). Also *iu* to say and *yū* to dress (the hair) take the same inflections ordinarily, though *iute, iuta*, etc., are also current.

akai iro wo tsukeru to color red; *ki ga ochi-tsuite iru* the mind is composed, to *ki wo ochitsukeru*. Observe also:

<i>kuttsuku</i> adhere firmly.	<i>kuttukeru</i> attach firmly.
<i>aku</i> open (intr.).	<i>akeru</i> open (tr.).
<i>muku</i> face.	<i>mukeru</i> turn.
<i>katamuku</i> incline, lean.	<i>katamukeru</i> incline, bend.
<i>todoku</i> reach, arrive.	<i>todokeru</i> deliver, report.
<i>tsuzuku</i> continue, hold out.	<i>tsuzukeru</i> continue, keep up.

But quite as often the relation is just the reverse, the verb in *keru* being a passive or intransitive form derived from the verb in *ku*:

<i>hiraku</i> open, begin, clear. ^a	<i>hirakeru</i> become civilized.
<i>kudaku</i> break, crush.	<i>kudakeru</i> be broken, crushed.
<i>muku</i> peel, skin.	<i>mukeru</i> peel (intr.).
<i>nuku</i> draw, extract.	<i>nukeru</i> be extracted, escape.
<i>saku</i> tear, rip.	<i>sakeru</i> be torn, ripped.
<i>toku</i> melt, dissolve.	<i>tokeru</i> be melted, thawed.
<i>toku</i> loose, explain.	<i>tokeru</i> be loosed, solved.
<i>yaku</i> burn, roast, bake.	<i>yakeru</i> be burned, baked.

4. The suffix-verb *meku* to resemble, appear, usually in the form *meite iru* (*oru*), deserves passing notice in this connection: *kodomomeite iru* is childish, *harumeite oru* is spring-like, etc.

Vocabulary

(Include the verbs given above)

<i>don</i> the noon signal given	<i>kire</i> cloth.
by firing a cannon. ^b	<i>kurumi</i> walnut, butternut.
<i>fue</i> flute, pipe.	<i>namekuji</i> slug.
<i>fue wo fuku</i> play the flute.	<i>ta</i> rice field.
<i>koto</i> a large stringed musical instrument, harp.	<i>tane</i> seed.
<i>koto wo hiku</i> play the <i>koto</i> .	<i>waki</i> side, side of the chest (including armpit).
<i>kuji</i> lot.	<i>asa-gao</i> morning-glory.
<i>kuji wo hiku</i> draw lots.	<i>hi-mawari</i> sunflower.

^a The verb *hiraku* is used intransitively of the opening of a door, the blooming of a flower, etc.

^b The more elegant term is *go-hō* (*go* noon, *hō* cannon).

ki-nezumi } squirrel
risu }

kotowaza proverb, maxim.

ryō-gae-ya money changer.

bō } line (in writing).
sen }

kawa side (in *soto-gawa*).

en, en-gawa veranda.

am-ma shampooer, blind person. ^a

za-tō blind minstrel, blind person.

chū-bu paralysis.

do-dai foundation.

go-gaku linguistics, language study.

ji-kō climate, weather.

sei-kō success.

setsu-bun the transition from one season to another, especially the night when winter changes to spring, according to the old calendar (lit. season dividing).

tai-yō the sun.

shō-kai-jō letter of introduction.

kayui, kaiti itchy.

iayasui easy to accomplish.

ko-dai no of ancient times, ancient.

ko-ban ancient gold coin, elliptical in shape. ^b

kata form, pattern, mold.

nari form, shape, appearance.

koban-nari no } elliptical.
koban-gata no }

daku hold in the arms, embrace.

fuku blow (tr. and intr.); *kaze ga* — a wind blows.

fuku wipe.

hibiku resound, sound.

kamu chew, bite.

ma ku sow, scatter, sprinkle.

maneku invite.

mayou go astray. ^c

mayoi-go, mai-go lost child.

okonau do, perform, practice.

okonai conduct, behavior.

shiku spread (mats, etc.), lay (a railroad).

ugoku move, be influenced (tr. *ugokasu*).

uzuku ache (like a tooth).

mi-otosu overlook.

— *ni moto-zuku* take as a basis, be based on.

a From *an* grasp, *ma* rub. To shampoo or perform massage is *amma wo suru* or *momu* (rub). Professional shampooers are usually blind men or women. A shampooer who is not blind is called *me-aki no amma*. The *amma* piping shrilly in the streets to advertise his presence, especially at night, is a characteristic feature of Japanese life. In the Tokugawa era the Government organized the blind into guilds. Officially recognized blind minstrels or shampooers were called *za-tō* (lit. seat-head, i. e. head minstrel). "Blind person" is more exactly *mōjin*; colloquial *me-kura*; classical *me-shii*.

b The *ō-ban* (p. 15) was a larger coin equal to ten *koban*.

c To lose the way is *michi ni mayou*, rarely *michi wo mayou*. One may also say: *michi wo machigaeru*.

<i>itazura wo suru</i> act to no purpose, be in mischief.	<i>tsune ni</i> always.
<i>nedan wo hiku</i> reduce the price.	<i>sorosoro</i> slowly, softly, gradually.
<i>jibiki wo hiku</i> consult a dictionary.	<i>kin-jitsu</i> in a few days (<i>kin</i> = <i>chikai</i>).
	<i>isso</i> (no <i>koto</i>) rather.

Exercises

Watakushi wa kinjitsu Igiris' ye tachimas' kara, shōkaijō wo kaite kudasaimasen ka. Yoroshū gozaimas' ; ni san tsū (ni sambon) kaite agemashō. Samui kara, s'tōbu ni^a hi wo taite kure. Hei, tadaima sugu ni takimas'. Ha ga uzuku kara, isha ni nuite moraimashō. Mushiken wo uts' toki ni, hebi to namekuji ga deru to, namekuji ga kachimas' ; naze naraba namekuji ga hebi ni kuttsuku to, hebi ga tokete shimanu kara da sō des'.^b Taihōritsurei to iu shomots' wa Nihon no keihō wo kaite ichiban furui hon des'. Makanu tane wa haenu (Proverb). Ano fue wa nan deshō ; amma san ga fue wo fuite iru ja nai ka. Owari no Seto to iu mura ni yakimono wo suru ie ga hachi jikken hodo aru sō des'.^c Anata no sensei wa watakushi ni mo oshiete kudasaru hima ga arimashō ka. Dō shi'te kono takigi wa hi ga ts'kanai ka shira (=shiran). Kawaitte oru kara, tsuku hazu da ga, ne. Kaii tokoro ni te no todokanai yō da.^d Kono ie wa dodai ga warukute jishin ga yuru to, taisō ugokimas'. Kono kyōgen wa nani ni motozuite ts'kutta no des' ka. Kodai no rek'shi ni motozuite ts'kutta mon' des'. Maigofuda wa banchi to namae wo kaite kodomo ni ts'kete aru kobannari no fuda des' ; sore da kara kodomo ga

a Notice carefully the use of the postposition *ni* in this connection. The stove is, as it were, the indirect object. One may say also *sutōbu wo taku. Kī wo taku* burn, wood ; hence *taki-gi* firewood.

b Compare p. 188a. When an explanation begins with *naze nareba* or *sore wa*, it ends in *kara desu*. But when *sore wa* introduces an explanation of a word, idiom or proverb, the sentence may end with *to iu koto desu*.

c *Seto* in the province of Owari is famous for its manufacture of porcelain. Hence the general term for porcelain is *seto-mono*.

d A proverb derived from the Chinese : *Kaku kwa sō yō* (lit, through shoe scratch itch). The reference is to annoying difficulty. Of an agreeable experience or a clever person one may also say : *Kaii tokoro ni te ga todoku yō da*.

michi ni mayotte mo sugu ni sono uchi ga wakarimas'. Nihon no kotowaza ni jibun no ta ye mizu wo hiku to iu koto ga gozaimas' (p. 27c). *Ano hito wa chūbu ni kakatte imas' kara, te ashi ga^a kikanaku narimash'ta.* Nihon no heya ni wa tatami wo shiite arimas'. *Kuruma ni noru yori wa isso aruita hō ga yō gozaimas'.* *Jikō ga sorosoro harumeite mairimash'ta.* *Kono ringo wa taisō yoku iro ga tsuite imas'.* *Gogaku no keiko wa shijū tsuzukenakereba totema seikō shimasen.* *Nihon no ie wa taigai minami-muki des'.* *Ris' wa katai kurumi no kara wo tayas'ku kami-kudakimas'.* *Michi ni kiite michi ni toku.*^b *Kaita mono ga shōko da.*

These matches won't burn (fire does not kindle, because they are damp. Is the bath ready (has the hot water boiled)? Yes, it has been boiling (is boiling) for some time (since a little while ago). I will reduce the price as much as possible. You will hardly understand it if you do not consult (consulting see) a dictionary. *Ebisu^c* holds a *tai* under his arm (*waki*). Go to the money changer and inquire the rate of exchange (market price of the dollar). Please explain the reason for that (*sono*). Shall I peel the melon for you? When you go (travel) to Europe, I will write you a letter of introduction. As it is raining to-day, the noon signal sounded louder (*hidoku*) than usual. On the evening of *setsubun* the master of the house scatters roasted beans in every direction (*hōbō ni*) and says: "Luck (*wa*) in (*uchi*), demons out." This is what a girl ten years of age wrote; indeed it is well done (p. 127b). The shampooers walk [through] the streets at night blowing (*fuki nagara*) [their] flutes. You must wipe the veranda every day. On the paper slides of tobacco shops there is usually painted (written) a tobacco leaf. This picture is one that Kano Motonobu^d painted (wrote). In Japan recently [they] have

a For *te to ashi ga*. With words that are often paired in common usage the conjunction may be omitted: *oya ko* parent and child, *asa ban* morning and evening, *kami hotoke* gods and buddha, *nami kaze* waves and winds, *sake sakana* viands, *kō fu-kō* happiness and unhappiness, *suru koto nasu koto* everything one does (*nasu* being the classical equivalent of *suru*).

b The Japanese rendering of a Chinese proverb. The reference is to a display of ill-digested learning.

c One of the seven gods of luck (*shichi fukujin*).

d The most famous of the Kano family of painters (XVI. Century).

built (laid) railroads in every direction. As there is now a railroad (laid) from Tōkyō to Sendai, more people will be going to Matsushima (people that go to M. will be more) than before (*maye yori*). Please draw one of these lots. That blind minstrel plays the *koto* well. I have taken a cold and have a headache. The water of the Tama River is brought (p. 163, 5) to Tōkyō. Shall we walk or (shall we) ride? We will walk, for if we go by *kuruma* we shall overlook many (*yoku*) things. In Berlin they sprinkle water on the streets twice a day. Please under-score (draw a line under) that. That man's behavior is childish. This cloth will be beautiful if you color it red. That house has leaned over very much (*hidoku*) on account of (*de*) last night's earthquake. The (flower of the) sunflower always faces in the direction of the sun. Please deliver this book to Mr. Satō. The morning-glory opens early every morning. The children have been in mischief and torn the book. I shall invite [some] friends tomorrow; for it is my birth day.

CHAPTER LV

The verbs *oku* and *itadaku* are often used in combination with the subordinatives of other verbs.

Oku to set, put, place, with a subordinator means "leave in that condition":

irete oku put it in (intending to leave it in).

kane wo tamete oku lay money by (*tameru* accumulate).

azukete oku deposit (*azukeru* entrust).

utchatte oku let it alone (*utcharu* throw away).

Sono mama ni shite okimashō. I shall let it be as it is.

Sono mama sutete okimashita.

I let it be as it was (*suteru* cast away).

Shitaku shite okimashō.

I will (make my preparations and) be ready.

Rusui ni kahi wo oite ikimashō.^a

We will put the maidservant in charge of the house.

^a *Oite oku* is occasionally heard in the sense of "to employ," but *tsukatte oku*, *yatette oku*, *tanonde oku*, etc., are more natural in this connection.

Itte oku (ittoku) koto ga aru. I have something to tell you.

When *oku* follows a negative subordinative, it may be rendered by means of "leave" with a passive participle preceded by the negative prefix "un-" (p. 173d).

Itadaku (or *chōdai suru*) "to receive from above" with a subordinative indicates that the act denoted by the subordinated verb is for the benefit of the speaker. It may be rendered in some cases by means of "have" with the infinitive. But to bring out the deference expressed by *itadaku* a paraphrase is usually necessary:

Anata ni sore wo oshiete itadakitō gozaimasu.

Please teach me that (I wish to have you teach me that).

The verb *morau* (p. 92h, Ch. LX.) is used in the same way, but *itadaku* is more respectful. For the use of these verbs in preferring requests compare also p. 151.

Vocabulary

<i>mama</i> original condition,	<i>shibui</i> astringent, austere.
natural preference. ^a	<i>shibu</i> the juice of unripe per-
<i>shiru</i> juice, soup. ^b	simmons. ^c
<i>taru</i> keg, barrel.	<i>shibu-kaki</i> unmellowed per-
<i>fuyu-gi</i> [Japanese] winter	simmons.
clothing.	<i>ko-gai</i> buying in small quan-
<i>fuyu-fuku</i> [European] winter	tities.
clothing (comp. <i>yō-fuku</i>).	<i>uri-kai</i> mercantile transac-
<i>hachi-ue</i> potted plants.	tions, trade.
<i>maku</i> to roll up.	<i>gwa</i> (c) picture, drawing.
<i>maki-mono</i> roll (picture or	<i>ka-hi</i> = <i>ge-jo</i> maidservant.
writing).	<i>kan-seki</i> Chinese books. ^d

^a *Shake ya masu wo nama no mama (de) taberu no wa kennon desu.* It is risky to eat salmon or *masu* raw. *Nan no kangae mo naku kiita mama (ni) hanashimashita.* Unthinkingly I said just what I had heard. *Yo no naka no koto wa wareware no omou mama ni wa naranu.* The things of the world do not go according to our liking. These three sentences illustrate the most common uses of *mama*.

^b The honorific *o* is usually prefixed when *shiru* is used in the sense of "soup." Women say also (*o ni*) *o tsuke* (p. 32).

^c This is much used as a stain for wood or paper (*shibu-kami*). *Shibu* also denotes the astringent rind of a chestnut.

^d Compare *sho-seki* books, also pronounced *shojaku*.

ki-gen fixed period. ^a

dai-fuku-chō day-book. ^b

jū-zai-nin one guilty of heinous crime, felon (*jū* = *omoi*).

amai sweet.

shio ga amai not salty enough.

kibishii strict, severe.

yasashii gentle, easy.

(o) *ki-no-doku na* regrettable. ^c

kana-majiri no mixed with

kana (of compositions written in ideograms). ^d

hōru, *horu* throw.

hotte oku, *hottoku* let alone, be indifferent.

kan-shō suru interfere.

sarasu expose, bleach.

— *no kubi wo sarasu*, — *wo sarashikubi ni suru* expose the head of (a criminal).

sasu pour into, drop upon.

ake-banasu (*akeppanasu*), *ake-banashi* (*akeppanashi*) *ni suru* leave open.

saru leave, depart from, get rid of.

okizari ni suru abandon.

uke-tamawaru receive (a command), hear (polite I).

utcharu (*uchi-yaru*) throw away, reject, let alone.

tō kara long since.

tō ni a long time ago.

ichi nichi oki ni } every other

kaku-jitsu (c) *ni* } day.

— *ni oite* at, in regard to.

Exercises

To wo akeppanash'te (*akeppanashi ni sh'te*) *oke*. *Mado wo akezu ni okimashō ka*. *Kono kane wa kuni ye kaeru made wa iranai kara*, *Yokohama no ginkō ye azukete okō*. *Kono sakana wa yaku mae ni ni jikan ka san jikan no aida shōyu ni ts'kete oku to*, *taihen umaku narimas'*. *Mō jūbun ni kanji wo naraimash'ta kara*, *nani ka yasashii hon ga yomitai to omoimas'*; *dōzo*, *kanamajiri no hon wo sagash'te itadakaremasen ka*. *Kore wa arukōr' ni ts'kete oku to*, *k'sarimasen*. *Kore made*

a Distinguish the three homonymus *ki-gen* temper, state health (p. 33b), *kigen* era, as in *kigen-zen* B. C. and *kigen-go*, or simply *kigen*, A. D., and the above.

b From *dai* great, *fuku* luck, wealth, and *chō* notebook (in *chō-men*). Another word is *de-iri-chō* or *shutsu-nyū-chō*. The technical term is *sui-tō-bo* (*sui*=*shutsu*=*dasu*, *tō* or *nō*=*osameru* or *ireru*, *bo* book). A ledger is *dai-chō* (*dai* foundation).

c Lit. poison of spirit. The phrase *o kinodoku desu* is often used as an expression of sympathy or as an apology.

d The classical equivalent of *mazeru* is *majū* (*majiu*), which sometimes appears in the colloquial in the form *majieru*. The intransitive verb, corresponding to *mazaru*, is *majiru* (Ch. XLVIII.)

shōyu wo kogai (ni) sh'te orimash'ta ga, kore kara wa taru de totte okimashō. Kono mae (at the previous lesson) sensei ni (kara) osowatta koto wa wakarimasen kara, mō ichi do tōki-akash'te itadakimashō. Seifu ga kore wo sono mama ni hoite oite wa ikemasen. Sono mama ni sh'te ōke. Kigen wo sadamete kane wo ginkō ye azukete oku to, risoku ga takaku ts'kimas'. Myōnichi tabi ni demas' kara, komban o itoma wo mōsh'te okimashō. Danna sama ga o rusu nara, kakinokosh'te okitai koto ga arimas' kara, dōzo pen to kami wo kash'te kudasai. Hai, tadaima sugu ni dash'te sashiagemas'. Wata-kushi wa Fukiage no o niwa wo^a haiken itash'tō gozaimas' kara, dōka go tsugō no yoi toki ni tsurete itte itadakaremas' mai ka. Yō gozaimas' ; mō ni san nichī tatsu to, haiken ni mairu yō ni tomodachi to mo yak'soku sh'te okimash'ta kara, sono toki^b go issho ni mairimashō (go issho itashimashō). Kono nochi sonna koto wo shinai yō ni kodomo ni kibish'ku uts'kete okimashō. Uekiya san, kono niwa nō dōgu wo katazukete o kure ; sonna ni chirakash'te oite wa (oicha) komarimas'. Sakujitsu sensei ni oshiete itadakimash'ta bakari des' kara,^c kitto oboete imashō. O kinodoku des' ga, itadaite okimashō. Kono o mi o ts'ke wa chitto shio ga amai kara, s'koshi shōyu wo sash'te chōdai. Kō iu baai ni (oite) wa seifu ga kanshō shinakereba naranai. Kono heya wo sōji (mo) shinaide itsu made mo utchatte oite wa ikenai. Soko made ni itash'te okimashō.^d

Because you left the door of the cage open, the bird has escaped (escaping finished). You must not leave the window open. Go to the storehouse and bring the box in which are the rolls ; then, (*sō sh'te*) when you have come out, shut it (shutting put) well. German fishermen, when they catch herring, at once pickle them in salt. *Daikon* if pickled too

a The name of a park in the old castle grounds, the present *kwōkyō*, in Tōkyō. *Haiken suru* (*hai*=*ogamu*, *ken*=*miru*) is used for *miru*, especially in the first person, of objects belonging to the one addressed or to an exalted personage. In the latter case it may be used in the second or third person also.

b The postposition *ni* is understood. Compare *aru hi* one day, for *aru hi ni*, *kono nochi* hereafter, for *kono nochi ni*.

c Compare *tadaima kunda bakari desu* (p. 122, middle). After a past verb *bakari de*, *bakari desu*, may be translated "just."

d The usual formula at the end of a lesson or lecture.

long in salt becomes [too] salty. I wish you would change the hour for recitation (*keiko no*). I wish to learn Japanese drawing (*Nihongwa*); please inquire for a good teacher. Shall I cut the branches of this pine tree a little? No, leave it as it is. The account book in which shopkeepers record (*ts'keru*) their transactions (*urikaidaka*) is called *daifukuchō*. I wish you would take me to the theater once. Abandoning wife and children, he went (going finished) to America. In Japan [they] formerly exposed the heads of felons. Put these potted plants out into the garden. I have made an agreement with a friend to (*yō ni*) read Chinese books together every other day. Command the maidservant that she do nothing like that hereafter (*kono go*). You must not leave the books scattered about like that. I have heard that you are good at checkers (*go ga o jōzu*); please teach me a little (*hitotsu*). I ordered winter clothing long since, but it is not finished yet. I will come down to ten *yen* (p. 125a). Even though one makes an agreement, difficulties (*sashits'kae*) often occur (*dekimas'*). If you put un-mellowed persimmons into rice, they become sweet.^a

CHAPTER LVI

1. The verb *kuru* (stem *ki*) is irregular :

	Positive	Negative
Present	<i>kuru</i>	<i>konai, kon (u), kinai</i>
Past	<i>kita</i>	<i>kon (a) katta, konanda, kinakatta</i>
Future or	<i>koyō, kiyō</i>	<i>komai</i>
Probable	<i>kuru darō</i>	<i>konai darō, kon darō</i>
Probable	<i>kitarō</i>	<i>kon (a) kattarō, konandarō</i>
Past	<i>kita darō</i>	<i>kon dattarō, konakatta darō</i>
Conditional	<i>kureba</i>	<i>konakereba (konakuba)</i>
	<i>kuru nara (ba)</i>	<i>koneba</i>
		<i>konai nara (ba), kon nara (ba)</i>
Past Con-	<i>kitara (ba)</i>	<i>konakattara (ba), konandara (ba)</i>
ditional	<i>kita nara (ba)</i>	<i>konakatta nara (ba)</i>

^a One may also say : *shibu ga nukemasu*.

Imperative	<i>koi</i>	<i>kuru na</i>
	<i>ki na</i>	<i>kuru (n') de nai (yo)</i> ^a
Subordinative	<i>kite</i>	<i>kozu (shite), kozu ni</i> <i>konaide, konde</i> <i>konakute</i>
Desiderative	<i>kitai</i>	<i>kitaku nai</i>
Alternative	<i>kitari</i>	<i>konakattari, konandari</i> <i>kinakattari, kinandari</i>

The briefer form *ku* appears in *kubeki* (compare *su-beki*). From *kuru* are derived the conditional *kureba* and the negative imperative *kuru na*.

The *ko* in *koyō*, *koi* (from *koyo*) and the negative forms is irregular.

2. The imperative *koi* (pp. 34e, 37d, 48c) is peremptory. Familiarly one may say *oide*, *oide na*, *oide yo*; politely, *oide nasai*, *irasshai*.

3. Polite equivalents of *kimasu* are: for the first (or third) person, *mairu* (*mairimasu*) or *agaru*; for the second (or third) person, *irassharu* (*irasshaimasu*), *oide nasaru*, *oide ni naru*.

4. *Kuru* often follows the subordinatives of other verbs:

dete kuru come out

haitte kuru come in

kaette kuru come back

nagarete kuru come floating

hette kuru decrease

mashite kuru increase

Sometimes *kuru* with a subordinative may be translated "begin" (p. 92):

Ame ga futte kimashita. It has begun to rain.

Samuku natte kimashita. It begins to be cold.

For such expression as "Shall I go and shut the window?" "Go and buy it," *kuru* with the subordinative is used (p. 88g): *Mado wo shimete kimashō ka. Sore wo katte kite kure.* Notice the frequent idiom: *motte (tsurete) kuru* (*mairu*, etc. bring).

a Notice that the stem of the verb may not be used here as in other paradigms.

b A polite expression is *ji-san suru* (*ji=motsu*, *san=mairu*): *Jisan itashimashita.* I brought. *Go jisan nasaimashita.* You brought.

Vocabulary

<i>kiri</i> limit. ^a	<i>yūbin-kitte</i> , <i>yūbin-gitte</i> postage stamp.
<i>tsuchi</i> earth.	<i>kure-gata</i> evening, twilight. ^d
<i>mono</i> peach.	<i>take-no-ko</i> bamboo sprouts
<i>tsubame</i> , <i>tsubakura</i> (from the classical <i>tsubakurame</i>) chimney swallow.	(an article of food).
<i>akambō</i> baby, infant. ^b	<i>gan</i> (c) wild goose.
<i>botchan</i> , (o) <i>bō san</i> boy (polite).	<i>dempō</i> telegram (p. 115b).
(o) <i>jō san</i> , <i>jō chan</i> girl (polite).	<i>dempō wo utsu</i> (or <i>kakeru</i> or <i>dasu</i>) send a telegram.
<i>o kachin</i> (<i>katsu</i> pound, <i>ii</i> boiled rice) = <i>mochi</i> .	<i>gwan-jitsu</i> the first day of the year.
<i>kami wo yuu</i> (<i>iu</i>) dress the hair.	<i>ji-setsu</i> season.
<i>kami yui</i> , <i>kamii</i> hair dresser. ^c	<i>kwai-jō</i> circular letter.
<i>mage</i> cue, coiffure.	<i>sen-taku</i> washing, laundry (— <i>suru</i> wash).
<i>toko-ya</i> barber-shop, barber.	<i>hai-tatsu</i> distribution, delivery.
<i>yabu</i> grove, thicket.	<i>yūbin haitatsu</i> } postman. ^e
<i>taka-yabu</i> bamboo grove.	<i>yūbin-kubari</i> }
<i>kitte</i> stamp, check.	<i>sen ryū</i> brief witty poem.
	<i>han-kiri</i> , letter paper. ^f
	<i>doro</i> mud.

a From *kiru* cut. *Kiri* may limit another word, following it like *gura*, *bakari*, *dake* or *hodo* (pp. 22b, 48b). It is more emphatic than any of them and often occurs in the expression *Kore kiri shika nai* (lit. this only—besides not).

b Also *aka san*, or *aka chan*, *chan* being the children's equivalent of *san*. A baby may be called politely *o chiisai no*. The term *bō* is a designation common to priests, blind men and boys (p. 15a) and as a suffix means "fellow": *kurombō* negro, *kechimbō* miser, *asanebō* a late sleeper.

c Men do not now require the services of a *kamiyui*, since the custom of wearing the cue has been abandoned. A barber shop is called also *ri-hatsu-ten* (dress-hair-shop) or *zan patsu-ya* (*zan* cut).

d Also *hi-gure*, from *kureru* set (of the sun). The sunset itself is *nichi-botsu*; sunrise, *nisschutsu* or *hi-no-de*. *Ban-gata* and *yū gata* are synonymous with *kure gata*.

e In the post office the technical term is *shū-hai-nin* (*shū*=*atsumeru*, *hai*=*kubaru*).

f The long narrow sheets called *hankiri* (or *hankire*) are usually pasted together to form a continuous roll called *maki-gami*.

doro-darake no muddy. ^a
ma-jika no very near.

harau clear away, sweep,
 brush.

kōmuru bury.

shimau put away.

*ato wo katazukeru, ato kata-
 zuke (wo) suru, ato-jimai
 (wo) suru* clear away
 things (as after a meal). ^b

ine wo karu harvest the rice.

dai-shō wo sasu wear the
 two swords (*dai* great,
shō small).

nozoku remove, except.

— *wo nozoku no hoka* except-
 ing.

chigai difference, mistake.

— *ni (wa) chigai (ga) nai*
 there is no doubt that,
 certainly.

aratameru change, renew, re-
 view.

aratamete again.

sappari clearly, wholly, at all
 (with a negative verb).

tsui unconsciously.

ik-kō entirely, at all (with a
 negative verb—comp. p. 99,
 bottom).

Exercises

*Yūbinkaitatsu ga kitara, sō itte kure. Yūbin wa kore kiri
 (dake) shika kimasen. Kamiii ni sassoku kuru yō ni itte
 okimash'ta ga, naze kimasen ka wakarimasen. Taisō hara
 ga hette kimash'ta; nodo mo kawaite kimash'ta. Mō yūbin
 ga kita ka. Sayō, tadaima kimash'ta; shikashi o kuni kara
 wa tegami ga kimasen: shimbun dake des'. Sugu ni yūbin-
 kitte wo katte kimashō ka. Shokuji no ato wo katazukete
 shimattara, katte koi. Kono kimono wa dorodarake da kara,
 yoku haratte koi. Ganu to iu Shinajin ga oyaji wo hōmutte
 ita toki ni karas' ga tsuchi wo motte kita to iu hanashi ga
 arimas'.^c Mōsō to iu Shinajin ga takayabu ni haitte naita
 toki ni takenoko ga yuki no sh'ta kara dete kita sō des'. Inu
 wa neta kiri^d okite konai; dō sh'ta no da. Gwanjitsu ya,*

a As a suffix *darake* is much used to form adjectives having the general sense of slovenly or disagreeable: *aka-darake* filthy, *chi-darake* bloody, *hai-darake* (*hai* ashes), *hokori-darake* dusty, *kusa-darake* (of a garden), *mizu-darake* (of a room), *sumi-darake*, *yama-darake* (of a country), *shakkin-darake*, *fushimatsu-darake*, from *shimatsu* good management, economy (lit. beginning and end).

b Merely to take things back to the kitchen is *o zen wo sageru*.

c *Ganu* and *Mōsō* belong to the twenty-four Chinese heroes celebrated for their filial piety—the *ni jū shi kō* (for *kō-shi* filial child).

d *Kiri* is here equivalent to *mama*.

kinō no oni ga rei ni kuru to iu senryū ga arimas'. ^a *Anata keiko ye kitari konandari sh'te wa ikemasen ; shijū konakereba narimasen. Konaida Ōsaka hen de arashi ga fuite ie ga tak'san tsubure,* ^b *hitojini mo atta to iu dempō ga kimash'ta. Taisō osoku natta kara mō komai. Iie, kuru ni chigai nai. Hitori no o bā san ga kawa de sentaku wo sh'te ita toki ni ōki na momo ga nagarete kita kara sore wo uchi ye motte kite watte miru to, ōki na akambō ga dete kita sō des'.* ^c *Ano seito wa konogoro ikkō kimasen ga, dō shimash'ta. Konaida atta (from au meet) toki ni konnichi kara koyō to imash'ta. Kok-kwai no hirakeru no mo majika ni natte kimash'ta. Ano kata wa sakunen wa yoku kimash'ta ga, konnen wa sappari konaku narimash'ta.*

It was my intention (p. 95a) to bring [you] the book of which I spoke recently, but I quite (*tsui*) forgot it (forgetting came). The meaning of this word has gradually changed (changing came). Go and buy some (*s'koshi*) letter paper and envelopes. Let me know (*shiraseru*) when the barber comes (past cond.). I ordered him (*iits'kete oku*) to (*yō ni*) bring [it] at once ; why doesn't he bring it (prob.)? Has the newspaper not yet come (pres.)? At present (*tadaima de wa*) much foreign rice (*gwaikokumai*) comes to Japan. In your absence (*o rusu ni*) a circular letter came from the school : I told the messenger (*mōsh'te yaru*) to bring it again [in the] evening. I made (making put) an agreement that (*yō ni*) he should come this evening ; why doesn't he come? This year the cold begins (it has become cold) early. In Japan when a person comes to tender New Year's congratulations (p. 88a), people serve (*dasu*) *sake* or *mochi*. Prince (p. 76c) Iemitsu brought it about (*yō ni suru*) that, excepting Dutchmen (*Orandajin*), Europeans could no longer come to Japan. When Japanese first came to America, they still had (subord. of *yun*) cues and wore (were wearing) the two swords. The season of rice

a By *oni* is understood the creditor who comes on the last day of the year to collect money due him. *Ya* is a kind of interjection.

b *Ōsaka hen de* in the vicinity of *Ōsaka*. For *arashi ga fuku* compare *kaze ga fuku*. *Tsubure* is the inconclusive form of *tsubureru* and is here equivalent to *tsuburete*.

c This is the beginning of the famous tale of *Monotarō*. For *momo wo waru* compare *take wo waru* to split bamboo.

harvest (when people harvest rice) has not yet come. In Japan when the swallows go away (return), the wild geese come. A girl (*o jō san*) has brought [some] beautiful flowers. I have brought the little boy a toy for (*ni*) a present. Shall I send (sending come) a telegram?

CHAPTER LVII

To the fifth group belong verbs in *gu*.

Paradigm of *nugu* (stem *nugi*) to take off (an article of clothing):

	Positive	Negative
Present	<i>nugu</i>	<i>nuganai, nugu (u)</i>
Past	<i>nuida</i>	<i>nuganakatta, — nanda</i>
Future or	<i>nugō</i>	<i>nugumai</i>
Probable	<i>nugu darō</i>	<i>nuganai darō, nugu darō</i>
Probable	<i>nuidarō</i>	<i>nuganakattarō, — nandarō</i>
Past	<i>nuida darō</i>	<i>nuganakatta darō</i>
Conditional	<i>nugeba (nugaba)</i>	<i>nuganakereba (nuganakuba)</i>
	<i>nugu nara (ba)</i>	<i>nuganeba nuganai nara (ba)</i>
Past Con- ditional	<i>nuidara (ba)</i>	<i>nuganakattara, — nandara (ba)</i>
	<i>nuida nara (ba)</i>	<i>nuganakatta nara (ba)</i>
Imperative	<i>nuge</i>	<i>nugu na</i>
	<i>(o) nugi na</i>	<i>o nugi de nai yo</i>
	<i>o nugi (yo)</i>	
Subordinative	<i>nuide</i>	<i>nugazu (shite), nugazu ni nuganaide, nugande nuganakute</i>
Desiderative	<i>nugitai</i>	<i>nugitaku nai</i>
Alternative	<i>nuidari</i>	<i>nuganakattari, — nandari nuganaidari</i>

In such forms as *nuide*, derived from *nugite*, the *g* is elided and by compensation for the loss of the *nigori* in *g* the *t* is *nigori*ed.

The verbs of this group are not numerous. The most common are:

aogu fan.

fusegu ward off.

jusagu shut up, abstract.

hagu patch together.

hagu peel, strip off. ^a
isogu hurry.
kagu smell.
kasegu toil, work diligently
 at.
katsugu carry (on the shoul-
 der).
kogu row, scull.
matagu straddle, step over.
nagu be calm (of winds,
 waves, etc.).
oyogu swim.

sawagu be noisy, excited.
sogu cut obliquely, slice off.
sosogu sprinkle (rather classic-
 al).
susugu, yusugu rinse (*mizu*
de).
togu whet, grind, wash (rice).
tsugu join, graft *tsugi-ki wo*
suru), inherit.
tsugu pour. ^d
tsunagu tie, hitch, moor.
yurugu shake, quake, be loose.

Vocabulary

(Include the above list)

ato succession.
 — *no ato wo tsugu* inherit
 the estate or office of.
hada naked body, skin.
hada wo nugu expose the
 upper part of the body.
kishi bank, shore.
kui post, stake, pile.
ōgi folding fan. ^c
shiri bottom, base. ^d
eta pariah.
ko-gawa brook.
ko-gire small piece (as of
 cloth).
kurombō negro.
seto-mono porcelain.

kamoi upper groove, lintel.
shikii lower groove, threshold.
shiki-mono rug, carpet.
toishi whetstone.
tō-garashi cayenne pepper.
te-tsuke-kin, te-tsuke earnest
 money, bargain money.
zei tax, tariff.
zen good.
aku evil.
zennaku, zen-aku good and
 evil.
genkwan, genka vestibule of a
 residence, main entrance.
nōfu agriculturist, farmer.
tem-bin balance.

^a In the literary language the verb *hagu* may also be intransitive; hence the derived form *hagasu*, corrupted to *hegasu*. These and the rare form *hegu* are all synonymous with *hagu* above. The colloquial intransitive is *hageru* "be stripped off," also "become bald."

^b These verbs must not be confused with *tsugeru* tell.

^c From *aogu*. Fans that do not fold are called *uchiwa*.

^d The inside bottom of a *nabe* (pot for cooking) is *soko*; the outside, *shiri*. It is not an elegant word, but there is no other.

tem-bim-bō pole carried on
the shoulder with a burden
suspended from either end.

e-no-gu pigments for paint-
ing.

ramune lemonade.

asai shallow.

hirou pick up, find.

isamu be bold.

soru, suru shave.

kami-sori, kami-suri razor.

tsumazuku stumble.

wareru be split, cracked
(tr. *waru*).

mi ga naru fruit is produced,
bear fruit.

yōshi ni iku enter a family
as an adopted child.

Exercises

Zen wa isoge (Proverb). *O cha wo tsuide agemashō ka. Dōzo, tsuide kudasai. Sore wa ki ni take wo tsuida yō na hanashi des'.* *Ano hito no ato wa yōshi ga tsugimash'ta. Narutake isoide koi. Narubeku isoide itashimashō. Ama-ri isogu koto de mo nai kara, ash'ta itte mo yoroshii.*^a *Sake wo tsugu toki ni wa, migi no te de tokkuri wo motte hidari no te wo sono shiri ni atemas'.* *Toishi wo katte kite kamisori wo toide koi. Mizu wo oyogu no wa*^b *taihen karada no tame ni narimas'.* *Kaeru wa yoku mizu wo oyogimas' ; sore da kara hito ga jōzu ni mizu wo oyogu to, kaeru no yō da to iimas'.* *Seiron* (Ceylon) *no minato de fune kara umi ni kane wo nageru to, kurombō ga kaeru no yō ni oyoide sugu ni hiroimas'.* *Mukashi wa eta to iu mono ga atte shinda ushi ya uma no kawa wo haide imash'ta. Ano onna wa kogire wo haide kimono wo koshiraete imas'.* *Hada wo nuide soto wo aruku no wa keisatsu de*^c *kinjite arimas' ga, kurumahiki nado wa inaka-michi de hito no inai toki ni wa ats'ku naru to, kimono wo nugimas'.* *Nihon no zash'ki ni wa tatami ga (wo) shiite arimas' kara, geta wa genkwan ni nuide agarimas'.* *Seiyōjin mo kuts' wo nuide agaranakereba narimasen.* *Fune wo (kogu koto no s'ki na hito ga kogu no wo suku hito ga) arimas'.* *Minato wo dele kara kaze ga naide koganakereba naranakatta kara, taisō oso-*

a *Itte* in this sentence is from *iku*. *De mo nai* corresponds to the English "It is not at all," "it is not exactly." *Kotowaza de mo arimasen ga.....* It is not exactly a proverb, but.....

b *Mizu wo oyogu* swim in the water. Compare *soto wo aruku*.

c For *keisatsu de* compare p. 126c.

tku narimash'ta. Sh'ka no kawa wo haide shikimono ni (for) s'kaimas'. Kono niku wo ikkin hodo soide moraitai. Sono furui yūbinkitte wo hegash'te chōdai. Kono kui wo yurugash'te go ran. Amekaze ga amari tsuyokatta kara, zash'ki no shōji ga mina hagete shimatta. Amari tōgarashi wo tabeta kara, anna ni atama ga hagetarō. Omae wa kono kogawa wo matagu koto ga dekiru ka. Shikii wo matagu toki ni wa ki wo ts'ken to, tsumazuku yo. Saita sakura ni naze koma tsunagu; koma ga isameba, hana ga chiru (Song).^a Kaze no fuku toki yuruganu mono wa denshim-bashira ni (and) ushi no tsuno (Song). Kono hana wo kaide go ran.

Shall I pour you [some] tea? Please let me have it (lend it); [I] will pour it myself. Come back as soon as you can (hurrying as much as possible). As I am in a hurry (I hurry) to-day, I will now take my leave.^b As it is not at all (*demo*) an urgent (hurrying) matter, deliver the goods to-morrow; shall I leave (*oku*) bargain-money? I will try to mend (join and see) this tea-cup with lacquer. Are you aware (*go shōchi des' ka*) that (*koto wo*), when they mend cracked porcelain, they hide the cracks (*kizu*) with paint? Yes, I know. This tree will not bear fruit unless you (if you do not) graft it. He took off his clothes and swam across (swimming crossed) the river. As the river was (pres.) shallow, I took off my shoes and went across. The Japanese carry a great deal of freight by means of (*de*) *tembimbō*. A swimming place having been made (*oyogi-ba ga dekite*) in the Sumida River, I also often swam [there]. The farmers are excited because the taxes are too high. Shall I pour you some lemonade? Since his older brother died, he was not adopted (negative subord.), but became the heir of his family (inherited the house). It is unendurably hot; fan [me] with that *ōgi* there. Farmers toil from morning till night (*bammade*). The boat is moored (active subord.) to the bank and the fishermen are asleep.

^a *Uta* are like jokes: they cannot be explained very successfully. This song expresses the feeling of a *samurai* whose tender regard for beautiful flowers is rudely disturbed by some irreverent fellows who don't know any better than to tie a prancing colt to a tree covered with delicate cherry-blossoms.

^b Translate: *kore de* (or *mō*) *go men wo kōmuruimasu* (lit. I now have your permission).

CHAPTER LVIII.

To the sixth group belong verbs in *bu* or *mu*.

Paradigm of *yobu* (stem *yobi*) to call :

	Positive	Negative
Present	<i>yobu</i>	<i>yobanai, yoban (u)</i>
Past	<i>yonda</i>	<i>yobanakatta,—nanda</i>
Future or Probable	<i>yobō</i>	<i>yobumai</i>
Probable	<i>yobu darō</i>	<i>yobanai darō, yoban darō</i>
Past	<i>yondarō</i>	<i>yobanakattarō,—nandarō</i>
Conditional	<i>yonda darō</i>	<i>yobanakatta darō</i>
	<i>yobeba (yobaba)</i>	<i>yobanakereba (yobanakuba)</i>
	<i>yobu nara (ba)</i>	<i>yobaneba</i>
		<i>yobanai nara (ba)</i>
Past Con- ditional	<i>yondara (ba)</i>	<i>yobanakattara,—nandara (ba)</i>
	<i>yonda nara (ba)</i>	<i>yobanakatta nara (ba)</i>
Imperative	<i>yobe</i>	<i>yobu na</i>
	<i>(o) yobi na</i>	<i>o yobi de nai yo</i>
	<i>o yobi (yo)</i>	
Subordi- native	<i>yonde</i>	<i>yobazu (shite), yobazu ni</i>
		<i>yobanaide, yobande</i>
		<i>yobanakute</i>
Desiderative	<i>yobitai</i>	<i>yobitaku nai</i>
Alternative	<i>yondari</i>	<i>yobanakattari,—nandari</i>
		<i>yobanaidari</i>

In forms like *yonde*, derived from *yobite*, after the elision of the *i*, the *b* is changed to *n*. The same change occurs in the case of verbs in *mu* ; so that the subordinative and alternative, together with the past and its derived forms, of *yomu* to read are homonymous with the corresponding forms of *yobu* (p. 162a).

There are some verbs belonging to this group to which correspond verbs in *eru* having a transitive or causative sense :

<i>itamu</i> ache, be hurt.	<i>itameru</i> injure, afflict.
<i>komu</i> be crowded.	<i>komeru</i> force into. ^a
<i>shizumu</i> sink, be immersed.	<i>shizumeru</i> sink, immerse.
<i>susumu</i> advance.	<i>susumeru</i> promote, urge.

^a In compounds *komu* may be transitive : *kugi wo uchi-komu* drive a nail in. Compare the verbs *komoru* be shut up (in *hiki-komoru*) and *komaru* be perplexed.

tsumu be packed.

yamu cease (as rain).

yasumu rest, retire.

yurumu be loose, moderate.

narabu be in a row, be parallel.

ukabu float.

tsumeru pack.^a

yameru stop, give up.

yasumeru cause to rest.

yurumeru loosen.

naraberu arrange.

ukaberu launch.^b

To some transitive verbs correspond passive forms in *eru*, e. g., *momu* rub, *momeru* be rumpled, troubled.

The stem of the verb *shinu* or *shinuru* die is *shini*. In the subordinative, the past, etc., it is conjugated like the above verbs: *shinde*, *shinda*, etc.. In the present *ru* may be added to *nu* (compare *masuru*, *suru*), and in derived inflections there are longer and shorter forms. Thus the probable is *shinu darō* or *shinuru darō*; the conditional, *shinureba* or *shineba*; the negative imperative, *shinuru na* or *shinu na*: adding *beki* we have *shinu-beki* or *shinuru-beki*. The other inflections are derived regularly from *shinu*; e. g., *shinitai*, *shinō* (*shinan*), *shinai*, *shine*, *shinumai*. The dialectical *inuru*, return, is inflected like *shinuru*.

Vocabulary

(Include the above verbs.)

kaji rudder, helm.

nami wave.

tombi black kite.

tsuna rope.^c

yubi finger.^d

haru-saki (lit. spring-front)

early spring, springtime,

hito-gomi crowd.

yama-bushi hermit (*fusu* lie down, lodge).

kanjiki snowshoe.

tōge mountain pass.

an-shō hidden rock, reef.

nin-jin ginseng.

a Compare *tsumaru* be clogged, oppressed. These verbs must be distinguished from *tsumu* pile up, to which corresponds the intransitive *tsumoru*.

b *Kokoro ni ukanda* it occurred [to me].

c *Tsuna* means a strong rope, made usually of hemp (*asa*). The lighter rope made of straw is *nawa*; if made of hemp, *asa-nawa*. Cord or twine is *hoso-nawa*. String or thread is *ito*.

d The thumb is *oya-yubi*, from *oya* parent; the index finger, *hito-sashi-yubi* from *hito* two *sasu* point out a person; the middle finger, *naka-yubi*, or *taka-taka-yubi* (children's word), from *takai*; the ring finger, *kusuri-yubi*, alluding to its use in applying salve, or *beni-sashi-yubi* (women's word), from *beni* two *sasu* apply rouge; the little finger, *koyubi*. The great toe is *ashi na oya-yubi*.

bai-u the early summer rain,
the rainy season.^a

cha-ya (lit. tea-house) res-
taurant, saloon.

ke-shiki expression (of face),
appearance.

ki-kai machine, engine.

kwō-zan mine.

ma-hō magic.

mahō wō tsukau practice
magic.

nin-soku coolly.

ri-sō ideal.

sai-nan misfortune.

Sei-sho Bible.

sen-kō stick of incense.

shim-pai anxiety (p. 196d).

shin-rui } relatives.^d
shin-zoku }

shoku-nin workman, artisan.
jō-ki steam.

jōki-sen, ki-sen steamboat.

go som-pu (sama) your fa-
ther (more polite than *o*
tottsan).

sasu point out, indicate.

sashitaru special.

sumanai inexcusable, rude
(p. 167b).

so-sō na heedless.

mu-jitsu no untrue, innocent.

mujitsu no tsumi false accu-
sation.

amu braid, knit, crochet.

erabu, eramu choose.

hakobu carry transport.^b

kaeru be hatched (tr. *kaesu*).

kazoeru count, number.

konomu like, be fond of.

kukuru bind.

kubi wo kukuru hang one's
self.

kumu weave,^c knit together,
fame, compose (type).

musubu tie, bear (fruit),
make (a contract).

in wo musubu make (magi-
cal) signs with the fingers.

nomu drink, swallow.

tsumu pile up, load, accumu-
late.

hori-dasu dig out, unearth.

hai-shaku suru borrow (po-
lite 1).

tada gratis, free of charge.

zutto all the way, direct.

ma-mo-naku in a moment,
immediately, soon.

yoku-jitsu the following day.

a Lit. plum-rain, i. e., rain that falls when plums are maturing. The conventional date for the rainy season is the last three weeks of June. The most common name for it is *nyū bai* (*nyū=iru*), a word which originally meant the beginning of the rainy season. Another word for *bain* is *tsuyu*, derived from *tsuyu* dew.

b The latter is a little more elegant than the former. The words *rui* and *zoku* form collective nouns. Comp. *kin-rui kin-zoku* metals.

c *Hakobu* is also used intransitively in the sense of "to make progress." *Tenki ga yoi to, dō shite mo shigoto ga hayaku hakobimasu.* The work naturally makes rapid progress when the weather is fine. *Nakanaka hakobi ga tsukima-sen.* Progress is slow

d To weave on a loom is *oru*.

Exercises

Kōrōnde mo tada wa okinu.^a En no shōkaku wa in wo musunde mahō wo ts'katta sō des'. Watakushi wa sumanai koto wo sh'ta. Watakushi wa sosō na koto wo itash'te makoto ni sumimasen. Kenkwa ga sunde bō wo nigiru.^b Kono uchi no ichiban yoi no wo erande kudasaimashi. Nagaku keiko wo yasunde wa ikemasen.^c Kono machi wa Nihombashid ri to narande orimas'. Ninsoku ga sorou made ano chaya de s'ko-shi yasunde mairimashō.^d Omae asonde (asunde) bakari ite wa ikemasen. Muika hataraite nanukame ni wa yasumana-kereba naranai to Seisho ni kaite arimas'. Getsuyōbi ni mo asobu (yasumu) shokunin ga tak'san arimas'. Ryūkyū (Lo-choo Islands) de wa onna ga hataraite otoko ga asonde imas'. Gomi wo tsunda fune wo gomibune to mōshimas'. Ano hito wa taisō sake ga s'ki des' keredomo, kane wo oshinde nomimasen. Mō ame ga yamimash'ta ka. Ima yamisō na kesh'ki des'. Kaze ga yandara, attaka ni naru deshō. Go shimpai ni wa oyobimasen. Shinda ko no toshi wo kazoeru (Proverb). Fune ga anshō ni atatte soko ni ana ga aite kara, sugu ni shizumimash'ta. Nihonjin wa matsu no ki wo taisō kononde yoku niwa ni uemas'. Tombi ga taka wo unda to iu no wa oya yori erai ko ga dekita to in ko'o des'. Isha wo tanonde agemashō ka.^e Iie, sash'taru koto de mo arimasen kara, tanomanaide mo yoroshū gozaimash'. Jibun hitori de dekiru mono nara, hito wo tanomanai hō ga ii. Tonari no hito wo tanondara yokatta ni. Jōkisen no kikai ga itamimash'ta no de futs'ka hodo yokei minato ni tomaranakereba narimasen desh'ta. Amma san ni hitotsu monde moraimashō. Wada-tōge^f hen de wa fuji no

a The proverb describes a very avaricious spirit.

b The usual form of the proverb is: *kenkwa sugite no bōchigiri. Bō-chigiri* and *chigiri-ki* are equivalents of *bō*. A club is of no use after the quarrel is over.

c Observe that *yasumu* may take an object with *wo* where the English would require a preposition.

d *Yasunde mairimashō*. I will rest and then go. But *mairimashō* is hardly to be taken so literally; it may remain untranslated.

e *Isha wo tanomu* call a physician. But when there is a direct object denoting the thing requested, the person becomes the indirect object with *ni* (p. 125b.)

f The Wada Pass is on the Nakasendō just beyond Karuizawa. *Yuki no ue wo suberu*.

eda de anda kanjiki wo ts'kaimas' ; *sono ura ni kire wo ts'kete yoku yuki no ue wa suberimas'*. *Watakushi wa keiko no sun-da yokujitsu ni inaka ye tachimash'ta*. *Seiyōjin wa tsūrei, yubi wo kunde Kami wo ogamimas, ga, Nihonjin wa te wo awasete (awash'te) ogamimas'*. *Ano hito wa kawaisō ni mujitsu no tsumi de shinimash'ta*. *Hara wo kitte shine (shinde shimae)*. *Anna warumono wa shinde mo dare mo kamaimasen*. *Nochi ni naru to oioi komimas' kara, zutto mae no hō ye o tsume kudasai*. *Hito-gomi no naka ye iku to, zutsū ga shimas'*. *Asagao no hana wa hi ga deru to, mamonaku shibonde shimaimas'*. *Hammok' (hammock) no tsuna ga yurumimash'ta kara, musubi-naosanakucha abunai*. *Harusaki ni nareba dandan samusa mo yurumimas'*. *Risō no nai hito wa chōdo nami no ue ni ukande oru kaji no nai fune no yō na mono des'*. *Chotto konna kangae ga kokoro ni ukabimash'ta*. *Tonda go sainan de gozaimash'ta*.

This part (*tokoro*) is very difficult ; I finally understood the meaning [only] after reading [it] repeatedly (*tabitabi*). I awoke after the earthquake was over.^a You have made great progress (advanced much) in language study (*gogaku ga*). When the rainy season is over (*sumu*), [people] air [their] clothes ; this is called *doyōboshi*. In *mushiken*, when the snake and the frog appear (*deru*), the snake wins, because (*naze to iu ni*) snakes swallow (swallowing finish) frogs. When a person dies the relatives [and] friends (*kara*) send sticks of incense. The *yamabushi* often make magical signs with [their] fingers. When I have finished reading the book that I borrowed of you recently, I will at once return it to you. The Japanese often read books with a loud voice.^b This (*koko*) is a very beautiful place ; we will rest a little and [then] go [on]. That steamboat sank near (*no kin-kai de*) Japan. The copper dug out from this mine is carried by horses to (*made*) the Kitakami River and loaded (*tsumi-komu*) into boats.^c The bird has laid eggs, but has not yet hatched them. In a Japanese proverb

a In such a context *yamu* is better than *sumu*.

b *Takai koe de*, or, *koe wo agete*. There is a word for reading aloud, namely, *on-doku*.

c The verbs are all active.

they say: To drink ginseng and hang one's self.^a I have a request to make of you (There is a matter about which I wish to request you). In Japan when [you] go to a person's house you call out with a loud (great) voice in the *genkwan*: "I request!" In a Turkish (*Tor'ko no*) proverb they say: If lost things return (returning come), the dead father too returns. Have you read the *Rongo*?^b I am now reading [it]. She gave birth to a dead child. Is your father still living?^c No, father (*wa*) died a long time ago. That sick person will probably die soon; for he drinks too much *sake* (*sake wo nomi-sugiru*). About (*koto wa*) a dead person [one] must not speak ill. If one sinks, one floats [again] (Proverb).^d

CHAPTER LIX

To the seventh and last group belong verbs in which a vowel precedes the *u* of the present tense.

Paradigm of *kau* (stem *kai*) to buy, or to keep (animals):

	Positive	Negative
Present	<i>kau</i>	<i>kawanai, kawan(u)</i>
Past	<i>katta, kōta</i>	<i>kawanakatta,—nanda</i>
Future or	<i>kaō</i>	<i>kaumai</i>
Probable	<i>kau darō</i>	<i>kawanai darō, kawan darō</i>
Probable	<i>kattarō, kōtarō</i>	<i>kawanakattarō,—nandarō</i>
Past	<i>katta darō</i>	<i>kawanaktta darō</i>
	<i>kōta darō</i>	
Conditional	<i>kaeba (kawaba)</i>	<i>kawanakereba (kawanakuba)</i>
	<i>kau nara (ba)</i>	<i>kawaneba</i>
		<i>kawanai nara (ba)</i>
Past Condi-	<i>kattara (ba)</i>	<i>kawanakattara (ba)</i>
tional	<i>kōtara (ba)</i>	<i>kawanandara (ba)</i>
	<i>katta nara (ba)</i>	<i>kawanakatta nara (ba)</i>
	<i>kōta nara (ba)</i>	

a The point is that ginseng is extremely expensive. By the time a man has consumed enough to effect a cure there will be nothing left in life but a hopeless struggle against poverty.

b Known among us as the Analects of Confucius.

c Very polite: *Go sompu sama wa mada go zommei de irasshaimasu ka.*

d Compare the proverb, p. 184a.

Imperative	<i>kae</i>	<i>kau na</i>
	(<i>o</i>) <i>kai na</i>	<i>o kai de nai yo</i>
	<i>o kai (yo)</i>	
Subordinative	<i>katte, kôte</i>	<i>kawazu (shite), kawazu ni</i> <i>kawanaide, kawande</i> <i>kawanakute</i>
Desiderative	<i>kaitai</i>	<i>kaitaku nai</i>
Alternative	<i>kattari, kôtari</i>	<i>kawanakattari,—nandari</i>
		<i>kawanaidari</i>

The vowel preceding the *u* of the present tense may be *a*, *o* or *u*. Compare *omou* think, *kuu* or *kû* eat. In the negative inflections the characteristic vowel *a* becomes *wa*. The positive subordinative, as also the past tense, etc., has two forms, *omotte* or *omôte*, *kutte* or *kûte*. The forms with the long vowel, such as *kôte*, *omôte*, *kûte*, are more common in *Kwanzei*, the western provinces, than in *Kwantô*. But even in Tōkyō a verb like *tou* ask is conjugated *tôte*, *tôta*, not *totte totta*.

The only verb in which *i* precedes the *u* is *iu* say. It is conjugated *itte* or *iute*, *itta* or *iuta*, etc. The forms *itte*, *itta* are homonymous with the corresponding inflections of *iku* go and *iru* enter or *iru* parch (p. 221a). The verb *yuu* or *yû* bind (as, for example, the hair) is in *Kwantô* inflected just like *iu* say.^a

The form *iwaba* (lit. if I say) has peculiar uses. It may sometimes be rendered "so to speak," "in a word," "for instance"; in some cases it is untranslatable:

Tatoete iwaba to speak by way of illustration.

Tennis *wa iwaba Nihon no dakyû no yô na mono desu*.

Tennis is, one might say (for instance), like Japanese *dakyû*.

Chanoyu wa iwaba hitotsu no nagusami no yô ni miemasu ga hontô wa seishin wo ochitsukeru jutsu desu.

Chanoyu seems like a kind of amusement, but in reality it is an art by which one composes the mind.

Forms of *iu* enter into many idioms in which the original sense of "say" has been obscured:—*to iedomo* "although" (p. 171, top);—*to iu koto wa* or—*to iu mono wa* "the" (p. 126

^a Observe the pun in the saying: *Yoku iute waruku iwaruru goke no kami*. A widow is ill spoken of when she does up her hair nicely.

b); —*to iu no de* “on the ground that” (p. 132 bottom);^a —*to itte, tote, 'tte* (p. 133 top, 167 bottom); —*to iu to=to*, etc.

Samui 'ttara nakatta. It was indescribably cold.

To the seventh group belongs also the auxiliary *tamau* used by students, etc., to form an imperative (p. 150): *Oki tamae.* Get up! If the action is requested for the benefit of the speaker *kure tar'ae* must be used: *Kono tegami wo yūbinbako ni irete kure tamae.* Drop this letter into a mail box, will you?

This being the last chapter on the conjugation of the verb, it may be well to note a distinction in the classical language which occasionally influences the colloquial. In the classical there are two forms of the conditional,—*akeba* and *akureba*, (*akereba*), *sugiba* and *sugureba* (*sugireba*), *miba* and *mireba*, *toraba* and *toreba*, etc., the former in each case being conditional in the proper sense and the latter temporal. In the colloquial the latter forms prevail and are used in both ways.

Besides the past conditional in *tara (ba)*, one may rarely hear a form in *tareba*.^b The two forms are commonly confused, but properly the former is truly hypothetical while the latter indicates the connection of actual events or conditions: *Kinō hanami ni ittareba mō sakari ga sugite orimashita.* Yesterday I went to see the blossoms, but they were already past their prime.

Vocabulary

<i>atari</i> = <i>ken</i> vicinity, in the region of, about.	<i>kan-jō</i> reckoning, account, bill. ^d
<i>hashi</i> extremity, end, begin- ning, margin. ^c	<i>kō-saku</i> cultivation (of land). <i>nyū-yō</i> = <i>iri-yō</i> need. —

a This idiom is often a mere connective equivalent to *no de* (p. 104h.)

b Compare *nareba*, which is practically synonymous with *nara (ba)*. These forms, derived from *naru*=*ni aru*=*de aru*, must not be confused with the conditional of *naru* to become.

c The end of a *machi* or group of houses is *hazure*, rarely *hashi*.

d *Kanjō wo suru* to reckon, draw up accounts. *Kanjō wo shite kudasai*, or, *Go kanjō wo negaimasu.* Please make out your bill, or, Please settle the account. This may be said by either party to a transaction. To collect a bill is *kanjō wo toru* or *morau*; to pay a bill, *kanjō wo harau*. At hotels it has become the fashion with some to substitute *hwaikēi* for *kanjō*: *Go hwaikēi wo negaimasu.* Please settle your bill. *Kwaikēi wo shite kudasai.* What is the bill?

share witticism, pun.

yami darkness.

yo, yo-no-naka world.

ja-kō musk.

jin-min people.

jun-sa policeman.

shō-nō camphor.

doku-shin (*doku*=*hitori*, *shin*
=*mi*) celibacy.^a

dokushin-mono bachelor, wid-
ower, spinster.

habakaru be afraid, feel
backward.^b

harau pay.

kanau accord, suit, obtain
(a wish).

kawaigaru love; be fond of.

kayou go back and forth.

kitaru come (literary).

kurau eat (literary).

ninai, carry on the shoulder.

kuiru, *kuyuru* repent of, feel
remorse for.

mukuiru, *mukuyuru* requite.^c

ada injury, foe.

ada wo mukuyuru (*kaesu*)
take revenge.

okasu violate (law), commit
(crime).

soroeru arrange in order, fur-
nish (intr. *sorou*).

—*ni sou* be joined to, go
along with (tr, *soeru* add).

tou ask, visit.^d

utau sing.

warau laugh, smile.^e

tai suru=*mukau* face.

—*ni tai shite* (*mukatte*) in
regard to, against.

tori-yoseru procure, import.

o se-ji wo iu speak courte-
ously, flatter.

hidoi me ni au have a dread-
ful experience.

yahari, *yappari* still, not-
withstanding, too.

tatoi although, even though.^f

matawa or.

ā Ah! Oh!

a A widow is *yamome* or *go-ke* (*nochi*, *ie*). A widower is *otoko-yamomo* (classical *yamoo*). There is no special word for "old maid." In the rare cases when such a word is needed *yamome* may be used: *San jū no saka wo koshita no ni, mada yamome (dokushin) de imasu ka*. In spite of having turned thirty is she still single?

b *Sensei no mae wo habakaru* be afraid of the teacher. *Seken no temae wo habakaru* be afraid for one's reputation. A common apologetic expression is *habakari nagara* or *habakari desu ga*. Excuse me for asking, but...

c These two verbs (stems *kui*, *mukui*) belong to the first class. There is danger of confusing them with the verbs described in the present chapter. Compare with the latter —*ni muku* or —*ni mukau* face, *mukeru* turn, send, *mukaeru* go to meet, summon.

d In the sense of to "ask" or "inquire" *kiku* (p. 161a) or (in the case of a discussion) *shitsumon suru* is more common; in the sense of to "visit," *tazuneru* or *hōmon suru*.

e Classical: *emu*. To smile is more exactly *hoho-emu*; in Chinese, *bi-shā suru* (light laugh). To deride a person is *hito (no koto) wo warau*.

f With following *mo*. Compare *moshi—nara* if (p. 159 bottom).

Exercises

Hito ni wa sotto (sôte) miro, uma ni wa notte miro.^a *Mago wo kawaigaru yori inu wo kae* (Proverb). *Nani ka iô to omotte wasurete shimaimash'ta.* *Warau kado ni wa fuku kitaru.*^b *Hito ga machigatta koto wo itta tote (itta'tte) warau no wa (waratte wa) shitsurei des'.* *Ano hito wa yoku share wo iimas'.* *Sakujitsu itta no wa machigai desh'ta, shikashi Kôshi mo "Ayamatta aratamuru ni habakaru nakare"*^c *to mōshimash'ta kara, naoshimas'.* *Ise no Yokkaichi kara Yokohama made jōkisen ga kayoimas'.* *Nanibun (nambun) yorosh'ku negaimas'.* *Ā! shimatta.*^d *Ano hito wa o seji bakari itte ikenai hito des'.* *Uso wo in na.* *Sō itte yatte mo*^e *yō gozaimashō.* *Mushi no kuwanai yō ni kimono ni shōnō wo irete o kure.* *Furuhon wa yoku mushi ga kutte imas'.* *Kore to onaji shina ga nakeraba, s'koshi chigatta no de mo ii kara, katte kite kure.* *Kono hon ni wa Nichiren Shōnin ga*^f *mahō wo ts'katta to kaite arimas'.* *Sore wa takakute yoku nai; kuwanai hō ga yokatta ni.* *Sonna koto wa iwazu to mo ii des'.* *Maebashi atari de wa yoku kaiko wo katte imas'.*^g *Nihon no yamaguni de wa taigai ushi wo ts'katte kōsaku shimas'.* *Kore made wa kana wo naratte orimash'ta ga, sore wo yamete chitto kanji no keiko wo itashimashō.* *Sore wa te de nutta mono ni chigai nai.* *Kessh'te*

a A proverb: Don't judge by first impressions. Compare: *Sumeba miyako.* If you live [in a place, it becomes like] a metropolis. Notice the rhyme in *sotte, notte.*

b In this proverb *kado* stands by metonymy for *ie*.

c This saying is taken from the *Kongo*. *Kôshi* is Confucius. In the classical style a verb takes the attributive form (p. 144, 6) before a particle like *ni*. *Habakaru (koto) nakare* is the classical equivalent of *habakaru na*.

d Lit. It is all over. This expression is used in the sense of "It is too bad!" *Shimatta koto wo shita.* I made a mistake.

e *Itte yaru* send word, give orders.

f *Nichi-ren* (sun-lotus), the founder of the sect called by his name, lived in the XIII. Century. *Shō-nin* (*shō=jō=ue, nin=hito*) is an honorary title applied to priests. The *Nichiren-shū*, is distinguished for its spirit of intolerance. It is called also *Hokke-shū*, from the name of its sacred book *Hoke-kyō* (*hō* law, *ke* flower, *kyō* canon).

g *Maebashi* is an important town in *Kōtsuke*. *Kōtsuke* is a contraction of *Kami-tsu-ke=upper ke*, this *ke* being the old name of the country and *tsu* the classical genitive particle. Compare *Shimotsuke*. *Kōtsuke* is commonly called *Jō-shū* (*jō=ue* or *kami, shū* country). Compare *Chō-shū* p. 31a.

hito no koto ni o kamai ae nai yo. Rainen no koto wo ieba (iu to) oni ga warau (Proverb). Kono hon ga go nyūyō nara, Tōkyō ye itte yatte toriyosete agemashō. Sakujitsu o me ni kakeyō to omoimash'ta ga, tsui wasuremash'ta. Tabitabi mōshimashō to omoimash'ta ga, ima made shimbō sh'te damatte imash'ta. Nihon de wa kessh'te sonna koto wo ii wa (iia) shimasen.^a Sō iwanai koto wa nai ga, amari kitanai des' Mus'me no uchi wa yoku shimada wo^b iimas' ; yome ni itte kara de mo wakai uchi wa shimada wo yū mono ga arimas'. Wakaranai koto wa jibun de kangaete bakari iru yori hito ni tou hō ga ii. Ash'ta boku mo issho ni ikitai kara, matte ite kure tamae. Tatoi hito ga jibun ni tai sh'te donna tsumi wo okash'te mo^c katte ni ada wo mukuiru koto wa ima no hōritsu de jurushimasen. Bō hodo negatte hari hodo kanau.^d Dare de mo umai mono wa kuitai. Kore wa negattari kanattari des' (p. 176). Doku wo kurawaba sara made mo.^e Nome ya! utae ya! issun saki wa yami no yononaka.^f Are wa yoku warau hito des'. Hankiri no hashi wo yoku sorou yō ni kitte kure. Ninae, jū!

The *Nakasendō* road in some places follows the Kiso River (there are also places that go along the K. River). In Berlin you must pay tax if you keep a dog. Europeans say that the Japanese are a laughing people (people that laugh well). Even though you make mistakes (say things about which you erred), I (*watakushi ni wa*) still understand. You must not lie (say a lie). Put away the food so that the rats don't eat it. I intended to wear at once the clothes that I put here; why did you put them away? Tell the honest truth (*hontō no koto*)

a See p. 167, bottom. Some say *iyū shimasen*.

b A kind of *mage*. See Brinkley's Dictionary, p. 865. One may also say *shimada ni yū*.

c The combination *tatoi — donna — mo* may be translated "no matter what." Compare the use of interrogatives in conditional clauses (p. 149, top).

d The idea of the proverb is that the attainment always comes far short of the intention.

e The proverb commends the courage of desperation. If you happen to eat poison, swallow it all! In such a case there is no use in being cautious or scrupulous.

f Such expressions may be heard in a carousal. 'Let us eat and drink, for to-morrow we die.'

without flattering. I never (*kessh'te*) flatter. Don't talk foolishly (foolish things).^a If you have (past cond. of *aru*) leisure at some other time (*mata*), send word to that effect (so tell and send by (*ni*) some one. No matter how often I reckon, its always different. He makes a face as when (*yō na*) Emma has eaten musk.^b These clothes have been so eaten (active subord.) by moths (*mushi*) that they are useless. Though a bachelor,^c he spends (*tsukau*) a great deal of money. That official keeps (is keeping) two horses. Is it better to learn *kaisho* or *gyōsho*? You must learn both. I don't trouble myself (*kamau*) about (*ni wa*) other people's business. Don't talk too much (*yokei na koto*). Any way will suit me (However it be, I don't mind). Since I have had no time to-day, I think I shall go to Yokohama to-morrow. In (*de*) the rain we got wet through and through and had a dreadful time of it. It is better not to use this word. It may be well to ask that policeman (*ni*). Arrange (arranging put) the shoes in the entrance. Repenting of his crime he committed suicide.

CHAPTER LX

The verbs *morau* receive, and *shimau* finish, often follow the subordinatives, positive or negative, of other verbs.

Morau is used just like *itadaku* (Ch. LV.), but is quite informal and its use should be avoided in speaking of what has been done or is to be done by the person addressed, unless that person is a subordinate or a familiar friend :

Machi ye iku nara, kono tegami wo dashite moraimashō.

If you go down town, please mail this letter.

Sono hako wo akenaide moritai. Don't open that box.

Common expressions are *isha ni mite morau* be examined by a physician, *hito ni oshiete morau* be instructed by a person. The latter, however, is used rather of casual exp'ation or information than of regular instruction at a school. In speaking

a One may say ironically: *Baka ie*. Some say *bakū ie* (*bakū* r *baka wo*).

b The god of hell is thought to look more furious than ever when he has eaten musk.

c Translate: *Dokushimmono no kuse ni*. Compare. *Gakusha no kuse ni konna yasashii koto de mo wakaranu*. Though a scholar, he does not understand even such a simple thing as this.

of teaching in the ordinary sense of the word *osowaru* or *naranu* take the place of *oshiete morau* or the passive *oshierareru* :

Nihongo wa dare ni osowarimashita ka.

By whom were you taught Japanese ?

Amerikajin ni butsurigaku wo naratta.

I studied physics under an American.

Shimanu with a subordinative may sometimes be rendered by a word like "finally" or "completely"; but generally it only adds emphasis and can not be translated. Its very common use is due to the disposition of the Japanese to prefer compound verbal expressions to simple verbs.^a

Nete shimaimashita. He has retired.

Nokorazu tabete shimaimashita. He has eaten it all.

Shinde shimaimashita. He is dead.

Kono sashimi wa oku to, waruku narimasu kara, tabete shimaimashō. We will eat the *sashimi* all up, because it will spoil if we leave it.

Yūbe kyaku ga atte tōtō dekakenaide shimatta.

Having company last evening, we at last failed to go out.

In familiar conversation various contractions occur; e. g., *yatchimatta*, or *yatchatta*, for *yatte shimatta*.

Vocabulary

dekumono, o deki sore, ulcer
boil.

ni-zukuri } packing.
ni-goshirae }

e-kaki painter, artist.

te-chō notebook (smaller than
chōmen).

dō-ri reason, truth, right.

dōri desu it is natural, proper,
right.

hi-bun } sepulchral inscrip-
hi-mei } tion, epitaph.

hō-kō domestic service.

kei-ba horse races.

haku-ran-kwai exposition,
fair.

ryō-ji consul.

ryōji-kwan consulate.

sho-gwa-kwai assembly of
artists.^b

^a It must be remembered that in Japanese verbs are not combined with prepositions as in European languages. To "dig out" is *horidasu*; to "drive in" *uchikomu*; to "drink up" or "drink down" is *nonde shimanu*.

^b From *sho* writing, *gwa* painting, *kwai* assembly. At such an assembly artists write or paint free of charge for those who are admitted.

<i>hō-sō</i> smallpox (lit. pox-sores.)	<i>shi-tateru</i> get ready, make up (as clothes).
<i>ue-bōsō</i> }	
<i>shu-tō</i> } vaccination.	<i>kami wo karu</i> cut the hair.
<i>ten-nen-tō</i> smallpox (lit. natural smallpox).	<i>seru</i> hold an auction.
<i>ki-tai na</i> uncommon, extraordinary, strange (p. 34c).	<i>seri de uru</i> sell by auction.
<i>manabu</i> learn, study.	<i>seri-uri, seri</i> auction.
<i>suu, sū</i> suck, smoke (tobacco).	<i>tsumaru tokoro, tsumari</i> after all, in the end, finally.
<i>na-tsuku, nazuku</i> become attached. ^a	<i>tō-tō, tōto</i> at length, finally (synonymous with <i>tsui ni</i>).

Exercises

Sono dekimono wo isha ni mite moraimash'ta ka. Hai, mite moraimash'ta, shikashi nan de mo nai to mōshimash'ta.^b *Watakushi wa meshitsukai wo okō to omou ga, kanai no aru mono de shōjiki na hito wo sewa sh'te moraitai. Yōf'ku wo hito kumi narubeku hayaku sh'tatete moraitai. Ano ekaki ni e wo kaite moraimash'ta. Tamago wa k'satte shimatta mono; kaeran no mo dōri des'.*^c *O jii san wa (sake ni) yotte shimaimash'ta. Ginkō ni yō ga arimas'h'ta kara, tomodachi ni tsurete kite moraimash'ta. Shogwakwai de ano hito ni nani ka hitots' kaite moraimashō. Gozen wo tabete shimattara, sugu ni deka-keru tsumori des' kara, ninsoku ga sorotte iru yō ni ki wo ts'kete o kure. Tōkaidō ni mo tetsudō wo shiite shimaimash'ta. Makitabako wo sashiagemashō ka. Arigatō; koko ni nomi-kake ga*^d *arimas' kara, kore wo s'tte shimaimashō. Chōmen ni ts'kenai to, sugu ni wasurete shimaimas'. Sore wa donata ni oshi-ete moraimash'ta ka. Dare kara kiita no de mo arimasen ga,*

^a From *nareru* and *tsuku*. Compare *natsukashii* homesick: *Haha ga natsukashikute tamarimasen. I am dreadfully homesick for my mother.*

^b A person may say of himself *nan to mo nai*: *Kayuku mo nan to mo nai. I don't feel any itch or anything. To the question, Watakushi no me wa akaku natte imashō ka. Is my eye red? one may reply, Iie, nan to mo nai yo. I don't see any thing (p. 47, top).*

^c That they do not hatch is natural, i. e., naturally they have failed to hatch. For *dōri desu* one may say also *atarimae desu*.

^d Translate: a partially smoked cigar. *Nomi-kakeru* begin to smoke. Compare *furi-kakeru* begin to rain.

hon ni sō kaite arimash'ta. Doits' de wa kodomo ga fū ni sai ni naru to, kanarazu ni dome no uebōsō wo sh'te morawanakereba narimasen. Itami ga hidoku nareba, isha ni mite morawanakereba narimas'mai. Watakushi wa gwaitō wo sh'tatete moraitai; anata wa jōzu na sh'tateya wo go zonji de wa arimasen ka. Watakushi wa heta des' kara, kanai ni nigoshirae wo sh'te moraimashō. Nihon ni oru Seiyōjin wa kuni ye kaeru toki ni wa ie no dōgu wo seri de utte shimaimas' (seriuri ni shimas'). Uchi no inu no ko wa waki ye yatte shimaimashō.^a Hikeshi ga kita toki ni wa mō ie ga mina yakete shimatte ita. Kono hon wo shimatte (put away) shimaimashō. Parii no hakurankwai ye itte taihen kane wo ts'katte shimaimash'ta. Bakuchi wo uttari keiba no kake wo sh'tari sh'te tuisō kane wo ts'katte shimaimash'ta. Takakute kawazu ni shimaimash'ta. Ame ga furi-kaketa kara, ikazu ni shimaimash'ta. Sonna koto wo sh'te morau hazu de wa nakatta.^b Konaida ōmizu ga dete ichi man nin no hito ga shinde shimatta sō des'. Naka ni haitte kenkwa wo wakete shimaimash'ta.

She spent a lot of money on (making) clothes. With (*de wa*) this warm weather the ice will thaw. Finally I cured it myself (*hitori de*) without being examined by a physician. Did you have this wound (p. 159a) examined by a physician? Yes, after I had had it examined he said that if it does not heal immediately, he must cut (cutting finish) [it]. I wish you would secure (*sewa suru*) a servant who has never served (*hōkō sh'ta koto no nai*) in a foreigner's house. This picture I had painted (written) at a *shogwakuwai*. He had his own epitaph written while (*uchi ni*) he was [yet] living; isn't it strange? If I drink about three glasses of beer I become entirely drunk. As I have business at (*ni*) the consulate but don't know the way yet, I will have a friend take me there. I wanted to sell these old books, but I finally failed to sell [them]. The pupils who study Chinese at the School for Foreign Languages are taught by a Chinese and a Japanese. If I don't make a note of it in a notebook, I shall forget it

a *Waki ye yaru* give away (lit. send to a side, send aside); *uchi no inu* our dog.

b I should not have been treated like that, or, It was not the understanding that I should be treated so.

entirely (all). Under whom did you learn Japanese? I was taught by an old (*toshitotta*) Japanese scholar. He has become younger [looking], having cut off (*sotte morau* or *otosu*) his beard. I want my hair cut. It is risky to (*no wa*) get vaccinated by an inexperienced physician. In Germany (1) the number of deaths (those who die) from (*de*) smallpox has considerably (*yohodo*) decreased since (*kara* 7) the regulation (5) was issued (*deru* 6) that (*to iu* 4) [people] must be vaccinated (3) twice (2). When I returned (pres.) home (*kuni ye*), I sold my furniture at auction. It was my intention to give away all the pups, but at last, as they became attached to me (*natsuita mon' des' kara*), I kept (ended in not giving) [them]. When I have finished writing (past cond.) this letter, I will go out a little for a walk.

CHAPTER LXI

In Ch. LI. we gave various examples of irregular causatives. Regular causatives may be derived from any verb, excepting the auxiliary *masu*.

In the case of verbs of the first class *saseru* is added to the stem:

tabe-saseru cause to eat, allow to eat, give to eat.

In the case of verbs of the second class the characteristic vowel becomes *a* (*wa*), as in the negative conjugation, and *seru* is added:^a

shiraseru, from *shiru*, let—know, inform.

sumaseru, from *sumu*, cause—to come to an end, settle.

mataseru, from *matsu*, let—wait, make—stay.

motaseru, from *motsu*, have—hold, let—carry.^b

awaseru, from *au*, cause—to meet, join, add together.

kuwaseru, from *kuu*, cause—to eat, feed.

Some verbs of the first class have also a form in *seru*, besides the one in *saseru*:

misaseru let—see.

miseru show.

abisaseru have—bathe (intr.).

abiseru pour (water) over.

^a In *Shintō* and Christian prayers *seshimeru* and *shimeru*, may be substituted for *saseru* and *seru*; e. g., *arashime tamae* cause to be! In the classical language the common causative inflection has an honorific use; *tasukesasu tamae* save!

^b *Motasete yaru* send (by a person).

The shorter forms have, however, come to have special meanings and may properly be regarded as independent verbs.

The causative of *suru* is *saseru*; of *kuru*, *kosaseru*; of *dekiru*, *dekasaseru* or *dekasaseru*.^a

The causatives are inflected like verbs of the first class; but sometimes *seru* may become *su*, the conjugation following in part the paradigm of *hanasu* (Ch. LI.); e. g., *tabesasu*, *tabesashite*, *tabesashita*, for *tabesaseru*, *tabesasete*, *tabesasete*.

The above examples show that causatives may be variously translated, using such words as "cause," "make," "have," "let," "allow," "see," etc. The meaning ranges all the way from the active agency expressed by "cause a man to drown" to the passive attitude indicated by "see a man drown."

Jibun wa oyogi wo shiranai mono desu kara, tasukeru koto mo dekinai misumisu ano kodomo wo oboresasete shimaimashita. As I don't know how to swim, I was unable to save the child and saw it drown right before my eyes.

In the case of a causative derived from a transitive verb whose direct object is expressed or understood, the agent becomes the indirect object with *ni*; otherwise the agent takes *wo*:

Shafu ni niwa wo sōji saseru.

Have the rikshaman clean the garden.

Hito wo warawaseru make a person laugh.

Oya wo nakaseru cause the parents to weep.

As in English, one may use language inexactly; e. g., *ie wo tateru* build a house, for *ie wo tatesaseru* have a house built, *kimono wo koshiraeru* make clothes, for *kimono wo koshiraesaseru*, etc.

Vocabulary

juro bathtub, bath.

ai-te partner, opponent (in a game).

aka-gaeru a frog of a brownish color.

na-ate } address

ate-na } (of a letter).

tama-tsuki playing billiards
(lit. ball striking).

tsuku construct (of earth, etc.).

a There is also a transitive verb *dekasu*: *Kore wo asu made ni dekaishite kudasai*. Please have this done by to-morrow.

b This *te*, hand, is often used in the sense of person, as also its Chinese equivalent *shu*; e. g., *rappa shu* trumpeter, from *rappa* trumpet.

tsuki-yama artificial moun-
tain, rockery.^a

sen-sui (c) artificial pond.

hanashi-ka professional story-
teller.

fu a kind of food made of
wheat gluten.

fū custom, manner, style.

seki mat, seat, room.

bappai (*batsu, hai*) a cup of
sake drunk for a forfeit.

dō-raku debauchery, profligacy.

i-byō dyspepsia.

kai-dō highway.

kwa-sō cremation.^b

man-zai strolling comic dancer.^c

mon-jin disciple (lit. gate-
person).

shi-gai corpse.

yui-gon instructions of a dy-
ing person, verbal will.

sei-hon book binding.

seihon-ya book binder.

nama-nurui tepid.

kan epilepsy, irritability.

kan no tsuyoi irritable, pee-
vish.

karu cut, mow.

kireru be used up.

moru leak.

tozuru, tojiru bind (a book).

haku, haki-dasu vomit, spit.

kuru reel.

kuri-kaesu repeat

te-ire suru repair, attend to

nambo (nani hodo)=ikura.

om-bin ni quietly, in a private
way.

Exercises

Akambō ni shōkwa no warui mono wo tabesasete (tabesash'te) wa ikemasen. Shosei ni wa yonda tokoro wo tabitabi kurika-esasenakereba narimasen. Byōnin ni kusuri wo nomasemash'ta (nomashimash'ta) ga, mina hakidashimash'ta. Ano hito wa tamats'ki ga jōzu des' kara, itsu de mo aite ni kane wo dasasemas'. Yonde kikasete agemashō ka.^d Dōzo, yonde kikasete kudasai. O sashitsukae ga arimash'taraba, sō o shirase nas'tte kudasai. Kame no ko ya koi ni fu wo tabesasemas'. Ano manzai wa omoshiroi koto wo itte yoku hito wo warawasemas'. Maketa hito ni bappai wo nomasemas'. Danna sama! tadaima

a Compare *Tsuki-ji* (lit. made land), the name of the former foreign concession in Tōkyō.

b From *kwa* fire and *sō* burial (in *sō-shiki* funeral). Interment is *mai-sō* (*mai=uzumeru* inter).

c From *man* 10,000, many, and *sai* year. *Manzai* go about at New Year's congratulating people and amusing them with their performances, for which they receive money.

d *Yonde kikaseru* read. Comp. *hanashite kika* tell.

guya ga mairimash'ta. Ima shokuji wo hajimeta tokoro da kara, s'koshi matasete oite kure. Nihonjin wa uma ni mame to mugi wo kuwasemas'. Kawaii ko ni wa tabi wo sase(ro) (Proverb). Kan no tsuyoi kodomo ni wa akagaeru wo tabe-sasemas'. Amma wo yonde kata wo momase nagara kono machi no hanashi wo kiitara dō des' ka. Dōzo, sono hon wo misete kudasai. Kono kurumaya wa yowasō des' kara, isogaseru no wa kawaisō des'; shikashi isogasenai to, kisha no ma ni aimas'mai. Kono hako wo sugu ni motte ikimashō ka, ato kara motte kosasemashō ka.^a Motte kosaseru hō ga yō gozaimashō. Koko ni hon nado wo chirakash'te oite mama dete ikimas' kara, hito wo hairasete wa ikemasen. Ano mus'ko wa dōraku de oya wo nakasemas'. Dōshō to iu bōzu ga^b monjin ni yuigon wo sh'te jibun no shigai wo yakasemash'ta; sore ga kwasō no hajimari da to iimas'. Kore wa tsumetai mizu des' ka. Iie, sore wa namanurui kara, o yoshi nasai;^c tadaima kumitate no wo motte kosasemashō. Kozukai ni o taku ye motash'te agemashō. Furo ga moru kara, naosash'te kure. Oi, Matsu!^d kono tegami wo sugu ni yūbinkyoku ye dash'te kite o kure. Wata-kushi wa tadaima shokuji no sh'taku wo sh'te imas' ga, kurumaya ni dasasete mo yoroshū gozaimas' ka. Sō ka,^e shikashi isogi no yō da kara, sugu ni ikash'te o kure. Uekiya ni tanonde niwa wo ts'kurasetara yokatta ni. Mats' wa hisash'ku teirē wo sasenai to, waruku narimas'. Mina awasete nambo ni narimas' ka. Ki wo kikasete hayaku kaerimash'ta.^f Tonda koto de o sawagase mōshimash'ta.^g Kirash'te orimas'.^h

As this picture is very pretty, I will have it copied. I will have the bath heated (caus. of *wakasu*) once more. Feed to

a *Ato kara* after us. Comp. p. 177d. A merchant would say to a customer: *Motashite agemashō ka* or *O todoke mōshimashō ka*. Shall I send it to you?

b The priest *Dōshō* lived in the VII. Century. Notice the *ga's* the logical subject being, not *Dōshō*, but the origin of cremation.

c *O yoshi nasai*. Don't use it (lit. stop!).

d A frequent abbreviation of such a name as *Matsutarō*, *Matsujirō*, *Matsugorō*, etc.

e *Sō ka*, for *sō desu ka*, is very familiar.

f Compare *ki no kiita* (p. 128). This may be said of a visitor who has observed that his presence was embarrassing and has cut his visit short.

g Such an apology is in order when a fire or a similar occurrence in one's house has disturbed the neighbor.

h Said by a merchant when his stock of any article is exhausted (*kireru*).

the horses the grass that the gardener has cut. Where do you have bookbinding done? I have [books] bound at the book-binder's on *Onari-kaidō*,^a but they are not very skilful [there]. Formerly (*moto wa*) [they] made children read from the very first (*hajime kara*) difficult books like (*yō na*) the *Daigaku*,^b but now they have [them] read very easy (from very easy) books. As I can't write *Rōmajī*, I will have our student^c write the address of this letter. Since the dog does not get well, we will poison (feed poison and kill) [him]. Shall I read to you what is (written) in the paper in regard to that matter? If you are at leisure, let me [me] know. If you do not have the pupils write Chinese characters often they will forget [them] all. That story-teller says interesting things and makes people laugh. My horse seems very tired;^d I can't make [him] run fast. Have the barber wait a little. I will have my garden made (*tsukuru*) in Japanese style (*Nihon-fū*). Then you must have a pond and rockery made (*koshiraeru*). Every day after (*to*) my preparation for (of) school is finished, my father makes me read two or three pages (*mai*) of the *Daigaku*. He has pupils translate English sentences (*Ei-bun*) into Japanese.^e This too is (becomes) a good exercise (*keikō*). How would it be to call a story-teller and have him give [us] a recitation?^f My watch is very fast; I must set [it] (p. 160b). As he has dyspepsia, the physician said that we must not feed [him] anything but (*no hoka*) soft rice. Happily we settled the thing in a private way. Please have this done by this evening. He sent it by the maid servant. We will have the hostler clean the garden. The Japanese feed hens rice.

a The name of a street leading to Ueno Park in Tōkyō. The shōgun when he visited the graves of his ancestors used to pass through this street; hence the name *Onari*, *o nari* being equivalent to *oide* in speaking of an Emperor or a shōgun.

b From *dai* great, *gaku* learning,—the name of a Chinese classic.

c Students are often employed in return for lodging or board to perform such services as tending the door, etc.

d Translate "be tired" in the case of a horse *tsukareru*, not *kutabireru*.

e "To translate" is *yaku suru* or *naosu*. "To translate into Japanese" may be rendered *wa-yaku suru*.

f To give a recitation in this case is *is-seki hanasu*, *seki* being used as a numerative. In some cases *seki* and *za* are synonymous, but *ichi za* means the whole company (of a theatrical troupe). Comp. *ichi nichi*, p. 70.

CHAPTER LXII

The passive and the potential forms of Japanese verbs are usually the same, both having been formed originally by adding the syllable *e*, stem of *eru* (classical *uru*, *u*) to get.^a The identity of the two forms may be illustrated by means of the English sentence: "Silk sells well," which may be understood to mean either that much silk is sold or that one can easily sell silk. The original Japanese idiom in both cases is; "Silk gets sale." *Kinu wa yoku ureru* (for *uri-eru*).^b

Attention has previously been called to intransitives in *eru* derived from transitive verbs, as *hirakeru* become civilized, from *hiraku* (p. 222). Such verbs may for the purposes of this chapter be classed as irregular. They are, like irregular verbs in any language, very much used, and for this reason are easy to memorize.

It is to be observed, by the way, that verbs of this kind as passives may be predicated of inanimate things, while regular passives are naturally used when the subject is a person.^c Some of them are also used in a passive potential sense; e. g.,

- toreru* be taken, be obtainable, from *toru*.
- shireru* be known, be evident, from *shiru*.
- ureru* be sold, be salable, from *uru*.
- kaeru* be bought, be purchasable, from *kau*.
- kikoeru* be heard, be audible, from *kiku*.
- mieru* be seen, be visible, from *miru*.

Generally they may also be used of a personal subject as active

a The verb *eru* is not much used in the colloquial, being usually replaced by other verbs, such as *morau*, *ukeru*, *kōmuru*, *tamawaru*, etc. It occurs in: *Mata ori wo ete ukagaimashō*. I will call again when I have an opportunity. *Go sansei wo etai to omoimasu*. I desire your approval.

b Compare the adverb *yamuoezu* unavoidably, from *yamu wo ezu* (lit. not getting stop).

c In dealing with the Japanese language such a distinction must be made with some reserve. As has been hinted before (p. 116a), the genius of the language does not demand the expression or even the clear conception of the subject of a sentence. Moreover as has been suggested, a sentence may have a double subject, a personal subject with *wa* and a subordinate impersonal subject with *ga*. But what is said above is correct if we have in mind the true subject of a passive verb, that is, the direct object of the action denoted by it.

potentials in the senses "can get," "be in a position to know," etc.,^a but as passives they cannot be used of a personal subject.^b The following examples illustrate the manner in which they are used :

Yohodo tema ga toremasu ka. Will much time be required?

Tetsudō-kōfu wa taisō kane ga toremasu.

Railroad laborers earn a great deal of money.

Jōzu na ryōshi (ni) wa sō iu sakana de mo toremasu.

An expert fisherman can catch even such fish.

Yoku shirete iru koto desu. It is a well known fact.

Shimbun ni de mo kwōkoku wo aasanakereba hito ni shiremasumai. If we do not advertise in a newspaper or something, it will hardly become public.

Watashi ni wa tōtei sō iu komakai koto wa shiremasumai.

I am hardly in a position to know such details.^c

We will now confine our attention to the regular passive forms, used only when the subject is a person. In the case of verbs of the first class the passive is derived by adding *rareru* to the stem, i. e., substituting it for the *ru* of the present tense :

togame-rareru be blamed, from *togame-ru*.

In the case of verbs of the second class the characteristic vowel becomes *a* (*wa*), as in the negative and causative forms, and *reru* is added :

nusumareru be robbed, from *nusumu*.

shikarareru be scolded, from *shikaru*.

kirawareru be disliked, from *kirau*.

There is no passive form of the suffix *masu*.

a See the following chapter. When *kikoeru* and *mieru* are used as active potentials it is natural for them to take a subordinate subject : *mimi ga kikoeru*, *me ga mieru*. The verb *kikoeru* may be used also of other than physical possibility : *Sore wa, dōmo, kikoenaï koto desu*. Really, that is unreasonable talk.

b The verb *mieru* in some of its senses is an exception. In the sense of "to be present" it may be used of a person, though not of the speaker himself : *Sensei ga miemashita ka*. Has the teacher come? *Kinō o mie nasaimasen deshita, ne*. You didn't put in an appearance yesterday. In the sense of "to look" it may be used in any person : *Taisō fukete miemasu deshō*. I presume I look quite old. *O toshi hodo ni wa miemasen*. You don't look as old as you are. The verb *shirete* may be used of the discovery of a criminal.

c In these examples observe the tendency to use *ni wa* with the personal subject and to avoid making the thing an object with *wo*. The verbs are properly neither passives nor potentials, but intransitives.

The passive of *suru* is *serareru* or *sareru* :

Shakkin wo saisoku sarete komarimasu.

I am annoyed by being dunned for debts.

The passive of such a verb as *kinzuru* or *kinjiru* (p. 214,7) is *kinjirareru* or *kinzerareru*, not *kinzareru*.

Passives may be derived from causatives ; e. g., *awaserareru* or *awasareru*, from *awaseru* or *awasu* cause to meet, introduce :

Hidoi me ni awaserareta (awasareta).

He (or I) was caused to meet with a dreadful experience.

Sake wo ogoraserareta (ogorasareta).

He (or I) was compelled to set up the *sake*.

The passive of *kuru*, come, is *korareru*. It is a peculiarity of the language that passives can be formed from intransitives :

Kyaku ni korareta had visitors.

Teishu ni shinareta lost her husband (*shinu* die).

Ame ni furareta was rained upon (*ame ga furu*).

These examples show also that the person or thing that would be the subject in the active construction takes the particle *ni* (less commonly *kara* or *no tame ni*) in the passive.

A passive verb may have an object :

Suri ni kane wo torare mashita.

He was robbed of his money by a pickpocket.

Mune wo uchi-nukareta was shot through the breast.

The passive is not used as much in Japanese as in English. As has been said above, regular passives cannot ordinarily be predicated of inanimate things.^a An active verb often takes the place of an English passive :^b

Mada Tōkyō wo Edo to mōshimashita koro.

When Tōkyō was still called Edo.

a This does not apply to the literary language : *Waga kōshikwan wa Shin-kan-hei-ni yakaretari*. Our legation was burned by Chinese and Korean soldiers. A few exceptions are to be found also in genuine colloquial : *Shiro ga torare mashita*. A castle was taken. *Kuni ga urare mashita*. The country is betrayed (sold). *Sono ki wa tōtō kirarete shimaimashita*. That tree was at last cut down. *Tetsu de mo insan ni wa tokasarete shimaimasu*. Even iron can be dissolved by hydrochloric acid.

b Compare the examples on p. 53. In English the passive is often preferred to the active because it is unnecessary or inconvenient to name the agent, as in the case of the small boy who tells his mother : "My pants got torn." An active verb in Japanese requires no subject and in this respect may be quite as vague as a passive.

Again, English passives are often represented by intransitive verbs or Chinese compounds.

Ya ni atatte uchijini shimashita.

He fell struck by an arrow

Fune ga hasen shimashita. The ship was wrecked (p. 89h).

An intransitive verb often differs in sense from the regular passive derived from the same stem. Thus, *tasukaru* means "escape with one's life," but *tasukerareru* means "be saved":

Sendō wa tasukebune de tasukarimashita.

The sailors escaped in a lifeboat.

Tasukebune ni tasukeraremashita.

They were saved by a lifeboat.

In some cases a verb like *ukeru* or *kōmuru* may perform the function of a passive inflection: *hazukashime* (or *bu-joku*) *wo ukeru* be insulted = *hazukashimerareru* or *bujoku sareru*.

yobi-dashi wo ukeru be summoned (by a court of justice).

i-rai wo ukeru be requested.

kō-geki wo ukeru be attacked.

shi-ken wo ukeru be examined.

meshi wo kōmuru be called (Christian phrase).

batsu wo kōmuru be punished.

go men wo kōmuru be excused.

kan-kwa wo kōmuru be influenced.

Some substantives like those with which *suru* is used to form active verbs may with *ni naru* convey a passive sense:

(o) *sewa ni naru*, (go) *yakkai ni naru* be assisted.

men-shoku ni naru be discharged.

go chisō ni naru be entertained (polite 1, 3).

The verb *omowareru* in the sense "the thought occurs to me" may be construed either as a potential or as a passive. Compare "methinks." It is also used as an ordinary passive:

Hito ni yoku omowareru hito desu.

He is a person well thought of by others.

Vocabulary

<i>buyu</i> , <i>buto</i> name of an in-	<i>hatago</i> , <i>hatago-sen</i> , <i>hatago-</i>
sect with a very venomous	<i>ryō</i> price of lodging.
sting.	<i>hisashi</i> a small roof over a
<i>fukuro</i> bag, sack.	door or window

<i>obiru</i> gird on, wear in the belt.	<i>kensa wo ukeru</i> be inspected.
<i>obi</i> girdle, belt, sash.	<i>kun-shu</i> sovereign (lit. lord, master).
<i>taka</i> hawk.	<i>mō-jū</i> wild beasts.
<i>ama-gasa</i> rain umbrella. ^a	<i>ryū-gaku</i> being abroad for purposes of study.
<i>asa-se</i> shoal, ford (compare <i>haya-se</i>).	<i>sen-kyo</i> election.
<i>dō-maki</i> money belt (<i>dō</i> trunk of body, <i>maku</i> roll).	<i>shi-kei</i> the death penalty.
<i>ma-mushi</i> viper.	<i>shū-gi</i> congratulation, congratulatory gift.
<i>omo-ya</i> the main house.	<i>tai-shō</i> general, commander.
<i>shita-yomi</i> rehearsal, preparation (of a lesson).	<i>koku-ji-han</i> political offense (<i>koku</i> = <i>kuni</i> , <i>ji</i> = <i>koto</i> , <i>han</i> =offense).
<i>tabi-bito</i> traveler.	<i>kotowaru</i> give notice, refuse.
<i>urū-doshi</i> leap year, ^b	<i>nikumu</i> hate.
<i>waki-zashi</i> short sword.	<i>okuru</i> send, escort (p. 59a).
<i>sue-ko</i> , <i>suekko</i> , <i>bas-shi</i> (c) the youngest child.	<i>ou</i> carry on the back. ^c
<i>shappo</i> (Fr. <i>chapeau</i>) } hat.	<i>sasu</i> sting.
<i>bō</i> , <i>bōshi</i> }	<i>shiiru</i> force (a thing on a person).
<i>rō</i> , <i>rō-ya</i> prison (obsolescent).	<i>soshiru</i> slander. ^d
<i>tō</i> party.	<i>nagasu</i> banish.
<i>jiyū-tō</i> Liberal Party.	<i>tamawaru</i> bestow, receive. ^e
<i>doku-ja</i> poisonous snake (of the larger kinds).	<i>toraeru</i> }
<i>gi-in</i> member of a deliberative assembly.	<i>tsukamaeru</i> } seize, arrest.
<i>ken-sa</i> inspection.	<i>ukareru</i> be buoyant, light-hearted, giddy. ^f

a In distinction from *hi-gasa* parasol, the latter being made of unoiled paper.

b *Urūdoshi* properly denotes the leap year of the old lunar calendar, according to which every fifth year has thirteen months. This year may also be called *urūzuki no aru toshi*.

c From this are derived *obuu* carry (a child) on the back and the children's word *ombu* (*ombo*) *suru*. Note the contracted passive causative *obusaru* be carried on the back. Another synonym is *shou*, from *se-ou* (*se* back).

d This verb (subord. *soshitte*) belongs to the class described in Ch. XLVIII., but it was not included there because it occurs very rarely in the colloquial.

e Derived from *tamanu*. It may be used as a passive, or as an honorific.

f From *uku* float. One may also say *ki* (*kokoro*) *ga uite imasu* (*ukiuki shite imasu*).

<i>kui-tsuku</i> bite (of an animal such as a dog or a snake).	<i>sho suru</i> sentence (a criminal).
<i>atsukau, tori-atsukau</i> manage, treat.	<i>shi-kei ni sho suru</i> condemn to death.
<i>yobi-kaesu</i> call back, recall.	— <i>kai ga aru</i> it is worth while to (opp. <i>nai</i>).
<i>ike-doru, ike-dori ni suru</i> take alive.	<i>kwam-pi de</i> at Government expense.
<i>baka-su</i> be fool, bewitch.	

Exercises

Watakushi wa Frans' to ik'sa ga okotta toki zehi heitai ni narō to omoimash'ta ga, kensa wo ukeiara, amari karada ga yowakute kotowararemash'ta. Inu honeotte taka ni torareru.^a Hisashi wo kash'te omoya mo torareru (Proverb). *Mamushi ni kamareta kara, isha ni mite morawanakereba narimasen. Ryūkyū ni wa dokuja ga tak'san orimas' ; kuits'karetara, sugu ni sono tokoro wo kitte shimawanakereba narimasen. Watakushi wa inu ni ashi wo kamaremash'ta kara, arukemasen. (arukaremasen). Kaze ni shappo wo toraren yō ni go yōjin wo nasai. Mujitsu no tsumi de shikei ni sho serareta hito mo nai de wa nai. Oda Nobunaga wa Akechi Mitsushide to iu jibun no kerai de atta taishō ni korosaremash'ta^b Kodomo ga amari itazura wo sh'te junsu ni sh'kararemash'ta. Hanfu to iu Shinajin wa haha no koto wo waruku itta no de ōki na hebi ni nomareta sō des'.^c Yomu to iu Shinajin wa oyaji wo koro-sh'ta no de kaminari ni utarete shinda sō des'. Shosei ga sake wo nonde ukarete uta wo utaimash'ta. Nihonjin wa mukashi takoku ye iku koto wo kinjirarete (kinzerarete) imash'ta. Kunshu kara wakizashi wo tamawatte seppuku wo mōshits'kerareta^d koto mo atta. Kōyasan no bōzu bakari wa Deshima ni^e hairu koto wo yurusarete imash'ta. Tonari ni ko ga umaremash'ta kara, shūgi ni sakana wo okurimashō. Otoko no ko no umareta ie de wa sono toshi kara shichi nen no aida maitoshi go gwatsu no its'ka ni nobori wo tatemas'. Aits' wa*

a The object of *torareru* in this proverb is to be supplied. One labors and another enjoys the fruit.

b Akechi murdered Nobunaga in 1582 in order to usurp the supreme power.

c The stories of Hanfu and Yomu are taken from the *Dō-jī-kyō* (*dō-jī* or *jī-dō* children, *kyō*=*oshie*).

d *Mōshi-tsukeru*=*ii-tsukeru* command.

e *Deshima* was under the old regime the Dutch Concession in Nagasaki, the only place in the Empire open to foreigners.

dorobō wo sh'te kangoku ye okuraremas'h'ta. Ushi ni hikarete Zenkwōjimairi.^a Ōta ko ni oshierarete asase wo wataru (Proverb). Hito wo koros' to, kubi wo kiraremas'. Shina mo chikai uchi ni motto hirakeru darō to omowaremas'. Yoshida Shōin wa^b gwaikoku ye ikō to sh'ta tame ni toraerarete rōya ni ireraremas'h'ta. Nihon no seifu ni wa gwaikokujin ga tak'san yatowarete imas'. Ichi nen no uchi ni wa Nihongo no hanashi ga jiyū ni dekimashō to omoimash'ta ga, ima keiko wo hajimete miru to, totemo deki sō ni wa omowaremasen. Ber'rin de wa taitei jiyūtō no giin ga senkyo saremas'. Tabibito wa yoku kire de dōmaki to iu nagai fukuro wo koshiraete, sore ni kane wo irete, torarenai yō ni obi no sh'ta ni shimete orimas'. Watakushi wa konaida hachi jū yen nusumaremas'h'ta; keisatsu ni todoketa keredomo, kane ga kaerimasenakatta. Sensei ga taihen shosei ni yararemas'h'ta.^c Dōmo, ame ni jurarete komarimas'. Nikumarete yo ni iru kai wa nakeredo, kawaigararete shinu (shinuru) yori mashi da.^d Atama wo tatakaremas'h'ta. Buto ni sasareru to, saisho wa nan to mo arimasen ga, ni san nichī tatte itaku narimas'. Kyō wa o kyaku ni ittara,^e sake wo shiirarete komarimash'ta. Watakushi mo kodomo no toki ni wa kitsune ni bakasareru koto wo osorete orimash'ta. Sakuban tomatte yadoya de taihen hatagosen wo toraremas'h'ta.

In the eleventh year of Meiji Ōkubo Toshimichi was killed at Kioizaka by Shimada Ichirō [and] others (*ra*).^f I always get

a *Zen-kuō-ji* a famous temple of the buddha Amida at Nagano in Shinano. *Zenkuō* or *Yoshimitsu* is the name of a person who brought the gold image of the buddha from *Naniwa* (*Osaka*). It is said that a woman pursuing an ox which had caught some of her wash on its horns unconsciously followed it so long a distance that she at last reached *Zenkuō-ji* and had the joy of being able to worship Buddha there. The proverb is applicable to one who is gradually led to go a long distance or accomplish a great task without any intention of doing so at the start.

b A scholar from Chōshū who attempted to go abroad on one of Commodore Perry's ships in order to acquaint himself with western civilization.

c The verb *yaru* is here used in the sense of "tease" or "humiliate."

d *Nakeredo*=*nai keredomo* (comp. *yokeredo*, p. 99). Similar forms may be derived from the past tense: *yokattaredo*, *nakattaredo*. Verbs also may be inflected in the same way, substituting *do* for *ba* in the conditional, but the indicative with *keredo* (*mo*) is more commonly used.

e *Kyaku ni iku* (*yobareru*) go as a guest, be invited out.

f Ōkubo was Home Minister. *Ra* after the name of Shimada Ichirō is equivalent to *nado*, *nazo*.

scolded by the teacher because I am not prepared (don't make preparation and come). There is a saying (*mōs' koto*) that if you sneeze once, you are praised (inconc.) by some one; if twice (you do it), you are slandered (inconc.) by some one; if thrice (you do it), you catch a cold.^a A Japanese proverb says (In a Japanese proverb they say) that if you lie you will get your tongue pulled out (*nuku*) by Emma after you die. There is also a proverb that says: To have your hand bitten by your pet dog (*kai-inu*). They say that one born in leap year is patient. The number of people killed (*kami-korosu*) by wild beasts and poisonous snakes in British India (*Ei-ryō Indo*) in (*chū ni*) the year 1886 was (there were) 24,000, it is said. Yesterday I did not go to take my lesson (*keiko ni*) because I was invited out (called). He was sent (caused to be) abroad for study at the expense of the Government; but as he was not diligent, he was recalled. The youngest child is loved most by its parents. There being a fire in the neighborhood last night, I was wakened by my servant. When you are robbed of money by a thief, you must report [the fact] to the police. About 90 years ago the Russian captain Golownin was arrested by the Japanese and put into prison, but it is said that he was quite kindly treated. As I have no umbrella I shall indeed be troubled if I am overtaken by rain (rained upon). In the war he was shot in the thigh. For (*no wake de*) a political offense he was banished to Tsushima.^b Sugawara no Michizane was banished to Dazaifu^c and died there. Taira no Munemori was captured alive at the battle of Dan no Ura^d and sent to Kamakura. Being told that there was no one there, I was very much astonished.

CHAPTER LXIII

The regular potential, denoting possibility, is identical in form with the regular passive described in the previous chapter:

a The pronouns, of course, are not to be translated.

b A group of islands between Japan and Korea.

c In Chikuzen, the province on the south side of the Straits of Shimonoseki. In ancient times Dazaifu was the residence of the governor of Kyūshū.

d Along the coast of Chōshū, near Shimonoseki. It was in 1185 the scene of a decisive naval battle between the houses of Gen-ji (*Minamoto*) and Hei-ke (*Taira*).

tabe-rareru be able to eat, from *tabe-ru*.

mi-rareru be able to see, from *mi-ru*.

urareru be able to sell, from *uru*.

tatareru be able to stand, from *tatsu*.

itadakareru be able to receive, from *itadaku*.

awareru be able to meet, from *au*.^a

Besides the form in (a)*reru* there is, in the case of verbs of the second class,^b a shorter one in (e)*ru* derived by changing the characteristic vowel to *e* and adding *ru*. Thus from *iku* go we have *ikareru* or *ikeru*; from *iu* say, *iwareru* or *ieru*.^c The longer form is preferable when the idea of being permitted to do a thing is to be expressed:

Kono tabako wa karakute nomemasen (or *nomaremasen*).

This tobacco is so strong that I can't smoke it.

Tetsudōbasha no naka de wa tabako wo nomaremasen
(not *nomemasen*). One may not smoke in a street car.^d

The potentials of *kuru* and *suru* are also identical in form with the passives. But there is not much use for *serareru* (*sareru*), the construction with *suru koto ga dekiru* or simply *dekiru* taking its place.

Anshō (suru koto) ga dekimasen. I can't memorize it.

While uncontracted potential forms are inflected like verbs of the first class, contracted forms like *makaru* (p. 181) and *mōkaru*, from *mōkeru* gain, belong to the second.

The subject of a potential verb is naturally a person (or animal), because the idea of will is involved. In speaking of things

a The most explicit and emphatic expression of potentiality is found in the idiom *koto ga (wa) dekiru*.

b In some of the provinces verbs of the first class too have two potential forms; e. g., from *oboeru* remember, learn, *oboe-rareru* and *oboe-reru*.

c *Kikoeru* and *mieru* (p. 260b) are irregular. The form *kikeru* belongs to the verb *kiku* be efficacious (p. 221). *Itō wa kuchi ga kikeru mono da kara, ano mura de wa ibatte imasu*. Itō, being eloquent, is carrying himself high in that township. In the sense of "tolerable to the ear" *kikeru* may also serve as a potential of *kiku* hear: *Piano wo are gurai hikeba, mā, kikeru sa, ne*.

d In previous treatises on the grammar of the colloquial the fine distinction between physical possibility and moral possibility, between "can" and "may," has received more emphasis than the facts warrant. Very few Japanese are aware of the distinction. In this connection contrast: *Totemo ikemasen*. It will never do. *Totemo ikaremasen*. I can't possibly go.

the simple indicative is sufficient: *Kore mo hairimasu*. This too can go in. But one may also say:

Ki ga sodatenai. Trees can't grow.

Kisha ga ugokenai (or *hashirenai*).

The train can't move (can't run).

Fune ga susumenai (or *tōrenai*).

The boat can't advance (can't pass).

Sonna koto ga araremaskō ka. *Arareyō hazu ga nai*.

Can such a thing be? It can't be.^a

With a potential, as with a desiderative (p. 176, middle), the word which is the object in English may take *ga* instead of *wo*.^b

Besides the passive and the potential uses of the longer forms in (a) *reru* there is an honorific use; e. g., *shinareru* for *shinuru*, *kinzerareru* for *kinzuru*, *korareru* for *kuru*, *nasaru* for *nasu*, *kudasaru* for *kudasu*, *irassharu* for *iru*, *kuru*, or *yuku*, etc. The last is from *iraserareru*, the honorific form of the causative of *iru*, the causative also having had an honorific use. These honorific forms differ from the corresponding simple verbs only in being used of the acts of exalted personages or of those whom one wishes to honor.

Vocabulary

koshi loins.

kurai rank, title, throne.

kurai ni tsuku (*noboru*) ascend
the throne.

moya fog.^c

nazo riddle.

nazo wo kakeru propound a
riddle.

a It would be useless to attempt to decide in every case whether the subject of the verb is the person or the thing. The Japanese themselves do not think of such a distinction, especially when the verb is in the attributive position. *Kono hōchō wa yoku kireru*. This kitchen-knife cuts well. *Kono fude wa zuibun kakeru*. This writing-brush does quite well. *Kanari yomeru hon desu*. It is quite a readable book. *Kō iu sakana de mo ryōri no shiyō ni yotte wa nakanaka kuemasu*. Even such fish can be eaten if properly cooked (lit. depending on the cooking).

b Note that while one may say: *Tabako ga nomaremasen*. "I can't smoke tobacco," this phrase can never mean: "Tobacco is not smoked." Compare: *Yona ga sakana ni nomaremashita*. Jonah was swallowed by a fish.

c We may say *kiri ga furu* a mist falls, but with *moya* we may not use *furu*,—only *kakaru*. Haze, such as appears in the spring, is *kasumi*. A fog on the sea is in Hokkaidō called *gasu* (Eng. "gas").

warabi fern, brake.
se, se-naka, sena back,
shini-me the moment of
 death.
te-gata certificate, passport,
 check.^a
tō flower stalk (of a vege-
 table).
tō ga tatsu go to seed.
chi-hō locality, province.
chi-jī governor.
fū-sen } balloon.
kei-ki-kyū }
go-bō burdock.
hō-chō kitchen knife.
hō-ken feudalism.
jō-shin report to a superior
 (*jō*=*ue*, *shin*=*mōsu*).
ke-byō feigned sickness.
kwa-hei coin, specie.^b
kyō-sō competition.
niku-gan the naked eye.
ron-setsu, rom-bun essay, ar-
 ticle.
seki-sho barrier (p. 77d).
shin-kei nerves.
tep-pō gun.
u-ten rainy weather.
zap-pō miscellaneous news.

chō-ren drill.
chō rem-ba }
rem-pei-jō } parade ground.
jī-chi-sei self-government.
de-iri no daiku the carpenter
 usually employed about the
 house.^c
yondokoronai unavoidable,
 necessary.^d
kaku (c) every, all.
kwa-bin na too keen, nervous.
mōkeru establish, make, gain,
 acquire.
motsureru be tangled, con-
 fused.
suru rub, polish.
sureru be rubbed, worn.
sumu be clear, distinct.
mimi wo sumashite kiku listen
 intently.
sashi-komu penetrate into,
 enter (of light).
tori-kiru take all, exhaust
 the supply of.^e
bachī ga ataru suffer punish-
 ment (lit. punishment
 strikes).
kasuka ni faintly, dimly.
raku ni easily, happily.

Exercises

Ano hito wa kebyō wo ts'kattara, bachi ga attate hontō ni okirarenaku narimash'ta. Anata wa kono shimbun wo raku ni

a The modern technical word for "passport" is *ryokō-menjō* or simply *ryo ken*.

b Paper money is *shī-hei*, from *shī*=*kami*. Compare *kin-kwa* gold coin, *gin-kwa* silver coin, *dō-kwa* copper coin.

c From *deru* go out and *iru* come in. Compare *deiri no isha* family physician.

d *Yondokoro* is derived from *yori-dokoro*, that on which one can rely, resource.

e The compound verbs will be treated in Ch. LXVI.—LXIX.

yomemashō. Zappō wa yomemas' keredomo, ronsets' wa yomemasen. Mō ronsetsu mo yomeru yo ni narimash'ta. Chōremba ye itte mo hito ga ōkute nani mo miemas'mai. Meinai koto wa arimas'mai. Fūsen ga dandan tōku natte mō nikugan de wa miemasen. Yakamash'kute kikoemasen. Shinkei ga kwabin ni natte neraremasen. Sake wa yameraremas'ga, tabako wa yameraremasen. Koko ni warabi ga tak'san arimas': ikura totte mo torikiremasen. Tak'san chōdai itashimash'ta; mō itadakaremasen. Deiri no daiku no uchi ye itte sugu ni korarenai ka kiite kite kure. Danna sama, tadaima kaette mairimash'ta; daiku wa yondokoronai yō ga atte sassoku wa mairemasen to mōshimash'ta. Ano hito no yamai wa mō naorimas'mai ka. Dōmo, ukeawaremasen. Se ni hara wa kaerarenu (Proverb). Kyō wa kaze ga kawatte toki no kane ga kikoemasen.^a Sore wa iwazu to mo shireta koto des'. Kakken no^b chiji wa mina sono chihō ni jichisei ga okonawaremas' ka, okonawaremasen ka wo^c torishirabete naimu-daijin ni jōshin shinakereba narimasen desh'ta. Warui nazo to kakete nan to toku. Motsureta kami to toku; kokoro wa, toku ni tokarenu.^d Anata go ga utemas' ka. S'koshi wa utemas'. Kyōkō to iu Shinajin wa taisō bimbō sh'te ite mo hidoku benkyō shimash'ta; abura ga kaenakatta kara, kabe ni ana wo akete ts'ki no akari wo sashikomasete hon wo yomimash'ta. Sensei ni shitsumon itashimash'ta ga, sensei ni mo wakarimasen to mōsaremas'h'ta. Go no s'ki na hito wa oya no shinime ni awarenai. Sō mo ienai koto wa nai keredomo, metta ni iimasen. Shina no gakumon wa taisō komiita mono de

a There are such bells in Buddhist temples. Comp. p. 198, top.

b *Kakken*, for *kaku-ken* all the prefectures, or rather every prefecture. The collective "all" is rather *sho*. Comp. *kakkoku* every country, every province, *kakkyōkwai* every church.

c The particle *wo* after *ka* makes the question dependent on *torishirabete*.

d In solving an English conundrum we usually have to explain why two given things are similar, i. e., may be described by means of the same words. In a Japanese conundrum only one of the two things is named and the other must be found. The question here is: "What is like a poor conundrum?" The answer is: "Tangled hair." *Kokoro* means "sense," "explanation." It is quite usual to prefix to a negative potential verb the indicative of the same verb with *ni*. Literally *toku ni tokarenu* may be rendered: "in explaining you can't explain," or "when you try to explain (untangle), you can't explain (untangle)."

Seiyōjin ni wa koshi no magaru made^a naratte mo totemo cobareremasen. Sono nedan de wa uraremasen. Teppō no oto ga kikoemas' ; nan deshō. Ima kane ga natte imas' ka. Mimi wo sumash'te kiku to, kas'ka ni kikoemas'. Konaida wa sō iemasen to iimash'ta ga, yoku shirabete mimash'tara, yahari sō mo iemas'. Ano yama wo haraisagetara, zuibun mōkari-mashō.^b Warawazu ni wa oraremasen. Ki no shirenu hito des'.

You can't use *hashi* (*wa*) until you become accustomed [to them]. Europeans (*ni wa*) can't sit like (*yō ni*) Japanese. As I have written too much, my hand is so painful that it has now become impossible to write (p. 101, 2). The letters are worn so that one can't read them. I can't cut well with this knife. The Ōigawa is so swift that one can't cross it by boat. When (*toki ni wa*) the weather is fine (*harete oru*), the smoke of the volcano of Ōshima can be seen even from (*kara de mo*) Enoshima. He got so drunk last night that he couldn't walk. It was so foggy (p. 124 top) that Fuji could not be seen from the ship. This burdock has gone to seed and become inedible. He said (*itte oku*) that as he was busy he would probably not be able to come. The former German Emperor (*Doits' no sen-tei*) died^c immediately after (*to*) he ascended the throne. In the feudal age there were barriers at various places (*achikochi*) on (of) the highways (*kaidō-suji*), so that without (p. 98b) a passport one could not go through (*tōru*). Really, I can't believe that (*wa*). The inscription (letters) on this coin (*wa*) is worn off so that it is illegible. Until now people thought (were thinking) that that mountain was inaccessible (a place that one can't ascend). I can't buy at (*de wa*) that price. I could not start on account of (*de*) the rainy weather. Come down on the price a little more. Really, I can't come down. As it is dreadfully smoky (smoke rises dreadfully), we can't stay (*iru*) here. In this neighborhood I can't make much

a Until a man's back is bent, i. e., until one becomes an aged man.

b The verb *harai-sageru* is used of sales of government property; *yama* may denote a forest or a mine. *Mōkaru* is like the intransitive verbs described in the previous chapter; it may be construed either as a passive or as a potential.

c Use the honorific form of *shinuru* or *nakunaru*. One may also say *o kakure ni naru* (p. 77a) or *go hō-gyo ni naru*. The latter expression is properly applicable only to a Japanese Emperor.

[money], as there are many people in (of) the same business and competition is severe (*hageshii*). The (sound of the) bells of Shiba can be heard faintly. At (*wa*) this hotel both Fuji and the sea can be seen, so that the scenery is fine. Even though you go, cannot guarantee that you will surely be employed by the Japanese Government. When (subord. *wa*) I am spoken to in that manner, I can't keep silent.

CHAPTER LXIV

This chapter will treat of certain peculiar idiomatic uses of the indicative forms of verbs. ^a

1. A verb, like an adjective, may be made a substantive by adding *no*. A substantivized verb may have either a concrete or an abstract sense.

In the former case the *no* is equivalent to *mono* or *koto*.^b Such particles as *wa*, *ga*, *ni*, *wo*, *mo*, *de* may be added: ^c

Sashidasu no wo te ni totte mimashita.

I took into my hands what was presented and examined it.

Sakujitsu itta no wa machigai deshita.

What I said yesterday was a mistake.

Observe the idiom *to iu no wa* (or *ga*, etc.) "what is called," "the expression," "the assertion that."^d

Ainu to iu no wa Ezo no dojin no koto desu.

The Ainu are the aborigines of Ezo.

Konna shigoto de kane wo mōkeyō to iu no wa okashii ja arimasen ka. Isn't it ridiculous to talk about making money in such a business?

A substantivized verb usually has an abstract sense, denoting merely the idea of the action or state expressed by the verb. The *no desu*, ordinarily contracted to *n' desu*, which occurs so

a Re-read the introductions to chapters XIX. and XXXVII.

b In such expressions as *Mi'a koto ga arimasen*. I have not seen it, *no* may not be substituted for *koto*. *Mi'a no ga arimasen* would mean "There is no one that has seen it."

c In the literary style these particles may be added immediately to the verb. See the second sentence in the Japanese exercises.

d In defining a word or explaining a phrase *to iu no wa* is often contracted to *to wa*, but this has rather a literary flavor.

often at the conclusion of a sentence is in many instances a mere flourish. But *no desu* may also add something to the sense. Thus while *Ame ga furimashō*, *furu deshō*, and *furu n' deshō* do not differ appreciably, the expression *furu no deshō* plainly implies that the statement is meant to be an explanation of a given condition of things, as, for example, of an oppressive atmosphere. Note also :

Kiku n'datta ni ; oshii koto wo shita.

I should have heard it ; it's too bad that I missed it.

Amerika ye iku n'desu. He is to go to America

Amerika ye iku n'deshita. He was to go to America.

Ano toki ni byōki de nakereba, watakushi mo itta n'desu.

At that time, if I had not been sick, I should have gone too.

Here *itta n'desh'ta* would indicate still more strongly that it had been definitely decided to go. But *itta n' desu* may also be a mere circumlocution for *itta* he has gone.

One may even hear such expressions as :

Sō iu n'ja nai n'da. It isn't so. It is a mistake. ^a

Hoka ni shiyō ga nai n' ja arumai ja nai ka.

There is no other way, don't you see.

In familiar talk, especially among women, *no* may be used elliptically for *no desu* or *no desu ka*, the accent showing whether the sentence is an assertion, a question or an exclamation :

Kasa ga aru no. Have you an umbrella?

Aru no (yo). I have.

After an indicative *no ni* may have an adversative sense (pp. 149 and 193f). But *no ni* may also have other meanings, as in the following examples :

Kōbe ye iku no ni (wa), ōyoso ichi jikan hodo kakarimasu.

It takes about one hour to go to Kobe.

Naze to iu no ni, me ga warukute ji ga yomenai kara desu.

The reason is that my eyes are so bad that I cannot read.

Watakushi ga (or no) omoimasu no ni (wa), go shatei san

no hō ga o warui yō desu. In my opinion your younger

brother seems to be in the wrong.

a Taking *sō iu* in the sense of "such," this sentence may also be rendered : They are not of that kind. Compare : *Sō iu (yō na) no ga ōi.* There are many such. *Sō iu n'ja nai (yo)* may also mean : You must not say so. The writer once heard a man scold a coolie like this : *Kisama sō iu koto wo iu mon'ja nai ja nai ka.* Don't you know that it is unbecoming for you to talk like that ?

Sensei no iu no ni (wa), Doitsu ni mo tsuru ga oru to iu koto desu. According to what my teacher says, there are storks in Germany also.

In these examples *no* may be omitted.

2. In certain connections verbs may take *wa*, *ga*, etc., without *koto*, *mono*, or *no*. In *Aru koto wa arimasu* the *koto* may be omitted.^a

Motte kuru ga ii. You had better bring [it] (p. 150, bottom).

Yomu ni (wa) tarimasen. It is not worth reading.

Miru ni (wa) oyobimasen. It is not necessary to look at it.

Koraeru ni koraerarenu. One cannot endure it (p. 270d).

Kakusu ni kakusarenai. It cannot be hid.

Iu ni iwarenai kanashimi. Unutterable sorrow.

Desu (rarely *da*) is often added to a predicate verb :

Sō itte mo wakaruru desu. Such an expression is understood.

In the same way *ja nai ka* or *de wa gozaimasen ka* (p. 191b) may be used. One must not say *Wakatta desu* or *Wakaru deshita*. But there is a growing tendency to use expressions like the former ; e. g., *Sō itta desu*. *Deshita* is regularly used with the negative of the auxiliary *masu* : *Sō iimasen deshita*.

The student will note that some of the expressions given above are rather slangy. They are quoted for study, not for imitation.

Vocabulary

haji shame.

sono garden.

miya-ko capital, metropolis.^b

son loss (p. 85a).

ai-sō hospitality, entertainment.

is-shō one's whole life.^c

it-tan one instance, once (p. 70a).

ku-betsu distinction, difference, classification.

setsu-mei explanation.

shū-ji (*shū*=*narau*) penmanship.

kyū-kō going in haste (*kō*=*yuku*).

res-sha train (on a railway).

kyūkō-ressha express train.

a Here if *no* be substituted for *koto* the sense is changed to: There are some that have [them]. *Saishi no aru bōzu mo arimasu ka*. Are there also priests who have families? *Aru no wa arimasu ga, amari tattobaremasen*. There are some that have, but they are not very highly respected.

b The *ko* is an old word denoting place. Compare the final syllable in *koko*, *doko*, etc.

c For *isshō* compare *isshō-kemmei* (p. 71d).

- iwayuru* so called (classical for *iwareru*).
aratamaru be altered, amended (tr. *aratameru*).
kotaeru answer.
de-au meet on the way.
kaki-kaeru rewrite.
 —*ni sumi-nareru* by long residence become accustomed to, come to feel at home in.
oi-kakeru pursue.
- asa-ne wo suru* sleep late in the morning.
 —*ni kanzuru* be moved or affected by.
 —*ni kan-shin* (or *kam-puku*) *suru* feel admiration for.
kanshin (*kāmpuku*) *desu* is admirable, wonderful.
ō-yō suru put into practice, apply, adapt.

Exercises

Kanji wa naran no ni wa mutsukash'kute sugu wasurete shimaimas'. *Tou wa ittan no haji, towanu wa issō no haji.*^a *Aru hito no mōshimas' ni wa, goku mukashi wa Ezojin ga Nihon zenkoku ni sunde ita to iu koto des' ga, hontō de gozaimashō ka.*^b *Sore wa hontō de gozaimashō; Nihon no rek'shi ni mo kaite arimas' kara. Shiroy kiji ga aru to iu no wa hontō des' ka. Sayō sa, hontō des' ka, dō des' ka, wakarimasen, shikashi mukashi tenshi ni shiroy kiji wo kenjita hito ga atta to rek'shi ni kaite arimas'.* *Hon wa chirakash'te oku no wa gak'sha no kuse des'.* *Sakujitsu itta no wa machigai desh'ta kara, konnichi naoshimashō.* *Yūbe Ōkuma san ni deaimash'ta no wa doko desh'takke.*^c *Kono dekimono wo kirazu ni utchatte oku to, naoru no ga nagabikimas'.* *Anata no tokiakash'te kudasaimeash'ta no wa mada yoku wakarimasen kara, mō ichi*

a Another form of this proverb: *Kōku wa ittoki no haji, shiranu wa matsu-dai no haji* (*matsu* end, *dai* generation).

b Or: *Aru hito no hanashi ni wa.* Observe that while the words—*no iu ni wa*, etc., at the beginning of a quotation seem to correspond to the English “—say that,” a verb of saying or an expression like *to iu koto desu* is required to complete the sentence. Comp. p. 224b.

c This *takke* is a remnant of the classical *tarikeri*, an emphatic past termination. *Ano kojiki wa kinō mo kite imashitakke.* That beggar was around here yesterday too. The so called past tense of a Japanese verb is not always definitely past (p. 143, 5, 2); but the addition of *kke* helps to recall vividly a situation in the past. It is used only in familiar conversation. In a question *kke* indicates a conviction that the event occurred even though there is doubt about the exact circumstances. *Ka* may be added before *shiran*: *Are wa mita koto no aru yō na hito desu ga, doko de mimashitakke ka shiran.* He seems like a person that I have seen before, but where was it that I saw him?

do oshiete itadakiō gozaimas'. Aratamatta toki ni (aratamareba) sō iu n'des'.^a YE no kawari ni NI wo ts'kau no wa machigai da to itte mo hito ga ts'kau kara, sh'kata ga nai. Watakushi wa asane wo suru no ga s'ki des'. "Sumeba miyako" to iu no wa dō iu imi des'ka. Sayō, suminareta tokoro ga ichiban iu to iu imi des'. Kyūkōressha de Ōsaka ye iku ni wa hanjikan hodo kakarimas'. Go zonji (ga) nai no des'ka.^b Watakushi wa shijū isogashū gozaimash'te tadaima ni sampun no hima wo mite^c chot'ō o tazune mōsh'ta tokoro de gozaimas'. Sekkaku o tazune kudas'tta no ni, nan no o aisō mo gozaimasende makoto ni shitsurei de gozaimash'ta. Ā, o isha sama wa o rusu de atta ka. Sorya sekkaku itte kureta no ni kinodoku de atta ne.^d Bis'mar'k' ko no kao wa e ni kaku no ni tsugō no ii kao des'. Yasumono wo kau no wa kaette son des'.^e Doits' kara Nihon ye riku de iku ni wa dō iu fū ni ittara yō gozaimashō. Sensei, "sono" to iu no to, "niwa" to iu no to dō iu yō ni chigaimas' ka.^f Amari tabako wo nomu no de hyōki ni narimash'ta. Amari tōku made^g aruita no de taisō kutabiremash'ta. Anata ga hayaku Nihongo wo oboe nas'tta no wa kanshin des'. Dorobō no nigeru no wo oikakemash'ta.^h

My son is too young (still a little small) to (*ni wa*) send (*yarū*) to school. It is healthy (becomes medicine of the body) to (*no wa*) bathe in cold water. Even though a foreigner speaks incorrectly (uses mistaken words), it is impolite to laugh. My

a In this sentence *aratamatta toki ni* means: when one is serious and formal, i.e., not familiar.

b Notice that when a positive sentence ending in *da*, *desu*, etc., is turned into a negative, *de* may be dispensed with: *O wakari ga nakatta kara* since you did not understand (positive: *o wakari deshita*). *Dekisō mo nai*. It does not seem practicable (positive: *dekiō desu*). *Ikaresō mo nai*. It is not likely that I (or he) will be able to go. *Mitō mo nai* (for *mitaku mo nai*, contracted also to *mittononai*). It's disgusting (lit. I don't want to see). *Shinūmonai*. I don't want to die.

c *Hima wo mite* is for *hima no aru no wo mite*.

d Said by a man to his servant. *Sorya*=sore wa.

e *Yasui mono* things bought at a low price. *Yasu-mono* cheap stuff. There is a proverb: *Yasu-mono-kai no zeni-ushinai* (*ushinau* lose). For *son desu* one often says *son ga ikimasu*.

f "What is the difference between *sono* and *niwa*?" The latter word is more common in the colloquial.

g This adverb is used like a substantive.

h In English we say the fleeing robber, not the fleeing of the robber.

tooth aches very much, but I dislike (*iya des'*) to have it extracted. Is this your first visit to Kyōto (is your coming to K. *hajimete*)? To explain this minutely would take (takes) considerable time. To correct this is the same thing as to re-write [it] entirely. I don't go to Japanese houses (houses of Japanese) very much because it is such a bother to take off (*nugu*) my shoes. In my opinion it will be very difficult to adapt *Rōmaji* to the Japanese language.^a Is it true that (*to iu no wa*) there were [once] so-called *jindai-moji*?^b What you said yesterday was a mistake (*o machigai*). Did you understand what I said yesterday? Formerly it took about a month to go from Edo to the middle provinces;^c but now if one goes by steamer, one can do it (go) in (*de*) 2½ days. To learn to write (*kaki-kata*) Chinese characters, how had I better begin (if in what manner I have begun will it be good)? It will be well to engage a teacher of penmanship and learn to write (*kaku no wo*) large characters with a writing-brush. What is written in this book is almost all false (lies). For a congratulatory gift it is usual to send raw fish, but since raw fish spoils easily (*waruku nariyasui*) many send other things. What is the difference between *wa* and *ga* (What they call *wa* and what they call *ga*, what sort of distinction is there)? It is easy to ask [questions], but difficult to answer [them].^d

CHAPTER LXV

The uses of the stems of verbs with auxiliaries have been explained in previous chapters. Some other idiomatic uses of stems will now be described.

1. Many substantives are originally stems of verbs; e. g., *samurai*, from *samurau* serve, *tōri* thoroughfare. from *tōru* pass through. Comp. pp. 22, top and 119, bottom. *Deki ga warui*.

a A sentence beginning with—*no omou ni wa* or—*no kangae de wa* ends with an expression like *yō desu*.

b Characters, not Chinese, said to have been used in prehistoric times—in "the age of the gods" (*jīn* god, *dai* age).

c The middle provinces (*chū-goku*) are the eight westernmost provinces of the main island.

d In the literary language: *Tou wa yasuku, kotayuru wa katashi*.

It is poorly done. Stems of verbs, as substantives, often take the place of English verbs, especially in formal conversation:

O tanomi no hon the book for which you asked (p. 193a).

Ōse no tōri as you say (p. 209a).

Go zonji no tōri as you know.

Go zonji de wa (or *ga*) *arimasen ka*.

Don't you know about it?

Go zonji no hazu desu. You ought to know.

Oide no jibun ni when you (he) were here (were there, came, went, come, go).

Oide wo negaimasu. I beg you to come.

Mō o kaeri desu ka. Are you going home so soon? ^a

O wakari deshita ka. Did you understand?

Stems of verbs often occur elliptically in proverbial expressions; e. g., *Setsunai toki no kamidanomi* praying to the gods in time of distress.

2. In speaking of the actions of others one may use the stem of any simple verb with the honorific *o* and *ni naru*:

O wakari ni narimashita ka. Did you understand?

O me-zame ni narimashita ka. Are you awake?

Itsu o iachi ni narimasu ka. When do you start?

Seifu de o shirabe ni narimashita.

The Government has been investigating.

3. With verbs that denote an act done in order that a certain purpose may be accomplished,—such verbs as, “go” “come” “send,” etc.,—the purpose may be expressed by the stem of a verb with *ni*.^b This may have an object. It is to be translated by means of the infinitive:

Isha wo yobi ni iku go to call a physician.

Sumō wo mi ni iku go to see the wrestling.

O kuyami ni agaru come to condole.

O yorokobi ni agaru come to congratulate.

4. When a verb stands in antithesis to another or is to be

^a A riksha-man when he has brought some one home shouts at the gate: *O kaerii*. One in the house may then say to another: *O kaeri desu (yo)*. The one who has come home is greeted with the words: *O kaeri nasaimashi*.

^b With Chinese compounds the stem of *suru* is not required. “To come to see the sights” is *kembutsu ni kuru*, more commonly than *kembutsu shi ni kuru*.

emphasized, the stem may be used with *wa* (in rapid speech *ya*) and *suru* (p. 249a) :

Shini wa shimasumai. He will not die.

Wakari wa shimasu ga ... I understand, but

Sonna shina wa arya (for *ari wa*) *shinai.*

There are no such things.

In a conditional clause, as in "If you just understand that's enough," the particle *sae*^a may be substituted for *wa*: *Wakari sae sureba ii.* *Ari sae sureba sashiagemasu ga* I would give it if I had it, but ... Similarly the stem may be used in clauses translated by means of "both—and," "neither—nor":

Nihon no ji wo yome mo suru shi^b *kake mo shimasu.*

He can both read and write Japanese.

Gozen mo taberaremasen shi, nerare mo shimasen.

I can neither eat nor sleep.

Ano byōnin wa nomi mo kui mo shinai kara, shinimashō.

That patient will die, since he neither eats nor drinks.

5. Observe the following emphatic expressions :

O kaeri nasaru no wo machi ni matte imashita.

We were waiting and waiting for his return.

Korae ni koraete kurushii no wo gaman shite otta.

I have borne the suffering to the utmost limit of endurance.

Soroi mo scrotte fushigi na hitotachi bakari da.

They are queer people without exception.

6. The stem of a verb may be joined to certain words, such as *nagara*^c or *shi-dai* (lit. succession-order), which are used like conjunctions to form adverbial phrases :

Hon wo yomi nagara while reading a book.

Habakari nagara (or *desu ga*), *kore wo negaimasu.*

With great diffidence I make this request.

a *Sae* may also be used with other substantives: *Kane sae areba, donna koto de mo dekiru.* You can do anything, if only you have money.

b For *suru shi* the simple stem *shi* may stand here (comp. p. 14d). *Yome* and *kake* are stems of potentials.

c See p. 197c. This *nagara* is also used with the negative stem in *zu*: *Oyobazu nagara o tetsudai itashimashō.* I will assist to the best of my poor ability (lit. though not reaching). The word *nagara* originally meant "actual condition," as in *umare-nagara no mekura* one born blind.

Deki shidai motte kimashō.

I will bring it as soon as it is done.

The idiom —*to wa ii nagara* is equivalent to “though”:

Ainu wa yabanjin to wa ii nagara nakanaka shigoto ga takumi desu.

The Ainu, though barbarians, are skilful workmen.

7. Adjectives are formed by adding *sō* to the stem of a verb:

Mō ame ga yamisō desu. The rain seems to be stopping.

Nan to ka shiyō ga arisō na mon' desu.

I hope it may be managed somehow (p. 115, middle).

8. In long sentences, especially in formal speech or in narratives, the stem may take the place of the subordinative (p. 187d). This feature is derived from the literary language, in which the verbs of cōordinated clauses, with the exception of the concluding clause, are in the form of the stem. In negative clauses the form in *zu* corresponds to the stem (p. 171).

Observe the idioms —*wo hajime* and —*to ii*:

Kōchō wo hajime shosei made mo kimashita. The whole school, from the principal down to the students, came.

Kotoba-zukai to ii, mi-buri to ii, ketten no nai enzetsuka da. Both in his use of words and in his gestures he is a faultless orator.

Vocabulary

tsue cane.

hama seacoast, beach.

kuri chestnut.

hama-guri clam.

de-guchi way out, exit.

iri-kuchi entrance.

hiki-shio } ebb tide.
shio-hi }

michi-shio }
sashi-shio } flood tide.
age-shio }

shio no sashi-hiki ebb and
flow of the tide.

na-fuda }
te-fuda } visiting card.
mei-shi(c) }

gei accomplishment, enter-
taining performance.

kam-bun Chinese composi-
tion, Chinese literature.

ryo-hi travelling expenses.

ten-ka (lit. under heaven)
the whole country, Japan.

jī-zen charity, benevolence.

jizen-shi bazaar (*shi* = *ichi*,
market).

tei-koku empire.

zu-e pictures.^a

shi-dai order, circumstances,
reason.^b

hayasu allow—to grow long
(intr. *haeru*).

kimaru become settled, cer-
tain (tr. *kimeru*).

suzumu cool one's self off.

ji-san suru bring, take (p.
231b).

shuttai suru (from *shutsu-
rai=dekiru*) be finished,
be done, happen.

mi-ataru be found.

chanto precisely, properly,
just, right.

shibaraku for some time.

sahodo so much.

sazo how—you must (with
probable form).

sen-koku a little while ago.

Exercises

O kasa wo o mochi ni narimash'ta ka (o mochi de gozaimas' ka). *Iie, jisan itashimaseu desh'ta* ; *watakushi no agarimasuru jibun ni wa^c o tenki ga taisō yoroshū gozaimash'ta no de. Nihon de wa akindo ga sakana ya yasai wo hito no uchi ye uri ni kimas'.* *Watakushi no itta koto ga o wakari ni narimas' ka. Wakari wa shimas' keredomo, kotoba-zukai ga s'koshi okashū gozaimas'.* *Ano byōnin wa shinimashō ka. Shini wa (ya) shimas'mai keredomo, sukkari naoru na wa mutsukashū gozaimashō.* *Kimono ga deki shidai^d motte kuru yō ni sh'tateya ni itte koi. Anata kono atsusa de o yowari deshō. Nāni,^e sahodo de mo arimasen. Anata ichi nichī o aruki nas'tta kara, sazo o kutabire deshō. Iie, watakushi wa aruki-narete imas' kara, kutabiremasen. Kinō mōshiageyō to omoimash'ta ga, oide ga nakatta kara, tegami ni* (p. 56c) *kaite agemash'ta. O tanomi na Edo-meisho-zue^f wo konnichi jisan itashimash'ta. Watakushi wa chotto tonari no uchi ye hanashi ni iku kara, watakushi no matte iru tegami ga todoitara, sugu ni motte kite kure. Hōrits' wo okashi sae shinakereba, donna koto wo sh'te*

a Comp. p. 95d. The word *zue* is used only in compounds. Reversing the order, we have *e-zu*, which may mean a single drawing, map or picture.

b *Shidai desu* (de gozaimasu) is often used as a formal ending to a sentence, without adding anything to the sense. But compare: *Omae wa tōtō kaette kita to in shidai ka.* So! have you come back at last?

c Translate when I came (p. 121c). The auxiliary *masu* may be lengthened in formal conversation.

d *Shidai* is used in the sense of "as soon as" only in speaking of the future.

e *Nāni*, from *nani* what, may be rendered: "Oh, no!"

f Illustrated guide to noted places in *Edo*.

mo ii to omou hito ga arimas'ga, nakanaka sō wa ikemas'mai. Kesa ni do korareta o kata ga senkoku kara o machikane de gozaimas'. O wakari ni narimash'tara, watakushi ni mo itte kikasete kudasai. Anata sakki kara o machikane de gozaimashō. Oyaji wa watakushi ni hayaku Nihon ye kaette moraitagatte, mō ryōhi wo okutte kuremash'ta; ryōhi ga tsuki shidai kaette kure to iu tegami mo yokoshimash'ta. Ichi mon oshimi no hyaku shirazu.^a Rongo yomi no Rongo shirazu.^b Rikugun no koto wo torishirabe ni Yūroppa ye ikimash'ta. Kyō no kidaore, Ōsaka no kuidaore.^c Anata mō o hikkoshu ni narimash'ta ka. Iie, mada des'; shikashi tsugō no ii ie ga miatari shidai hikkosō to omoimas'. Anata mo go zonji no Tanaka san ga mairimash'ta. Donata ka oide no yō da; dare ka hayaku toritsugi wo shiro. Gwaikoku no kata ga kono nafuda wo o dashi ni natte sugu ni o kaeri ni narimash'ta. Sazo o kutabire de gozaimashō kara, go yururi to o yasumi nasaimashi. Nana korobi ya oki.^d Anata sakuban okaeri ni natte kara sugu ni o yasumi ni narimash'ta ka. Iie, shimbun wo mite kara nemash'ta. Sonna ni yoku kakanak'te mo, wakari sae sureba ii. Shōgwatsu ni wa manzai wo zash'ki ni agete^e iroiro na gei wo sasete tak'san zen'i wo yarimas'. O wakari ga nai nara, mō ichi do tokiakash'te agemashō. Yu ga waki shidai hairimashō. Ke wo hayash'te iru bōzu^f mo ari, hayash'te inai no mo aru. Sazo o komari de gozaimashō.

In Tōkyō, when the tide is out (at the time of ebb tide), people often go to Susaki^g to gather (*hirou*) clams. To-mor-

a Compare the English: Penny wise, pound foolish. *Oshimi*, as also *yomi* in the following proverb, has a concrete sense=*oshimu hito*.

b The sense is: He reads the *Rongo* diligently, but does not understand nor observe its precepts.

c According to this proverb, the people of Kyōto waste their money on fashions; those of Ōsaka, on dainties (*kiru* wear, *kuu* eat, *taoreru* fall).

d This proverb inculcates perseverance in spite of repeated failures. *Nana* and *ya* are numerals.

e *Zashiki ni ageru* have—come into the house.

f It would, of course, be rude to use this word in the presence of a priest. Say *bōsan*.

g On the shore of Tōkyō Bay in Fukagawa. There is here a famous temple of Benten, goddess of luck.

row, if it is (has become) fine weather (p. 34a), I will go fishing. In (*wa*) summer I went every day to the Sumida River for a swim. As you know, formerly the Emperor entrusted the government of the whole country to the *shōgun*. Shan't we go to Ekōin^a to see the wrestling? Are you going to buy things, or are you only going to tease (p. 202a)? We will go to the Sumida River to cool ourselves off. Many students, instead of attending (without hearing) the lectures, go to amuse themselves. Did you have a cane? Yes, I left (put) it at the entrance of the *genkwan*. Is it raining? It is not raining, but it is foggy. Go to the shoemaker's and tell him to bring the shoes as soon as they are done. You have worked the whole day without resting; how tired you must be! On account of (*ni*) the earthquake (of) last night I awoke (*me wa samemash'ta*), but I did not get up. We will decide (deciding put) just when you will come (pres.) next time. I have brought the *Nihongi*^b for which you asked, but as it is written in Chinese style (a Chinese composition), you will hardly understand it. Come again for a chat (*hanashi*). Did no company (guest) come during (*no ma ni*) my absence? Yes, one student came. When I said (past cond.) that you would come immediately, he waited (was waiting) for a short time, but, as you did not return (there was no returning), being unable to wait (p. 217e) he went away (returning finished). Where are you moving? I don't know yet. I am now looking for (*sagash'te iru tokoro des'*) a house. Was the Imperial (Empire) Hotel finished (*mō shuttai sh'te imash'ta ka*) before you left Tōkyō? They opened a bazaar there recently. Are you going out just now? Sir, will you (do you) stop at this hotel? It seems dirty here (*koko wa*). There may be a better one if we go to the next town. At first (*hajime wa*) I disliked (p. 91e) *sake*, but gradually came to like it (*suki ni naru*). You mustn't laugh. I am not laughing, but I think it queer (*hen ni*). You mustn't think about other things while you are reading

a A famous temple in Honjō, Tōkyō, where great exhibitions of wrestling are held in January and in May of each year.

b The *Nihongi* (*ki* record) is an old historical work dating from the VIII. Century.

a book. Have you given up the study of German? I have not given (do not give) it up, but I haven't very much time to study. You ought to know that.

CHAPTER LXVI

Compound verbs (*kumi tate-dōshi*) are very numerous. Some are derived from a noun and a verb.

egaku draw, from *e* picture, *kaku* write.

katazukeru lay aside, from *kata* side, *tsukeru* affix, put.

motozuku be based on, from *moto* base.

namidagumu be moved to tears, from *namida* tears, *fukumu* contain.

negiru beat down the price, from *ne* price, *kiru* cut.

toshiyoru or *toshitoru* become aged, from *toshi* year, *yoru* gather, *toru* take.

Others are derived from an adjective and a verb :

nagabiku be protracted, from *nagai* long, *hiku* draw.

tōzakeru keep at a distance, withdraw from, from *tōi* far, *sakeru* avoid (also —*ni tōzakarū*).

atsusugiru be too hot (p. 106).

amanzuru, *amanjiru* relish, be satisfied, from *amai* sweet.

With the last compare *omonzuru* and *karonzuru*, p. 215.

The suffix *garu* is much used to form compounds with the stems of adjectives and desideratives :

hoshigarū desire (p. 152a). *omoshirogarū* feel interested in.

ikitagarū want to go (p. 176). *hairitagarū* want to enter.

The verb *buru*^a "put on airs" enters into some compounds :

gakushaburu pose as a scholar.

takaburu be arrogant, boast, from *takai* high.

Most numerous are the compounds derived from two verbs. As we have before observed (p. 251a), the Japanese language has no prefixes or prepositions by means of which compound verbs may be formed, as in European languages. Consequently

^a This *buru* is related to *furi* air, appearance, in *otoko-buri ga yoi*, *onna-buri ga yoi* is handsome. Note also the suffix *baru*, from *haru* stretch, extend: *kowabaru* be stiff, from *kowai* hard, *i-baru* be haughty, *yoku-baru* be avaricious, *gishiki-baru* be excessively formal, etc.

in very many cases one of the two verbs in a compound serves as a kind of auxiliary to the other and in not a few instances is practically meaningless. Accordingly we divide compound verbs, somewhat arbitrarily, into three classes: (a) those in which the components are correlative; (b) those in which the second component serves to modify the sense of the first; and (c) those in which the first modifies the second. One can not always be sure to which class a given compound should be assigned; but the distinction is practically helpful.

A. Usually transitive verbs are joined with transitive, and intransitive with intransitive. But the components often differ and then usage rather than grammar must be consulted in determining the voice (pp. 203a, 239a).

atehameru apply, from *ateru* hit, *hameru* fit.

hipparu (*hikiharu*) pull and stretch, bring along.

iiharu insist, from *iu* say, *haru* stretch.

kakitoru note down, write at dictation.

kamikudaku crunch, from *kamu* bite, *kudaku* crush.

ketsumazuku stumble, from *keru* kick, *tsumazuku* stumble.^a

surimuku rub off, abrade, skin, from *suru* rub, *muku* peel.

tsukikorosu stab (or gore) to death, from *tsuku* pierce.

ukeau guarantee, from *ukeru* receive *au* meet.

ukeou contract for, from *ou* carry.

In *Kwanzei* compounds with *oru* are formed, corresponding to the subordinative with *iru* or *oru* (p. 163): *ikioru* (also pronounced *ikiyoru*) is going (but *itte oru* is gone). This idiom is derived from the literary language.^b

B. In the second class we include a number of verbs which as suffixes form well defined groups of compounds. In many instances either the intransitive or the transitive form may be used. Thus to "commence to rain" is either *furikakaru* or *furikakeru*; "happen to be on hand" is *ariau* or *ariawaseru*. The following list is not a complete one.

a In the literary language the stem of *keru* is *ke*. Comp. *ke-mari* football. In the colloquial *keru* belongs to the second class (Ch. XLVIII.).

b Some apparently simple verbs were originally compounds: *dekiru*, from *deru* and *kuru*; *hairu*, from *hau* creep and *iru* enter; *mochiiru*, from *motsu* have and *iru* be.

1. *Ageru, agaru*: (a) "up," i. e., "upward"; (b) "up," i. e., "completely"; (c) a polite termination.

kuriageru move up, carry forward, rearrange, from *kuru* reel. *kakiageru* finish writing.^a
shiageru, yariageru finish.^b
shibariageru tie up, from *shibaru* tie.

miageru look up to.
nobiageru stretch one's self up, straighten up. *dekiageru* be finished.
mōshiageru tell.^c

tobiageru fly up, jump up. *kaiageru* purchase (on the part of the Government).^d
okiageru rise up.
tsukeageru "be stuck up." *meshiageru* take (food, etc.).

2. *Au, awaseru*: (a) "mutually"; (b) "together"; (c) "happen to."

tasukeau help each other (p. 58). *ochiau* come together (of rivers or of persons), from *ochiru* fall.

niriamiau glare at each other, from *niramu* stare. *sureau* be rubbed together, chafe, be on bad terms, pass in close proximity.
shiriau be mutually acquainted.

toriau take hold of each other, pay attention. *kikiawaseru* gather information, inquire.

tsukiau associate, become acquainted. *mōshiawaseru* reach an agreement.

miawaseru look at each other (*kao wo*), forego, give up. *dekiu* happen to be finished, be ready made.

deau meet on the road. *ariau, ariawaseru* happen to be on hand.^e
komiau be crowded together.

These verbs may be used with the postpositions *ni* and *to*. Those into which *awaseru* enters may also take objects with *wo*.

a Compare the older compound *kakageru* hoist, publish, inscribe. The verb *kaku* means also "scratch."

b *Yariageru* cannot be used in the sense "put on a finishing touch." *Yariageru* may also mean "get up in the world."

c Compare *o age mōsu* give.

d The opposite is *urisageru*, used, for instance, of selling postage stamps. Another verb, *haraisageru*, is used of selling property which the Government no longer needs. Comp. p. 184d.

e These compounds usually occur in the form of the adjectives *dekiu na* and *ariau na* or *ariawase na*.

3. *Chigau, chigaeru* : (a) "differently"; (b) "mistakenly."
ikichigau go in opposite directions without meeting.
surechigau pass closely on the road.
kikichigau, kikichigaeru hear incorrectly, mishear.
omoichigau, omoichigaeru misapprehend, misconjecture
 (— *wo* — *to omoichigau* mistake — for —).
4. *Deru, dasu* or *idasu* : (a) "out," "from"; (b) "suddenly,"
 "begin to" (*dasu* only).
kogideru, kogidasu row out. *omoidasu* call to mind.
fukidasu blow out, burst out *sagashidasu* search out, look up
 into laughter. *abaredasu* suddenly become
furidasu shake out, remit, fractious.
 from *туру* shake, scatter, *idasu* utter, begin to speak.
 pay. *nakidasu* begin to cry.
nigedasu escape, run away.
5. *Hateru, hatasu* : "completely," "utterly."
akirehateru be utterly astonished (and disgusted), from
akireru be surprised.
korihateru be taught a good lesson, from *koriru* be warned,
 punished (comp. *korashimeru* chastise).
skinihateru die out (of a family).
yowarihateru be utterly exhausted, nonplussed.
tsukaihatsu use up.
6. *Iru, ireru* : (a) "in"; (b) a suffix, originally intensive,
 added to some verbs of feeling (*iru* only).
semeiru enter forcibly, from *osoreiru* be much obliged, be
semeru assault. overwhelmed by another's
kaiireru buy in, buy up. condescension (p. 193g).
kakiireru write in, mortgage. *hajiiru* be very much ashamed.
shiireru lay in (goods). *kanjiiru* feel great admiration.
vobiireru call in.

Vocabulary

(Include the compounds given above. Easily understood compounds are not explained.)

hiza knee.

ito thread, raw silk.

soba side, vicinity.

— *no soba ni* beside.

soba ni yoru approach near.

tayori communication, news.

hama-be seacoast. ^a
kake-ne fictitious price.
kakene wo iu (suru) ask an
 amount in excess of the
 proper price.
mi bun station in life.
sai-tori middleman, broker.
toku (c) profit, gain.
en-nichi monthly festival day
 at a Buddhist temple.
hi-nan censure, criticism.
sek-kan chastisement.
sok-ki stenography.
koku-shi-byō black plague
 (lit. black death disease).
ureshii joyful.
aware na pitiful.
waga-mama na wilful, way-
 ward, selfish.
yō-i na easy.
yu-kwai na delightful.
kimari disposition, order.
kimari ga warui be embar-
 rassed.
shidara no nai unsystematic,
 badly managed.

akirameru give up all hope,
 feel resigned. ^b
shibireru, shibire ga kireru
 be numb, asleep (of limbs).
utsumuku bend the face
 down.
yuzuru relinquish, yield.
shimaru be tight, strict.
tori-shimaru supervise (tr.).
hara wo tateru } get angry.
rip-puku suru }
dossari abundantly, largely.
hyoi to, hyotto suddenly, acci-
 dentally.
hisashi-buri de after a long
 interval.
aku, akiru (p. 142, middle)
 be surfeited.
aku made to the utmost.
hon ni really (in *hon-tō*).
ip-po one step.
is-sai altogether, at all.
to-kaku in one way or an-
 other, almost inevitably,
 be apt to.

Exercises

*Kono kikai wa ippun no uchi ni mizu wo sen rittor' gurai
 suiagemas'.* Matsuyama kun wa kimi no kotoba wo kikichi-
 gaete taisō okotte otta yo. Ittan iidash'ta koto wa yōi ni kae-
 rareru mono de nai. Ano o kami san wa ōku no mono wo to-
 rishimaranakereba naranai mibun de aru no ni, jissai ts'kiatte
 mimash'tara, sono shidara no nai no ni wa akirehatete shimai-

a The suffix *be* is equivalent to *hen* vicinity: *vama-be* region near a mountain.

b Used with *to*: *Tōtei dekinai mono to akiramete iru* be convinced that it is utterly impossible. The verb *akirameru* must originally "understand clearly." Comp. *akiraka na*.

mask'ta. Sono ji ga nukete imas'^a kara, koko ye kakiirete okimashō. Kono ushi wa abarete hito wo ts'kikorosh'ta koto ga arimas'. Omae san, kakene wo itchā komaru. Iie, kessh'te kakene wa mōshiagemasen. Hisashiburi de atta (from au) mon' des' kara, tagai ni dakiatte ureshi-namida wo nagashimash'ta. Sumi ya takigi wo samuku naran uchi ni kaiirete oku hō ga yas'kute toku des'. Nagai aida suwatte ite tachiarō to shimash'tara, shibire ga kirete tatemasen desh'ta. Ano hito wa sei ga takai kara, nobiagattara, atama ga kamoi ni todokimashō. Tagai ni kao wo miawasete kimariwarusō ni utsumukimash'ta (sh'ta wo mimash'ta). Hakurankwai wa kok'shibyō ga dekita tame ni miawase ni natta sō des'. Sنداتte ryokō chū ni kane ga nakunatte shimatte, kaeru koto ga dekizu, betsu ni shiriai no hito mo nai no de, yowarihate-mash'ta. Yasui toki ni tak'san shiirete okimash'ta kara, dossari mōkarimash'ta. Uchijini sh'ta to akiramete ita ani kara tayori ga atta no de tobiagaru hodo ureshū gozaimash'ta. Ōmiya de kudari no kisha to nobori no kisha ga (to) surechigai ni natta.^b As' wa mina san to mōshiawasete hanami ni mairimashō. Sakihodo tegata wo juridash'te yarimash'ta.^c Taihen machigatta koto wo itash'te hajiitta shidai de gozaimas'. Suitengū no ennichi ni wa aruku koto mo dekinai hodo komiainas'. Inu wa shinda no ka to omotte soba ni yottara ugokidashimash'ta. Takayama hakase no rombun wo yomu tabi ni fude no tassa na no ni wa kanjiirimas'.^d Itō san wa miageru hodo rippa ni narimash'ta. Donna muri wo iite koyō to,^e issai toriawan hō ga yoroshū gozaimas'. Sono hon wa ima Tōkyō ni aru ka da ka kikiawasete agemashō. Doits' to F'rans' wa itsu mo sureatte imash'ta. Aits' wa gak'shabutte nanigoto ni mo kuchi wo das' (ireru) kara, hito ni iyagarare-mas'. Hyotto omoidashimash'ta. Donna hinan ga atte mo

a Translate: is omitted; lit. has escaped (in the process of writing). One may also say *ochite imas'*.

b *Kudari no kisha* the train going in the direction from the capital; *nobori no kisha* the train going in the direction to the capital. The verb *surechigau* is not so common as *kō-kwan suru*.

c The verb *yarū* as used with subordinatives may sometimes be translated "for" but is often untranslatable. It belongs to the same class as *ageru*, *oku*, *kuru*, *shimau*, etc.

d The word *fude* is used by metonymy for style.

e A future verb with *to*, abbreviated from *to mo*, is one of the idioms denoting concession. Translate: No matter how unreasonably he speaks to you.

amanjite ukeru tsumori des'. Mo shigoto ga arimasen kara, konnichi wa jikan wo kuriagete san ji ni kaeru koto ni itashimashō. O Ume to O Take ga ningyō wo hippariatte tōtō kowash'te shimaimash'ta.^a Asa hayaku okite hamabe ni tatte tōku oki ye kogideite oru fune wo nagameru no wa makoto ni yukwai des'. Ikura hantai sarete mo aku made jibun no sets' wo iihatte ippo mo yuzurimasen. Ainu wa jibun no kao-katachi wo egakareru no wo gowagarimas'. Betsu ni sh'taku wo sh'ta no de wa gozaimasen; hon no ariawase no shina wo sashiageru no des'.^b

I will deliver them as soon as they are finished. Since they are brothers, they ought to help one another, but (*hazu na no ni*) they are constantly quarreling. It was my intention to meet him at the Club (*K'rab'*), but on the way we passed without meeting. It is said that recently in Egypt a boat five or six thousand years old (*mae no*) has been dug out. This child by burning (*yaita no ni*) its hands once has learned a good lesson and no longer goes (has become not approaching) near the fire. That broker has gone to Maebashi to buy in raw silk. I stumbled and fell and skinned my knee. Having fallen and struck my knee dreadfully, for a little while I could not rise up. I was guilty of (did) great impoliteness, mistaking the lady of the house (*ok'san*) for the servant. The horse suddenly became fractious and smashed the carriage. In that family (house) all have died out, from (*hajime*) the old to the young, and now only that one child is left (it has become that one child). Have you taken down the lecture? Yes, I have taken it in shorthand (stenographing put). If you treat (*sh'te yaru*) servants and the like (*nazo*) too gently, they get stuck up and are apt to become wilful. Since [they] will be expensive if you order [them], it would be better to buy ready-made goods. It is not easy to look up a character in (*de*) the *Kōkijiten*. I will go for a walk after I have finished writing this letter. Both glared at each other for a while without saying anything. It was too much for us (became *tamaranai*) and we all burst out laughing. The Hirose River and the Natori River come together

^a Triple compounds like this are not uncommon.

^b An apology for a meal.

in the vicinity of Sendai. A fox runs away at once when it sees a dog. Mr. Inouye is a very interesting person when you get acquainted with him (associating see). It will still take considerable time to (*made ni wa*) finish this. When you have finished reading that book please lend it to me. When stone and metal are rubbed together, fire is produced (*deru*). Though I said I would go home (*kaeru*), Tanaka pulled my sleeve and did not allow me to go home (*kaesu*). A really able (*dekiru*) man never boasts before others. We withdrew from the others (*hito*) and consulted until late (*osoku made*) at night. Since you will become fatigued and unable to return if you swim out too far, please be cautious. It is said that the carpenter who contracted for the building of the school has fled. Hearing that pitiful story, they were unconsciously (*oboezu*) moved to tears. Saying that the child had been in mischief, he got dreadfully angry and chastised it by (subord.) tying up its hands and feet. The Government has purchased that lot to (*tame ni*) build a court house. By profligacy (*hōtō wo sh'te*) he used up all his property within one year. How would it be to call in that *amma* and have him shampoo us a little (*hitotsu* or *s'koshi*).

CHAPTER LXVII

7. *Kaeru*, *kawaru* change : "re —," "trans —," the idea of substitution.

kakikaeru rewrite.

nekaeru transplant.

kikaeru change (clothes).

irikawaru enter by turns.

harikaeru re-cover, from *haru* spread, paste, cover.

— *ni narikawaru* take the place of.

iikaeru say in other words.

umarekawaru be reborn

irekawaru replace, put in afresh.

transmigrate, be regener-

norikaeru change cars, etc.

ated, become a new man.

8. *Kaeru*, *kaesu* return : "re —," "back."

furikaeru turn around.

torikaesu, *torimodosu* take

ikikaeru revive, be refreshed.

back.

kurikaesu repeat.

yobikaesu, *yobimodosu* recall.

9. *Kakeru, kakaru*: (a) "on," "at"; (b) "by chance"; (c) "begin to."

<i>nagekakeru</i> throw on or at.	<i>furikakeru,, furikakaru</i> begin to fall (of rain etc.).
<i>oikakeru, okkakeru</i> pursue, from <i>ou</i> chase.	<i>kakikakeru</i> begin to write.
<i>furikakaru</i> fall upon, happen.	<i>shikakeru, yarikakeru</i> begin to do.
<i>tōrikakeru, tōrikakaru</i> happen to pass.	<i>chirikakaru</i> begin to fall (of blossoms).
<i>dekakeru</i> start out.	

10. *Kaneru*: "find it hard to," "be unable to."

<i>machikaneru</i> wait impatiently, be unable to wait.	<i>mōshikaneru</i> hesitate to say. ^a
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11. *Kiru, kireru*: (a) "completely," "entirely," "all" (comp. *wakarikitta* p. 128); (b) "through"; (c) "cease."

<i>torikiru</i> take all, exhaust the supply of.	<i>hairikireru</i> all go in.
<i>kaeshikiru</i> return all.	<i>surekireru</i> be worn through.
<i>urikiru</i> sell out.	<i>mikiru</i> abandon, clear off.
<i>urekireru</i> be sold out.	<i>omoikiru</i> cease to think about, give up.

12. *Koeru, kosu*: (a) "across"; (b) "past."

<i>tobikoeru, tobikosu</i> leap over, jump across.	<i>norikoeru, norikosu</i> ride past, overtake.
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13. *Komu*: "in."

<i>sashikomu</i> shine in.	<i>nomikomu</i> swallow, understand.
<i>tsumikomu</i> load in.	<i>ochikomu</i> fall in.
<i>fukikomu</i> blow in.	<i>omoikomu</i> get an impression.
<i>hikkomu</i> draw in, retire. ^b	<i>orikomu</i> weave in, from <i>oru</i> weave.
<i>irikomu</i> enter in.	<i>shikomu</i> lay in (goods), teach (something), educate.
<i>kikikomu</i> hear (lit. take in by hearing). ^c	— <i>ni horekomu</i> be captivated.
<i>mōshikomu</i> put in a request.	
<i>nagekomu</i> throw in.	

a Very common are the compounds: — *wo koraekaneru*, — *ni taekaneru* and *tamarikaneru* be unable to endure. The last is used only in the form of the subordinate.

b To be distinguished from *hekumu* become hollow, from *heru* decrease. For *he* compare *ketsumazuku* (p. 285a).

c The verb *kikiireru* means "assent," "grant," (a request).

14. *Naosu*: "re—" "again," "a second time," "over."
denaosu come (or go) again. *ninaosu* reboil.
kangaenaosu change one's mind. *yarinaosu*, *shinaosu* do over.

15. *Nuku*, *nukeru*: (a) "through"; (b) "out."
tsukinuku pierce through. *erinuku*, *yorinuku* choose out,
uchinuku strike through. select, from *eru* choose.
tōrinukeru pass through.

Vocabulary

(Include compounds given above.)

<i>hitai</i> forehead.	<i>hata</i> side.
<i>hori</i> ditch, canal, moat.	<i>michi-bata</i> roadside.
<i>inochi</i> life.	<i>sa-naka</i> the very midst.
<i>kabuto</i> helmet.	<i>mi-nashi-go</i> orphan. ^a
<i>kuchi</i> opening, demand (for services or goods).	<i>yopparai</i> drunkard.
<i>suku</i> to open up, be thinned out (p. 102a).	<i>teki</i> enemy.
<i>suki</i> , <i>suki-ma</i> crack, opening.	<i>chō-ka</i> = <i>machi-ya</i> house of a merchant. ^b
<i>suso</i> lower border of a garment, skirt.	<i>dō-chū</i> journey.
<i>tsuyu</i> dew.	<i>jī-jō</i> condition, circumstances, special reasons.
<i>ya</i> arrow.	<i>kok-kin</i> national interdict (comp. <i>kinzuru</i>).
<i>yumi</i> bow.	<i>mo-yō</i> pattern, design, state of things. ^c
<i>ama-mori</i> leak in the roof (lit. rain-leak).	<i>nem-matsu</i> end of the year.
<i>sato</i> village, one's native place.	<i>sai-sen</i> offering of money at a place of worship.
<i>furu-sato</i> } birthplace,	<i>sei-nen</i> young man (lit. green years).
<i>ko-kyō</i> (c) } home.	<i>kōvō-tai-shi</i> crown prince.
<i>ki-mae</i> disposition, temperament.	

a Lit. a child without *mi*. The word *mi* means not only "self" but also one's condition or relations in life (compare *mi-no-ue*, p. 58). Accordingly *minashigo* means a child without relatives.

b In former times the samurai lived in the midst of ample grounds along back streets, while the crowded town was occupied by shopkeepers.

c *Kesa no moyō de wa ame ga furisō deshita ga, saiwai furazu ni shimaimashita.* This morning it looked like rain, but happily there has been none.

bōto boat (English).

hakanai transient.

yoginai unavoidable.

ken-go *na* firm, substantial.

omoi (*mo*) *yoranu* unexpected.

kei-ki appearance, state of trade.

keiki ga yoi times are good (opp. *fu-keiki*).

tuku roof, thatch.^a

— *ni sawaru* touch.

sodateru bring up, rear (intr. *sodatsu*).

tetsudau help.

tomomaru = *tomaru* stop, stay.

hiki-ukeru take over, make one's self responsible for (comp. *ukeau*).

hiki-zuru drag.

ippan ni generally.

Exercises

Kimono ga nureta kara, betsu no to kikaemashō. Tsurezuregusa no^b bunshō wa taihen kirei da kara, kurikaeshi te yomimash'ta. Makoto ni mōshiagekanemas' ga, s'koshi tetsudatte itadakaremās'mai ka. Kotoshi wa keiki ga yokute kaiireta mono wa mina urekiremash'ta. Tera ya miya ye sankei suru hito wa saisenbako ni zenī wo nagekōmimas'. Ato no bōt' ga saki no wo norikoshimash'ta. Sō iu mukashi no shiki no koto ga kono hon ni kaite arimas' to omoimash'ta ga, dōmo, miatari-masen. Nāni! kaite aru sa. Sonnara mō ichi do yominao-shimashō. Taihō no tama ga atsui kabe wo uchinuite Pekin no yō na kengo na shiro wo mo otoshimash'ta. Cha wo hitotsu irekaete kite kure. Amari muzukashi kute watakushi ni wa wa-kanikanemas'. Sekkaku no o kotoba des' ga, konnichi wa yoginai koto ga gozaimash'te zannen nagara agarikanemas'. Ikura benkyō sh'te hataraite mo shigoto ga sh'kirenai. Matsuri no toki ni wa inakamono ga ōzei machi ni irikomimas'. Kono bunshō wa machigaidarake da kara, kakinaoshi nasai. Yane ga furuku natte amamori ga suru kara, fukikaeyō to omoimas'. Sonna abunai koto wo suru to, ato de torikaeshi no ts'kanai^c

a The different kinds of roofs are: *warabuki*, from *wara* straw; *kayabuki*, from *kaya* rush; *sugikawabuki*, from *sugi* cryptomeria and *kawa* bark; *kobabuki* shingled; *kawarabuki* tiled; *s'reit'buki* or *sekibanbuki* slated; *totanbuki* roofed with galvanized iron, etc.

b Miscellanies written by Kenkō in the XIV. Century. *Tsurezure* means "leisure hours"; *kusa* (lit. grass) "miscellanies." Compare *kusagusa* no various.

c The negative of the verb *tsuku* is used in this and similar idioms in the sense of *dekinai*.

ayamachi wo shimas' yo. Omoi mo yoranu sainan ga furika-katte mairimash'ta. Miru ni mikanete (p.274,2) tas'kete yari-mash'ta. Yoi kuchi ga attara, sewa wo sh'te kureru yō ni mō-sh'konde okimash'ta. Kono kimono wa nan da ka guai ga wa-rui yō da kara, nuinaosh'te moraitai. Yumi no ya ga kabuto wo ts'kinuite teki no hitai ni atarimash'ta. "Jinsei chōro no gotoshi"^a to iu no wa, iikaereba, Hito no inochi wa makoto ni hakanai mono de aru to iu koto des'. Tochū de kyū ni hara ga itamidash'ta no de, aruku koto mo dekizu, taorete orimash'ta ga, chōdo soko wo tōrikakatta no ga isha de arimash'ta kara, saiwai tas'kerare mash'ta. Sendatte shinda kodomo no koto wa dō sh'te mo omoikiru koto ga dekimasen. Zehi kuni ye kaerō to omoimash'ta ga, kangaenaoshimash'te Nihon ni todomaru koto ni itashimaskō. Kono kowareta hon wo mina tojinaosa-nakereba narimasen. Moto wa ikenai hito desh'ta ga, konogoro wa umarekawatta yō ni yoi mono ni narimash'ta. Konnichi wa irikawari tachikawari o kyaku ga kite isogashū gozaima-sh'ta. Kurikaeshi kurikaeshi shinsetsu ni oshiete kuremash'ta. Muri ga tōreba, dōri ga hikkomu (Proverb). Niijima san wa^b kokkin wo okash'te gwaikoku no june ni norikonde Amerika ye mairimash'ta. Ittan omoikonda koto wa yōi ni aratamerarenai mono des'. Yopparai wo hikizurikomarete^c tonda meiwaku wo itashimash'ta. Dorobō no kao ni hai wo nagekakemash'ta. Aits' wa sake wo nomu to, sugu ni kenkwa wo sh'kakemas'.^d Atsui sanaka ni nagadōchū wo sh'te, ts'karehatete shimaimash'tatta ga,^e shibaraku koko de yasunda no de, yōyō ikikaetta yō na kokochi ga itashimas'. Mikirimono^f des' kara, o yas'ku agemas'. Kame no ko no kubi wa bō de sawaru to, jiki ni hik-

a Hito no inochi wa asa no tsuyu no yō na mono desu.

b The founder of the Christian institution, the Dōshisha, in Kyōto. He went to America secretly in 1864. The name is often spelled Neesima.

c The keeper of a restaurant might express himself in these words on discovering that he had a drunkard on his hands.

d In this compound *kakeru* does not mean "begin." The man when drunk picks a quarrel, i. e., inflicts a quarrel on another. Compare *hanashi wo shikakeru* or *hanashikakeru* address one's self to.

e The ending *tatta*, from *te atta*, is used like *takke* (p. 275c) to make vivid a past situation.

f Goods to be disposed of at a clearing sale.

komimas'. *Nonikomi no ii gejo des'*. *Mukashi chōka de wa ippan ni onna no ko ni yūgei wo sh'konda mon' des'*. *O rusu nara, mata denaosh'te mairimashō*. *Rosha no kwōtaishi ga Ōtsu de horosarekakemash'ta*.

To go from Tōkyō to Nikkō you must change cars at Utsunomiya. At the end of the year people everywhere recover their *shōji*. Chrysanthemums, if not transplanted every year, do not bloom well (good flowers do not bloom). There is no one who would (does) not turn round and look back (*ato wo miru*) when he left (leaves) his birthplace. The cherry blossoms are now beginning to fall. The company has been (guests are) waiting impatiently for some time. This box is so small that the goods will hardly all go in. This building is called *Kotsudō*;^a into it (*kono uchi ni*) the teeth, etc., of dead people are thrown (in). Can you jump across this brook? Recently a new street has been made (*dekiru*) by which one can (*koto no dekiru*) pass through from the Station to South Street. As this child (*wa i*) is an orphan, we intend to take the place of its parents and rear it. As I am just beginning (to write) a letter, please wait a little. I hesitate to say it, but could I borrow a little money? That dictionary is sold out (past). The horse fell in when it attempted (p. 216 top) to leap over this ditch. As I made a mistake, I will do it over. From among many young men the strongest are selected and taken for soldiers. He was recalled to his country on the ground that (*to itte*) unavoidable business had turned up (*dekita*). I am sorry, but there are various special reasons, so that I can't guarantee that much (*sore dake*). He has not yet paid (returned) all his debts. In Japan designs and letters are woven (*orikomu*—active) into women's sashes. You can still wear this padded garment, if you make it over. As the thief fled, a policeman pursued him with all his might. I was captivated by his disposition. If you don't reboil this fish, it will spoil by to-morrow. The skirt of the *kimono* is worn through. I am annoyed by the snow blowing in through (from) a crack in (of) the door. Lately I heard a strange rumor. Travelers often throw their *waraji* upon trees by (of) the roadside.

^a Lit. bone-hall. Devout Buddhists desire to be buried, at least nominally, by the side of Kōbō Daishi on Kōyosan (p. 113d). The *Kotsudō* is provided for the remains of cremated bodies.

CHAPTER LXVIII

16. *Otosu* : "fail to," "neglect to."
miotosu overlook.
kakio'osu accidentally omit in writing.
toriotosu forget to take, leave behind.
17. *Sokonau* injure : "mis—," "wrongly."
dekisokonau prove to be a failure.
yarisokonau, *shisokonau* do amiss, spoil.
misokonau misjudge.
18. *Sugiru*, *sugosu* : "excessively."
ikisugiru go too far (p. 128).
nomisugiru, *nomisugosu* drink to excess.
tsukaisugiru, *tsukaisugosu* use too much.
19. *Tatsu*, *tateru* : (a) "up"; (b) "away."
nietatsu, *nitatsu* boil, from *ukitatsu* be buoyant, excited
nieru (intr.) or *niru* (tr.) (p. 263f).
umetateru fill up. *oitateru* drive away, evict.
20. *Tōsu* : "through."
fukitōsu blow through.
yaritōsu, *shitōsu* put through, carry out.
21. *Tsuku*, *tsukeru* : (a) the idea of approach or attachment
— "to," "at," "against"; (b) "happen to."
kuitsuku bite (of an animal). *fukitsukeru* blow against.
natsuku, *nazuku* become at- *kakitsukeru* note down.
tached (p. 252a). *nagetsukeru* throw at, fling.
ochitsuku return to a normal *takitsukeru* kindle.
condition, become settled. *uchitsukeru*, *buchitsukeru*,
— *ni oitsuku*, *ottsuku* over- *buttsukeru* nail on, throw
take.^a at.
sabitsuku get rusty, from *sa-* *yosetsukeru* bring close.
biru rust. *iitsukeru*, *mōshitsukeru*, *ōse-*
sugaritsuku cling fast, from *tsukeru* (polite 2) tell,
sugaru cling. command.
suitsuku take hold by suction. *yattsukeru* overcome, scold.

^a Compare the adverb *ottsuke* presently.

kikitsukeru happen to hear, *kangaetsuku, omoitsuku* happen to think of, call to overhear.
mitsukeru, mekkeru happen mind, invent.
 to see, discover.

The expressions *kikitsukete imasu, mitsukete imasu*, mean also "be accustomed to hear," "be used to seeing."

22. *Tsukusu* (intr. *tsukiru*) exhaust: "all."

mitsukusu see all.

shitsukusu, yaritsukusu do everything possible.

23. *Tsumeru, tsumaru*: "to the utmost."

iitsumeru silence (in an argument).

oitsumeru corner.

senjitsumeru boil down, from *senzuru* make a decoction.

ikitsumaru get to a place where one can go no further.

24. *Tsuzuku, tsuzukeru*: "continuously."

furitsuzuku fall continuously (of rain, etc.).

teritsuzuku continue bright (of the weather).

nomitsuzukeru keep on drinking.

yaritsuzukeru, shitsuzukeru keep on doing.

Vocabulary

(Include the compounds given above.)

ami net.

hiru leech.

ike pond.

kakoi enclosure (from *kakou* enclose).

kama kettle, pot for cooking.

mari ball.

sumi corner.

sune shin.

ari-sama state, condition.

kai shell, shellfish.

kai-gara empty shell (of a shellfish).

kōji (ko-michi) lane, alley.

naga-ya row of houses under one roof, tenement house.

no, hara, no-hara plain, moor, prairie.

nusubito thief.

ō-dōri main street.

yo-ake daybreak.

osandon servant girl.^a

^a *O San* was once a very common name for girls; *don* is from *deno*, a title like *sama, san*. Compare *Sansuke*, the name by which the attendant at a public bath is usually called. The term *osandon*, like *gejo* or *kahi*, is applicable only to those who do menial work in the kitchen, etc. A servant girl of higher rank is *jo-chū* or *naka-bataraki*.

hei fence, wall (p. 129a).
jō, jō-mae lock.
wan bay.
bōsan Buddhist priest (p. 282f).
chi-e wisdom, sagacity.
en-kwai banquet.
jō feeling, affection, passion.
gō-jō stubbornness (*gō*=*tsu-yoi*, *kowai*).
gōjō wo haru be obstinate.
hos-shin [Buddhist] religious conversion (lit. arouse spirit).
hyō-satsu name tablet fastened to a gatepost, doorplate.
i-shi will, volition
kei-kwaku plan, scheme.
nai-kaku cabinet, ministry.
nan-gi hardship.
nes-shin zeal, enthusiasm (lit. heat spirit).
nin-tai patience, fortitude.
ri-eki profit, advantage.
sei-tō political party.
tetsu-bin iron teakettle.
ton-jaku concern.
ya-chin rent (of a house).
zei-taku luxury.
sa-hai-nin real estate agent.
garasu glass.
gomu gum, rubber.

arayuru all.^a
asahaka na superficial.
tan-ki na impatient, irritable (*tan*=*mijikai*, p. 123).
zan-koku na cruel.
mukai no, mukō no the opposite (p. 28,3).
ten-chi-kan no of heaven and earth (*kan*=*aida*).
haneru bounce.
hirogeru spread out, enlarge.
magotsuku be perplexed.
oboreru be drowned.
todokōru be impeded, delayed, in arrears
yabureru be torn, broken, destroyed (tr. *yaburu*).
sarau } review
fuku-shū suru } (a lesson).
jō-ju suru be accomplished, succeed, accomplish.
ukkari (to) thoughtlessly.
massaki (ni) at the very first.^b
nan-to-naku } without any
nan-da-ka } special reason, without knowing why.^c
fu-i-ni suddenly.
ichi-men (ni) all over the surface.

Exercises

Ano hito wa sō itta sō des' keredomo, watakushi wa ukkari kikiotoshimash'ta. Ano e wa kakisokonaimash'ta kara, ima (or mō) ichi mai kaite miru tsumori des. Yachin ga nisan-

a For *arareru*. Compare *iwayuru* (p. 275, top).

b Compare *masshiroi* perfectly white, *makkuroi* jet black, *makkurai* pitch dark, *makka na* deep red, *massakari* full bloom, *mannaka* the very midst, etc.

c The second of the two expressions is rather vulgar. See p. 295, line 4.

kagetsu todokōrimash'ta no de sahaiin ga okotte nagayajū (no hito) wo oitatemash'ta. Kongetsu wa amari kane wo ts'kai-sugosh'te mō ichi mon mo nakunatte shimaimash'ta. Kesa yadoya wo tats' toki ni yoku heyajū wo mite kita kara, tori-otosh'ta mono wa nai hazu des'. Shinagawa-wan wo umetate!e Tōkyō-shi wo hirogeyō to iu keikwaku wo sh'te oru hito mo gozaimas'. Kono kōji wo ittara, tabun ōdōri ni derareru darō to omoimash'ta ga, mamonaku ikitsumatte shimaimash'ta. Ittan yarikaketa koto wa aku made yarit'se. Kono mae no Kinyō no asa tazunete kita hito wa nan to iimash'takke ; ikura kangaete mo kangaets'kimasen. Ningen no asahaka no chie de tenchikan no dōri wo shirits'kusō nado to omou no wa chōdo kaigara de umi no mizu wo kumits'kusō to iu no to onaji koto des'. Tochū de deatta omoshiroi koto wo mina nikki ni kaki-ts'kete okimash'ta. Anata no o hanashi de omoitsuita koto ga gozaimas'. Kono setsu no yō ni teritsuzuite wa ta ga warete ine ga karete shimaimashō. Gomu no mari wo itabei ni nagets'keru to, hanekaerimas'. Kono ko wa kan ga okotta to miete, s'koshi ki ni iran koto ga aru to, nan de mo kamawazu te ni motte iru mono wo nagets'kete kowash'te shimaimas'. Ano zainin wa iroiro tazuneraremasht'a ga nanigoto mo shiranu shiranu to itte gōjō wa haritōshimash'ta. J'mae ga sabitsuite tansu no hikidashi ga akimasen. Bis'mar'k' wa isha no tsuyoi hito de, hantai-tō ga ikura yakamashii koto wo itte mo, ikkō tonjaku naku kessh'te jibun no kangae wo magezu ni, aku made oshitōsh'ta kara, hitobito wa "tekketsu saishō" to mōshimash'ta.^a Ano hito wa makoto ni mimi no hayai hito de yononaka no koto wa nan de mo massaki ni kikits'kemas'. Aits' wa amari jibunkatte na koto bakari iu kara, hidoku yatts'kete yatta. Isshōkemmei ni okkakemash'ta keredomo, tōtō otts'-kikanemash'ta. Konoaida Ikao ye iku toki ni, hi wa kureru, hara wa suku,^b hijō ni nangi shimash'ta ga, kuruma ni mo norazu ni, tōtō mukō made arukitōshimash'ta. Boku no ie wa ura ga nohara ni natte oru no de, fuyu ni naru to, yuki ga fuki-

^a From *tetsu* iron, *ketsu* blood, *sai-shō* prime minister. A prime minister is now called more commonly *sōri-daijin*.

^b *Ikao* is a famous hot spring in Jōshū not very far from Maebashi. After *kureru* and *suku* the disjunctive particle *shi* might be added to complete the grammatical construction ; but in order to make the situation more vivid it is omitted.

ts'kete jitsu ni komaru. Hito ga mizu ni oboreyō to suru baai ni wa nan de mo kamawazu sugarits'kimas'. Isshō no meshi wo tabets'kush'te shimatta no ka; kimi no taishoku ni wa odorokiitte shimau.^a Nusubito ga ushiro no hayashi ni kakurete nakanaka wakarimasen desh'ta ga, junsu ga yōyō mekkedashimash'ta. Dandan toitsumete itta tokoro ga, mukō wa tōtō iitsumatte shimaimash'ta. Ano bōsan wa wakai toki ni wa arayuru zeitaku wo shits'kush'ta hito da sō des' ga, aru toki sensō ni itte sono zankoku na arisama wo mite niwaka ni hosshin sh'ta to iu koto des'. Yarisokonatta kara, mō ichi do shinaoshimashō. Yarisokonai no nai hito wa nai keredomo, nesshin to nintai sae areba, shimai ni wa jōju shimas'. Sendatte kaiireta sekitan wa mō takits'kush'te shimaimash'ta. Heya no shōji ga yaburete kaze ga fukitōshi na mon' des' kara, sakuban tōtō kaze wo hikimash'ta. Toriotoshi no nai yō ni yoku ato wo shirabete o kure. Kono hyōsats' wo mon ni uchits'kete oite kure; hito ga tazunete kita toki ni wakaranaide magotsuku to ikenai kara. Biir' wa sake hodo ni wa yowanai to itte mo, nomisugiru to, karada no gai ni naru kara, yahari noman hō ga yoroshii.

The servant girl rises early in the morning and kindles [a fire] under the pot (*kama no sh'ta wo*). When I went (pres.) into the pond with (holding) a net for the purpose of catching (thinking that I would catch) fish, at once three or four leeches took hold of my shins. It has been raining continuously of late; consequently the roads have become extraordinarily bad. I must send (*dasu*) a letter once more, because there is something that I omitted in the previous letter. As this box has proved to be a failure, I will make another (*betsu ni*) for you. When spring comes (it becomes spring), without any special reason a person's spirits (*kokoro*) are buoyant. He is talented, but is apt to spoil things, being impatient. If you put a teakettle on a *hibachi*, the water (*yu*) boils at once. I thought she was an honest person, but misjudged [her]. He chased to a corner of the fence the chicken that flew out of the enclosure and at last caught (*ts'kamaeru*) it. If I don't note down newly learned words one by one (*ichiichi*) in my notebook and re-

^a From twenty to thirty bowls of cooked rice are considered to amount to one *shō*. For *taishoku* compare *taishokka*, p. 16.

view them often, I soon forget them. As there was suddenly a clap of thunder (thunder suddenly sounded), the children were frightened and clung to their mother. I have (there is) one more order (*iits'keru koto*); call Gonske back. At the banquet last evening four or five tipplers (*jōgo*) having come together (*yorian*), they kept on drinking until daybreak. The dog is ill-natured and dangerous; take care not to bring children close to him (his side). As we have already seen about all the noted places of Tōkyō, we intend soon to go to Kyōto (and see). The *bain* is (*no koto des'*) a rain that falls continuously (every day) at the beginning of summer. When the rainy season is over, [the weather] continues bright. Hoshi Tōru was a much criticised man (a man about whom there was considerable criticism), but he was eminent in that (because) he carried out his ideas (*kangae*) to the end. Your affairs (*monogoto*) will never succeed if you now stop and again begin, as you do (*sonna ni*); what you have once begun you must keep on doing to the end. Yesterday as I hurriedly passed by the front of the station, Itō happened to see me from a distance and persistently called after me (*yobikakeru*). Children have thrown stones at and broken much of the window-glass. The present (*ima no*) cabinet and the political parties are arguing variously (*iroiro*); but if you boil it down, both sides (*dochira mo*) are thinking only [of] their own advantage.

CHAPTER LXIX

C. There are also groups of compounds which we classify according to their first components. In some cases the prefixes in a marked degree add to the sense; in others they are merely intensive or practically meaningless. Such a prefix is *ai*, which occurs in certain formal phrases, such as: *Dandan o sewa ni ainarimashite arigatō gozaimasu. Konogo mo aikawarimasezu.* My obligations to you are gradually increasing. Please continue your favor in the future also.

1. *Furi*, from *furu* shake.
furihanasu break loose.
furikiru sever forcibly.
furisuteru abandon.

2. *Hiki*, from *hiku* draw.

- | | |
|---|---|
| <i>hikiawaseru</i> introduce, compare. ^a | <i>hikitatsu</i> , <i>hittatsu</i> improve
(<i>hittatte mieru</i> look better). |
| <i>hikkaesu</i> return (intr.). | <i>hikitateru</i> favor, encourage. |
| <i>hikkakeru</i> suspend. | <i>hikitomeru</i> detain. |
| <i>hikikomoru</i> stay at home, from
<i>komoru</i> be shut up (p. 239a). | <i>hittsukamaeru</i> catch (vulgar). |
| <i>hikkosu</i> remove. | <i>hikiukeru</i> make one's self re-
sponsible for, take over. |
| <i>hikinuku</i> pull up by the root. | <i>hikkurikaeru</i> be overturned. |

3. *Meshi*, from *mesu* summon, use.

- meshiagaru* take (food, drink, etc., 2, 3).
meshitoru arrest.
meshitsukau employ (as a servant).

4. *Mochi*, from *motsu* hold.

- mochidasu* offer (a motion or bill).
mochikuzusu ruin (self or property).
 — *ni hanashi wo mochikakeru* solicit.

5. *Oshi*, from *osu* push.

- oshihirogeru* spread out, enlarge.
oshikaeshite kiku ask to repeat.
oshitsumatte kuru the end of the year approaches.

6. *Sashi*, from *sasu* grow, rise, penetrate.

- | | |
|--|--|
| <i>sashiageru</i> lift up, offer, pre-
sent. | <i>sashihiku</i> deduct. |
| <i>sashideru</i> intrude (in <i>sashi-
degamashii</i> , p. 110). | — <i>ni sashikakaru</i> approach. |
| <i>sashidasu</i> offer, present, send
(freight, mail, etc.). | <i>sashitsukaeru</i> be hindered,
embarrassed, from <i>tsukaeru</i>
be obstructed. |

7. *Tachi*, from *tatsu* stand.

- tachikaeru* return.
tachidomaru stop while walking, from *tomaru* stop.
tachiyoru call in passing.

8. *Tori*, from *toru* take.

- | | |
|-----------------------------------|----------------------------|
| <i>toriatsukau</i> manage, treat. | <i>torikaeru</i> exchange. |
| <i>toriawaseru</i> combine. | <i>torikesu</i> retract. |

a Many of these words are becoming obsolete. Thus *shōkai suru* is more common than *hikiawaseru* in the sense of "introduce"; *tei-shutsu suru*, than *ucchidasu*; *shik-kō suru*, than *toriokonau*, etc.

- *ni torikakaru* commence work on.
torikuzusu tear down.
torimatomeru gather all together, settle, from *mato-meru* bring together, adjust.
 — *ni torinasu* take the part of.
toriokonau administer, perform, celebrate.
torishiraberu investigate.
torishimaru supervise.
torisoroeru gather all together.
- toritsugu* transmit, announce (a visitor).
 — *ni toritsuku* attach one's self to.
tottsukamaeru catch (vulgar).
toriyoseru have — sent to one's self, procure, import.
toriisogu be in a hurry.
torikommu be crowded, busy (of a house, hotel or store).
torimagireru be in confusion, distracted, from the rare verb *magireru* (p. 202).

9. *Uchi*, from *utsu* strike.

- *ni uchikatsu* overcome.
uchiakeru open (the heart), be candid.
uchitokete hanasu speak frankly or familiarly.
uchitsuzuku continue a long time.
utcharu, from *uchiyaru*, throw away, reject, let alone.
bukkiru, for *buchikiru*, hack.
bunnaguru, for *buchinaguru*, thrash, drub, from *naguru* beat.

Vocabulary

(Include the compounds given above)

- mizore* sleet.
ori opportunity.
toride fort, stronghold, intrenchment.
hari-tsuke crucifixion.^a
tachi-ki standing tree.
tamoto (*te*, *moto*) lower part of [Japanese] sleeve (which serves as a pocket).
gi (c) righteousness, trustiness, loyalty.
shi city.
zen = *mae* front.
bu-shi samurai.^b
chō-nin one of the trading class, merchant (p. 293b).
chū-i attention, heed, care.
fū-fu man and wife.

^a A "cross" is *haritsuke-bashira*. The Christian term is *jū-jī-ka*, from *jūji* the character for 10 (十) and *ka* erection, frame.

^b From *bu* brave and *shi* man or *samurai*. Compare *gi-shi* loyal samurai, from *gi* righteousness.

gi-an bill (in a deliberative assembly). ^a

gwan-sho, negai-sho (*gwan* = *negai*) petition.

haku-jō confession.

hyō-men surface, exterior.

jiki-so direct appeal.

kan-ja spy.

ko-jin = *mukashi no hito*.

kok-ka (*koku* = *kuni*, *ka* = *ie*) state.

kō-nō virtue, efficacy, effect.

sai-kun wife (familiar).

shi-shutsu (proncd. *shishitsu*) expenditures.

shū-nyū income, receipts.

so-han coarse food (polite 1).

soku-ryō surveying.

zai-moku lumber.

zan-kin (*nokotta kane*) balance.

dai-gi-shi representative (in Parliament).

ho-shu-tō conservative party.

tonneru } tunnel.
dō-mon }

koishii beloved. affectionate.

tsurenai heartless.

hisoka-na secret.

nodoka-na calm.

samazama-na (*no*) various.

shi-ritsu no private (opposite *kwanritsu no* established by the Government).

osaeru repress, hold back.

tabi-datsu set out on a journey.

nori-ki ni naru fall in with a proposal.

izure in some way or other, at all events. ^b

tokkuri (to) attentively, thoroughly, fully.

sono ba de on the spot.

age-ku ni finally, besides all that.

Exercises

Watakushi no tamoto wo osaete sh'kiri ni hikitomeyō to shimash'ta keredomo zehi kaeranakereba naranai koto ga aru to itte muri ni furihanash'te nigete mairimash'ta. Tadaima oide nas'tta o kata wa zanjimasen kara, dōzo go shōkai (o hikiawase) wo negaimas'. Chōmen ni hikiawasete yoku shirabete nimashō. Mukashi Hangaku to iu onna ga arimash'ta ga, hijō ni chikara no tsuyoi onna de, uma ni notte i nagara tachiki wo hikinuite teki to tattakata to iu koto des'. Ima Hayashi kun no uchi ye itte kita ga, saikun no iwareru ni wa

^a From *gi* discussion and *an* plan. Compare *gi suru* discuss, *gi-ketsu suru* take a vote (*ka-ketsu suru* adopt, *hi-ketsu suru* reject), *gi-in* member of a deliberative assembly, *gi-thō* president, *gi-ji* parliamentary business (*ji* = *koto*), *giji dō* assembly hall, etc. A motion is *dō-gi*, from *dō* move.

^b *Izure* is properly a classical relative pronoun.

anata no o taku ye agaru to itte sakihodo dekaketa^a to iu koto de otta kara, tabun tochū de ikichigattarō to omotte sugu ni hikkaeshi te kimashi'ta. Sakura Sōgorō ga shōgun ni jikiso wo shi'ta no ga futsugō da to iu no de yakunin wa Sōgorō wo meshi'totte harits'ke ni shimashi'ta. Konoaida hoshutō no daigishi ga kō iu gian wo teishutsu shimashi'ta (mochidashimashi'ta). Dandan oshitsumatte mairimashi'te sazo o isogashū gozaimashō.^b Sohan wo sashiagetō gozaimas'kara,^c komban roku ji ni oide kudasaimashi. Chōdo yamasaka ni sashikakatta toki ni mizore ga juridash' te kita no de hidoku nangi wo itashimashi'ta. Shibaraku tachidomatte keshi'ki wo nagamete imas' to, ushiro kara tomodachi ga kite fui ni kata wo tataita no de bikkuri itashimashi'ta. Kyū na go yō wo ōsets'kerarete myōgonichi Hokkaidō ye shuttatsu senakereba naranai kara,^b kimono nado wo hayaku torisoroete o kure. Hei, kashikomarimashi'ta. Matushima ni Zaimokushima^c to iu dōmon no yō ni ana ga aite sono naka wo fune no tōreru shima ga arimas'ga, anata wa go ran ni narimashi'ta ka. Iie, amari toriisogimashi'ta mon'des' kara, tsui miotoshimashi'ta. Mukashi no samurai wa chōnin nado ga burei na koto wo suru to, daikon ya gobō wo kiru yō ni sugu ni buchikitte shimatta mon'des'. Tada hyōmenjō no ts'kiai bakari de naku tagai ni uchitokete hanashi wo shi'te minakereba, hito no kokoro wa tōtei yoku wakaru mono de wa arimasen. Ano tetsudō wa hajime shiritsu no kwaisha de yarikakemashi'ta ga, nochi ni seifu de hikiukemashi'ta. Suzuki san ni hanashi wo mochikakete mimashi'ta ga, sappari noriki ni naranai no de komatte shimaimashi'ta. Mukō no iu koto ga wakāranakatta kara, oshikaeshi'te tazunemashi'ta. Mukashi no bushi wa gi no tame ni wa itsu nandoki de mo inochi wo sashidashi'te kakatta mono des'.^f Doits'no kanja ga

a The sentence from *anata* to *dekaketa* is a direct quotation. It is quite legitimate to repeat polite words addressed to one's self. But comp. p. 126d.

b In Japan at the close of the year it is customary to settle all accounts and every one is busy.

c A suitable formula for inviting a person to a meal.

d *Go yō* Government business. *Hok-kai-dō* (lit. north sea way) designates Ezo and the Kuriles. Observe that *dō*, like *chō* (p. 95e), may mean a "district" as well as a "road."

e The columns of rock look like piles of lumber.

f The idea expressed by *kakatta* is that of undertaking (to serve a master or cause).

sōka ni F'rans'no toride wo sokuryō sh'ta no de F'rans'jin ni totts'kamaeraremash'ta. Iroiro torikonde orimas'kara, ori wo mite tokkuri go sōdan itashimashō. Bunnagutte yarō!^a *Aikawarazu o hikitate wo negaimas'.*^b *Ekaki wa iroiro enogu wo toriawasete samazama no iro wo dashimas'. Watakushi mo o me ni kakatte o wabi wo mōshiageru tsumori des'ga, anata kara mo nanibun yorosh'ku sensei ni o torinashi wo negaimas'. Konna ni fushiwase na koto bakari uchitsuzuita ageku ni anata ni made sō tsurenaku saremas'h'te wa mō toritsuku shima ga gozaimasen.*^b *Asu san ji kara sotsugyōsh'ki wo shikkō suru (toriokonau) sō des'. Shūnyū wa hyaku yen de shishutsu wa hachi jū go yen ku jissen naraba, sashihiki zankin wa jū yo yen jissen ni narimas'. Shinnen ni naru to, nantonaku nodoka de wakai toki ni tachikaetta yō na kokochi ga itashimas'. Kono hon wa kami ga nukete imas'kara, hoka no to torikaete o kure. Ani to uchiakebanashi wo sh'te imash'ta.*

Many men for the sake of [their] country have severed ties of affection (*koishii naka*) between (of) parent and child (p. 225 a), husband and wife, gone to war and died in battle. Please introduce^c me to that gentleman. The child is crying, having flown (*hikkakeru*) its kite on a tree. I should like to enlarge my grounds (*yash'ki*) and plant plenty of trees. They presented a petition to the Home Office. Happening to pass by (because I passed by) your gate (*go mon-zen*), I have just called for a moment; some other time (*izure*) I will soon visit you again. As I am a little in a hurry, I will now be excused (p. 262. middle). Since the old castles were mostly torn down after the Restoration, there are now not many (*amari*) left. As (*tōri*) the ancients said, it is not so (*sahodo*) difficult to overthrow the rebels (*zoku*) in the mountains (*san-chū no* or *yama no naka no*), but it is truly not easy to overcome the rebels in one's heart (*shin-chū no* or *kokoro no naka no*). Abandoning wife and children, he set out for (*ye*) a distant place. The street car line was started by a private company (is one that a private company established—*mōkeru*), but later the City Office (*de*)

a This is, of course, a vulgar expression.

b We have here the figure of one lost at sea.

c *Hikiawasete kudasai*, or, more commonly, *go shōkai wo negaimasu*.

may possibly (*ka mo shirenai*) take it over. He ruined himself (*mi wo*) by (*ni*) profligacy and caused (*ni kakeru*) his parents much (*hijō ni*) anxiety. There is nothing at all, but I will give (pres.) you what happens to be on hand. The robber was caught on the spot, but did not confess. The goods you have ordered (*go chūmon no*) will all be gathered together by to-morrow and delivered at (*ya*) your house (p. 261, bottom). As evening came (*yūgata ni natte*) and we approached a mountain road (*yamasaka*) we were greatly perplexed. At the close (*kure*) of the year all [houses] are busy. I (*ga*) will make myself responsible for this matter (*wa i*) and settle it. As I must go quickly (*kyū ni*), I am distracted on account of the preparations (*sh'taku wo suru no de*). Does it also happen that (*koto mo arimas'ka*) lamps are overturned by earthquakes? If you put (*ts'keru*) a red lining into this garment, it will look very much better. As he employs many people, he ought to be more careful (*mot-to chūi suru*). Though you print (*dasu*) a disavowal (*torikeshi*) in the newspaper, it will not have (there will not be) much effect.

CHAPTER LXX

In previous chapters attention has been called to the propriety of using certain special verbs and special inflections in speaking to superiors or to those to whom one wishes to show respect. A little attention to the original sense of an honorific expression is often sufficient to explain its usage. Thus *yonde ageru* (p. 84f) is more polite than *yonde yaru* (p. 289c), because *ageru* means properly "lift up"; *oshiete itadaku* (p. 227) is more respectful than *oshiete morau* (p. 250), because the original meaning of *itadaku* is "put on the head." There are also honorific inflections, as in *nasaru*, from *nasu*, and *irassharu*, from *iru* (pp. 181, 268), changing ordinary verbs into forms which it would be utterly ridiculous to use of one's self.

Polite verbs may be divided into two classes, humiliatives and exaltatives.

1. There are humble verbs which are used properly in the first person.

Such a verb is *mōsu* say (p. 207a). *Mōsu* may also be used

in the third person, to show respect to the one addressed. It may even be used in the second person, either when it is desired to impress upon the one addressed the fact that he is inferior or when the one addressed is not a superior and his act concerns a very exalted personage. But these are rare exceptions to the rule that verbs of the humble class are not used in the second person. The student will remember that in the sense of "do" *mōsu* is also used with stems of verbs^a together with the honorific *o*, and that *itasu* is used with stems of verbs and *o*, or with Chinese compounds with or without *go* (p. 216, 12). The very formal *tsukamatsuru* is used just like *itasu*, though less frequently; e. g., *Dō tsukamatsurimashite* (comp. p. 218d). A still rarer variant is *tatematsuru* (lit. offer), borrowed from the literary language for use (without *o*) in prayer and in speaking of what is done to or for the Sovereign.

The humble expression for "receive" is *itadaku* or *chōdai itasu*, used also in a peculiar way with subordinatives as described in Ch. LV. Another humble term is *kōmuru*, used of favors or commands. Still another is *tamawaru*, used of favors or gifts. The compound *uketamawaru* is used only in the sense of "hear."

"See" is *hai-ken itasu*, from *hai*=*ogamu*, *ken*=*miru*, used of the possessions of others, letters from others, etc.^b Compare *hai-shaku* borrow, from *shaku*=*kariru*. "Show" is *go ran ni ireru* or *o me ni kakeru* (p. 44a). *O me ni kakaru* means "meet."

Mōshiageru means properly "say." It is used like *mōsu*. In some localities it may also be used in the sense of "give," but this is a provincialism. "Give" is *sashiageru* or *shin-jō itasu* (*shin-tei itasu*, *tei-jō itasu*).

"Go" or "come" is *mairu*; "go" or "come" to the house of the one addressed is *agaru*; e. g., *o rei ni agaru* come to express one's obligations, *o kuyami ni agaru* come to condole,

a *Mōsu* differs from *itasu* in that its use is limited to acts affecting the one addressed. In a few instances it may be used with *go* and a Chinese compound, but not when the compound is in itself honorific; e. g., *go annai mōsu*, *go shōkai mōsu*, *go henkyaku mōsu* return (a borrowed article), but never *chōdai mōsu*, or *haiken mōsu*.

b *Haiken itasu* may not be used of seeing a person; but a physician will say: *Go jōtai wo haiken itashimashō*, or even: *Go byōnin wo haiken itashimashō*. One may also say: *Kōndo o umare nas'tta o ko san wo haiken itashitai*.

o yorokobi ni agaru come to congratulate. The formal verbs *sanzuru* (*san*=*mairu*) and *san-jō itasu* are synonymous with *agaru*, and so is the rather rare *makari-ideru*, *makari* being a prefix taken from the classical language.

2. There are also verbs that are used to exalt the person addressed, or a third person.

The student is already familiar with the uses of *nasaru*, *kudasaru* and *ni naru* (pp. 190, 278). The very formal *asobasu* or *asobasareru* is used just like *nasaru*, especially by ladies; but the regular causative, *asobaseru*, retains the original sense of "cause to play." The exaltative corresponding to *tatematsuru* is *tamau* (but see also p. 246, top).

"Use" is *mesu* (lit. summon); e. g., ride in rikshas, etc., is *kuruma ni mesu*, put on clothes is *kimono wo mesu*, take a bath is *o yu wo mesu* or *o yu ni mesu*.^a "Eat," "drink" or "smoke" is *agaru* or *meshi-agaru*.

"See" is *go ran nasaru*. The old contracted form *gorōzuru* or *gorōjiru* is now rare, except in theaters.

"Say" is *ossharu*, derived from the now rare verb *ōseru*. It should be noted that the honorific form of *mōsu*, namely, *mōsareru*, is polite even in the second person.

For "go," "come," "be," we have *irassharu* or *oide nasaru* (p. 190). Of the Emperor the words (*o*) *mi-yuki* or *gyō-kō nasaru* (*ni naru*, *asobasareru*, *ga aru*, etc.) are used; of the Empress or Crown Prince, (*o*) *miyuki* or *gyō-kei* (*gyō*=*yuku*).

"Retire," "go to bed" is *gyo-shin ni naru*, commonly contracted to *geshinaru*, from *gyo*, a variant of *go*, and *shin*=*neru* go to bed.

Note that there is a limit to the reduplication of honorifics. Thus we may say *irasshaimashi* and *irassh'tte kudasai*, but not *irasshari nasai* or *irasshari ni natte itadakitai*. It should

^a For the use of *mesu* as a prefix see the previous chapter. *Mesu* also occurs as a suffix in the honorific *oboshimesu* deign to think, which is used in the colloquial, especially in the form *oboshimeshi* thought. The verb *kikoshimesu* deign to hear, has passed from the sense of "hear," to that of "govern," and from this to the sense of "eat" or "drink," which it now has in the colloquial. One may say ironically: *Suzuki kun wa ippai kikoshimeshite imasu kara. nakanaka genki ga yō gozaimasu*. Suzuki is animated, having taken a drink. The verb *shiroshimesu* deign to know, does not appear in the colloquial except rarely in the sense of "govern."

be remembered that in very formal speech the ending *masuru* is more appropriate than *masu*.

Vocabulary

kakushi } pocket.
poketto }

(o) *kaze* } a cold.
fu-ja }

hago shuttlecock (also *hane*).

hago-ita battledore.

ni-gao portrait, likeness.

oshi-e a picture in relief made of stuffed pieces of cloth.

habutae a kind of thin silk cloth.^a

tan a piece of cloth between ten and eleven yards long.

hiki a piece of cloth containing two *tan*.

uta isshu one poem (*shu*=head).

go byō=ō tamaya ancestral shrine, sepulcher.^b

ai-satsu salutation, answer.

baku-fu the government of the shōgun.

bun-ko library.^c

dan-shi=otoko no ko boy, male, man.

jō-shi=onna no ko girl, female, woman.

em-pitsu lead pencil.

fu-kwai displeasure, indisposition (*fukwai desu* is indisposed).

han-jō prosperity (*hanjō suru* be prosperous).

hei-ka His (or Her) Majesty.^d

kai-sei revision.

rei-fuku ceremonial dress.

sei-sho a clean copy.

shi-ken examination.

shin-nen new year.

shihan-gakkō normal school.

yō-dateru furnish, lend.

mazu first of all, on the whole, well.

hito-mazu once, for a while.

Exercises

O tsue wo o mochi asobashimash'ta (asobašaimash'ta) ka. Sayō. jisan itashimash'ta, shikashi dochira ye okimash'ta ka

a Undyed *habutae* is exported in large quantities.

b This term is applied to the sepulchers of shōguns and daimyōs. The sepulcher of an Emperor is *go ryō* or *mi-sasagi*.

c Libraries are now generally called *sho-jak-kwan* or *to-sho-kwan* (*sho* or *shaku*, *seki* book, *to*, *zu*, drawing).

d The word *heika* is frequently used by itself as a designation of the Emperor. It is derived from *hei* steps, *ka* beneath. The corresponding title of a prince is *denka*; of a high official, *kakka*. Another term used in speaking of the Emperor is *shu-jō* (*shu* lord, *jō*=ue).

zonjimasen. *Danna san wa doko ni irasshaimas'ka. Hei, tadaima yu ni haitte irasshaimas'.* *Mada go hon wo haishaku sh'te orimas'ga, o iriyō nara, hitomazu o kaeshi mōshimashō.* *O seisho wo chotto haiken (itash'tō gozaimas').* *O cha wo mō ippuku meshiagare. Arigatō, jiyū ni chōdai itashimas'.* *Sakuban ku ji goro ni^a go monzen wo tōrimash'ta kara, chotto o yori mōshimash'ta ga, mohaya geshinatte irasshaimash'ta.* *Sore wa osoreirimash'ta; yūbe wa f'kwai de arimash'te hayaku yasumimash'ta.* *Dōmo, kaneire ga mienaku narimash'ta; hōbō wo sāgash'te mo doko ye itta ka wakarimasen.* *Anata sakujitsu o meshi nas'tta zubon no kak'shi wo go ran nasaimash'ta ka.* *Sakujitsu chotto o rei ni agarimash'ta ga, o rusu de gozaimash'ta.* *Chotto o fude wo haishaku (itash'tō gozaimas').* *Mata sono uchi (ni) o me ni kakarimashō.^b* *Bakufu no jibun no kwahei (zeni or kane) wo go ran nas'tta koto ga gozaimas'ka.* *Iie, mada haiken itash'ta koto wa gozaimasen.* *Watakushi wa uchi ni motte imas'kara, tsuide ga attara, o me ni kakemashō.* *O namae wa tabitabi uketamawarimash'ta ga, mada ichi do mo o me ni kakatta koto wa gozaimasen.* *Ima Tōkei no shiku-kaisei ni^c torikakatte oru koto wo o kiki nasaimash'ta ka.* *Sayō, uketamawarimash'ta.* *O jō san, sono o hagoita wo chotto haiken sash'te kudasai.* *Oya, taisō kirei na oshie des'koto; kore wa Fukus'ke no^d nigao des'ka.* *Makoto ni go yakkai ni narimash'te arigatō zonjimas'.* *Dō ts'kamatsurimash'te.* *Senjitsu o hanashi mōshimash'ta koto wa, hito ni kiite mimash'tara, watakushi no mōshimash'ta tōri de mo nakerebā, anata no osshatta tōri de mo nai sō des'.^e* *Kono hon wa naikaku no bunko kara haishaku sh'ta no des'.* *Anata Tōkyō ye oide no jibun ni kwōkyō wo haiken nasaimash'ta ka.* *Iie, haiken itashimasen desh'ta.* *Konaida shinnen no o utakwai*

a Translate: about nine o'clock. The addition of *goro ni* (p. 37c) makes the expression vague.

b An expression used in parting from a friend.

c From *shi* city, *ku* division, district ward. In this connection the term has reference to the straightening and widening of the streets.

d Fukusuke was a famous actor in Tokyo. Battledores are often decorated with portraits of famous personages done in brocade.

e The conditional inflection in *nakereba* takes the place of a conjunction (p. 148, 1, 2).

ni^a tenshi sama mo o uta wo isshu o yomi asobasaremash'ta. Itsu o yu ni o meshi nasaimas'ka. Yu ga deki shidai hairimashō. O meshimono wa dore wo o meshi ni narimas'ka (dore ni nasaimas'ka). Go reij'ku de gozaimas'ka. Nani wo o meshi ni narimas'ka. Kono habutae wo ippiki kaimashō. Amari tak'san de nakereba, go yōdate mōs'kato mo dekinas'. Shitsurei nagara go men wo kōmurimash'te koko kara go aisats'wo mōshiagemas'.^b Komban wa o tomari asobase na.

Have you seen photographs of the sepulchers at (of) Nikkō?^c No, I have not yet seen them; I should like to see them if I might be permitted to do so (*ainarimasureba* or *narimasuru koto nara*). I have none, but I will borrow (borrowing come) them from a friend and show them to you. Did you see the Emperor's palace when you went to Tōkyō? Yes, I saw it, but I did not think it at all magnificent.^d Which clothes (*o meshimono*) will you wear? Bring (*dasu*) the swallowtail; for I am going (*deru*) to an evening party to-night. I have come to return the umbrella (*o kasa*) that I borrowed recently. The bath is now hot (boiling); will you take it at once? Please lend me your lead pencil a moment. Did the fire break out after (*ato desh'ta ka*) you went to bed? No, it was when all in the house (*uchijū no mono ga*) were still up.^e I have brought some old coins to show you (thinking I should like to show you). Recently Her Majesty the Empress^f went to the Female Normal School and viewed the examinations (of the pupils). Won't you please return for a while the book that I loaned you (*go yōdate mōsh'te oita*). I should like to inquire (*ukagau*) what you think (how is your thought) in regard to this matter. Receiving your kind favors (*o hikitate*) we are prospering more and more (*oioi*). You are catching (*mesu*) a cold.

a An *uta-kwai* is a party at which each member composes a poem on some assigned theme. Because it is the Emperor's party it is called *o utakwai* or *on utakwai*.

b Said in a party when it is inconvenient for a person to leave his seat to make his bows before a friend.

c When honorific verbs are used, personal pronouns are generally superfluous.

d Translate: *kōdai to wa omowaremasen deshita*. For *kōdai* see p. 34c. The expression —*to omou* may be used not only with verbs and adjectives, but also with nouns: *Ano o kata wo Shinajin to omoimashita*. I thought he was a Chinaman.

e Either: *Mada okite oru toki*, or: *dare mo yasumanai uchi*.

f In very formal speech *ni wa* takes the place of *wa*.

THE ADVERB^a

CHAPTER LXXI

Adverbs may be divided into the following groups :

1. Adverbial forms of adjectives ending in *i*.
2. Adverbs formed by means of the particle *ni*.
3. Adverbs formed by means of the particle *to*.
4. Duplicatives.
5. Substantives used as adverbs of time, place, degree, etc.
6. Subordinatives of certain verbs.
7. Ordinary adverbs.

In general it is to be observed that the Japanese often employs adverbs where the English does not (Ch. XVIII.), and vice versa.

On the formation of adverbs from adjectives proper see Chapters XI. and XXX. Sometimes the contracted form, as, for instance, *yō* for *yoku*, is used with other verbs besides *gozaimasu*, while the uncontracted form in *ku* is sometimes used with *gozaimasu* :

Yō oide nasaimashita. Welcome !^b

Takaku wa gozaimasen. It is not at all dear.

The adverb *yoku* is used in various senses :

Yoku irasshaimashita. I am glad you came.

Yoku kimasu. He comes often.

Yoku wa shirimasen ga. I don't know exactly, but...

Yoku nite imasu. It is very much like it.

Yoku anata wa Nihongo wo wasuremasen.

It is remarkable that you don't forget your Japanese.

The adverb *yoku* enters into a few compounds :

hodo-yoku agreeably, satisfactorily, moderately.

ori-yoku opportunely (opp. *ori-ashiku*).

shubi-yoku successfully, from *shu-bi* head and tail.

tsugō-yoku conveniently.

^a *Fuku-shi*, from *fuku*=soeru add.

^b The particle *koso* is often inserted here for emphasis: *Yō koso oide kudasaimash'ta.*

Adverbial expressions are frequently formed by combining *naku* with substantives. The addition of *mo* "even" makes them emphatic :

ma-mo-naku immediately, from *ma* interval.

kodo (mo) naku "in no time," from *kodo* quantity.

wake-mo-naku unreasonably, exceedingly, from *wake* reason.

machigai (mo) naku, sō-i (mo) naku without fail, surely.

itashikata (mo) naku, ze-hi (mo) naku (comp. p. 160a) perforce, of necessity.

ōmoigake (mo) naku unexpectedly, from *omou* and *kakeru*.

oshige-mo-naku ungrudgingly, from *oshii* regrettable and *ke* in *keshiki* appearance.

oyami (mo) naku incessantly (of rain), from *o* little and *yami* pause.

taema (mo) naku uninterruptedly, from *tae-ma* cessation.

(go) en-ryo (mo) naku without reserve.

tohō-mo-naku extraordinarily, outrageously, from *to* way *hō* direction.

zō-sa (mo) naku without trouble, easily.

Corresponding adjectives in *nai* are also in use.^a Note also *nan-to-naku*, for *nan to iu koto* (or *wake*) *mo naku*, without any special reason, not knowing why or how.

In the cases of some adverbs in *ku* the corresponding adjectives are wanting or occur only in the literary language :

shibaraku (=classical *shibashi*) for some time, for a while.

sukoshiku = *sukoshi* a little, somewhat.

kotogotoku altogether, entirely, thoroughly.

gotoku = *yō ni* as, like (*an no gotoku* as was expected).

The particle *ni* is often added, pleonastically, to *gotoku*.

Observe the idiom in *osoroshii takai shina, tohōmonai takai mono*, where we should expect the adverbial forms *osoroshiku, tohōmonaku*.

The adverbs *tōku* far and *chikaku* near are often used like

^a The expression *wake mo nai* has, however, the sense of "not difficult": *Sore wa betsudan wake mo nai koto desu*. That is not specially difficult. The idiom — *ni sōi (ga or wa) nai* or — *ni chigai nai* is often used at the conclusion of a sentence to add emphasis: *Kuru ni sōi nai*. He will certainly come. Compare: *Ano hito no iu koto ni wa machigai ga nai*. There is no mistake in what he says.

substantives: *tōku ga, tōku ye, tōku made*, etc. Compare *ōku no* many (p. 50). *ōku wa* for the most part.

The frequent idiom *Mattaku deshō* is apparently elliptical for: *Mattaku sō deshō*. It is probably quite true.

The particles *to no* added to an adverbial form give it a concessive sense (p. 102, 5).

Note further the following idioms:

bakarashiku omou consider foolish.

— *wo waruku iu* speak ill of.

mutsukashiku ieba to use difficult (precise) language,

Yoroshiku itte kudasai. Please speak a good word for me.

For *yoroshiku negaimasu* and *kokoroyasuku negaimasu* see p. 104, b and c; for *yoroshiku mōsu*, p. 207a.

The adverbial form of an adjective is regularly used with *naru* (p. 24) and with *suru* (p. 212, 2): *kuroku naru* become black, *kuroku suru* make black; *nakunaru* disappear, *nakusu (ru)* lose, etc. The inflections of the adjective are derived from the adverbial form and *au*. From the imperative *are* we have *osokare hayakare* sooner or later (lit. be it late, be it early) = *sō-ban* (*sō* = *hayai*, *ban* = *osoi*).

Vocabulary

(Include the new adverbs.)

beni rouge.

beni wo sasu (or *tsukeru*)

apply rouge (p. 240d).

kumo cloud.

kuchi-biru lips.

kazari decoration.

matsu-kazari Yew Year's decoration = *kado-matsu* (p. 133).

an thought, expectation, plan.

byō-bu folding screen.^a

en-ki postponement.

hyō-dai title (of a book).

jō-yaku contract, treaty.

ki-gen temper, state of health.^b

rei-ten zero (naught point).

sei-chō growth.

^a A *hyō bu* may have two, four, six, or eight leaves. A single-leaf screen standing on a base is called *tsuitate*.

^b See p. 228a. *Go kigen yō* is a salutation used both in meeting and in parting, being elliptical for *Go kigen yō irasshaimasu ne*, or *Go kigen yō irasshai*. Instead of the former one may say to a familiar friend: *Go kigen desu ne*, for *Go kigen yō oide desu ne*.

yō-ki cheerfulness (sunlight spirit).

taï-ko drum.

taiko-mochi buffoon, clown.

shin (c) new (in composition).

tō (c) this, the said, the — in question (in composition).^a

medetai fortunate.^b

sabishii, samushii lonely, dreary.

umai clever, well done.

o seji no ii courteous, obsequious.

chijimu, chijimaru shrink (tr. *chijimeru*).

someru dye.

semaru be narrowed, straitened.

— *ni semaru* approach, oppress.

shi-tsukeru train.

kuchi ga kakaru be in demand (of singing girls, etc.).

sayō-nara good-bye (lit. if it be so).

Exercises

Taisō yoku matsukazari ga dekimash'ta, Kono honyaku wa umaku dekimash'ta. Kono sara wa taisō us'ku dekite imas'. Yorosh'ku o agari nasai.^c Sonna koto wa bakarash'ku omoi-mas'. Ano hito wa itsu mo osoku nemas'kara, yoku asane wo shimas'. Matsubara san wa yoku watakushi no uchi ye kimas'. Osoroshii takai mon'da. Ano taikomochi wa o seji ga ii kara, yoku kuchi ga kakarimas'.^d Hisash'ku sake wo nomimasen kara, nonde miru to,^e hidoku yoimash'ta. Hido-ku ats'ku naru to, hi ni (a day) ni do zutsu mizu wo abimas'. Nihon de wa gwanjitsu no asa hayaku wakai hito ga ido ye mizu wo kumi ni ikimas'; sono mizu wo wakamizu to mōshimas'. Dōzo o kamai naku.^f Tōnen wa Hakodate no

a *Tō-nin* he or she; *tō-hō de wa* we; *tō-ji, tō-setsu* at this time (*sono tō-ji* at the time of which we have been speaking); *tō-bun* for the present; *tō-nen* this year; *tō-haru* this spring; *tō-jitsu* the day in question, etc. *Ano uma wa tōsai no ko desu.* That horse was born this year (comp. p. 74, middle). The word *hon* is similarly used.

b *O medetō gozaimasu.* I congratulate you. *Shinnen o medetō, or Akemashite o medetō.* Happy New Year!

c Eat as much as you like! The expression is not one of the most refined.

d *Taikomochi* are male (rarely old women) professional entertainers belonging to the same class as the young women called *gei-sha*. They are not so numerous as the latter.

e Lit. if I drink and observe (the result); translate, "when I tried to drink."

f An elliptical expression: Never mind (about entertaining me). Don't let me disturb you. From *kamau* heed, mind.

fune ga osoku ts'kimash'ta no de yōyaku tadaima shin-sake (shinjake) ga miatarimash'ta.^a Oya, danna, hisash'ku o mie nasaimasen desh'ta ne ; itsu mo go kigen de kekkō des'. Hodoyoku itte okimashō.^b Hodoyoku sh'te agemashō. F'kaku hotte mita keredomo, koko wa mizu ga demasen. Ni do bikkuri to wa nan no koto des'ka. Hajime taisō yoku omotte ita koto ga, ni dome ni miru to, taisō hajime to chigatte oru no de odoroku koto des'.^c Ano hito wa dare no koto de mo waruku iimas'kara, watakushi wa waruku iware e mo kamaimasen. Fujisan ni nobottara, sazo tōku made miemashō. Iie, taitei kumo ga kakatte iru kara, amari yoku niemasen. Sayōnara, go kigen yō. Hon no hyōdai wa taigai mutsukash'ku kaite arimas'. Kore wa yasash'ku kaite arimas'kara, anata ni mo wakarimashō. Kiri no ki wa hayaku seichō shimas'. Kono daikon wo narubeku us'ku kitte kudasai. Nihon de wa niku wo komakaku kitte nimas'. Sh'ken mo shubiyoku sumimash'te o medetō gozaimas'. Bunshō wo ts'kuru ni wa narudake yasa-sh'ku kakanakereba narimasen. Haru wa nantonaku yōki ni narimas'. Ōta san wa daigakkō no sotsugyōsh'ken wo ukete kara hodo (mo) naku kyōju ni narimash'ta. Kinō wa asu kara ban made yuki ga taema naku furimash'ta no de sanjaku bakari tsumorimash'ta. Sore wa, mutsukash'ku ieba, ko iu jū ni narimas'. Myōasa ku ji made ni sōi naku koshirae te agemas'. Tochū de omoigake mo naku sensei ni aimash'ta. Sakuban amari samukatta kara, yuki de mo furu ka shiran to omottara, kesa ni natte an no gotoku masshiro ni natte imash'ta. Saigyō wa Yoritomo kara sekkaku moratta gin no neko wo oshigemonaku kodomo ni kurete shimaimash'ta.^d Bimbō ni semararete zehi naku hito no mono wo nusumimash'ta.

In (wa) the fall I fell melancholy ; I don't know why (without any special reason *kokoromochi* becomes dreary). Please

a *Hakodate* is the chief port of Hokkaidō, the island of Ezo ; *sake* or *shake* salmon ; *miatarimashita* have appeared on the market (lit. have been found).

b I will speak to him so as to satisfy him. The next sentence means : I will fix it to suit you.

c The phrase *ni no bikkuri* may also be used in the opposite sense — of a thing which seemed very bad at first sight, but afterwards proved to be just the opposite.

d A famous Buddhist priest and poet. His conduct in the matter of the silver cat illustrates the Buddhist ideal of indifference to the things of the world.

don't think ill [of me]. After he took (*ukeru to*) his final (graduating) examination he immediately became an official. Last month it rained continually. To-day we walked about seven hours without resting. The sun is up (*demash'ta*); we must start immediately. I will dye this red. I cannot wait long. If you do not associate a long time (long) with Japanese, you cannot learn to speak (*hanasu yō ni nararemasen*) Japanese proficiently. Since I am going to the country, I shall (do) not see (*o me ni kakaru*) you for some time. The revision of the treaties has been postponed (*enki ni naru*) for a while. This dog being well trained, is good-tempered (*otonashii*) and performs various tricks (*gei*). Yesterday (*wa* 1) it was (became) two (4) degrees (5) below (*ika* 3) zero (2); to-day (*wa*) it has become a little warmer. He bought this screen cheap and sold it at a high price (highly). The *Hakkenden* composed (*ts'kuru*) by Bakin is written very interestingly.^a Condense (*chijimeru*) this sentence and make (write) it a little shorter, as it is too long. I don't know exactly, but it is probably quite true. As this mountain is low, one cannot see (*miemasen*) far. Please explain it minutely once more; I do not yet clearly (*hakkiri*) understand. Japanese ladies often apply rouge to their lips. As that is a newly made (*dekita*) word, ordinary (*atari-mae no*) people will hardly understand it. That is outrageously dear. He used up (entirely) all the money he had (*aru dake no kane*). Isn't it exceedingly cold to-day? A friend coming opportunely, I was helped [out of my difficulties].

CHAPTER LXXII

As we have observed (Chapters XXXIII., XXXIV.), substantives which with *na* or *no* form adjectives may with the particle *ni* serve as adverbs; e. g.,

omo ni mainly, chiefly.

ōki ni greatly.

muyami ni recklessly.

^a Bakin, the great novelist, died in 1848. The *Hakkenden*, from *hachi* eight, *ken*=inn dog, *den* biography, narrates the adventures of eight heroes, each of whose names contained the word *inu*.

saiwai (ni) happily, fortunately.

tashika ni certainly. ^a

yatara ni carelessly.

katte ni, ete-katte ni, jibun-katte ni selfishly, inconsiderately,
as one pleases (p. 191d).

waga-mama ni waywardly, without restraint.

zatsu ni confusedly, not neatly, coarsely.

zoku ni commonly, vulgarly, colloquially.

gō-gi ni enormously, extraordinarily.

hi-dō ni unjustly, wickedly, cruelly.

mu-ri ni unreasonably, in spite of every thing.

tei-nei ni carefully, politely.

yō-i ni easily.

kari ni temporarily, provisionally.

(o) *tagai ni* mutually, reciprocally. ^b

tsugi ni next.

tsune ni always.

sasuga (ni) under the given circumstances, as one would
naturally expect.

massaki (ni) at the very first.

betsu ni, betsu-dan (ni), kaku-betsu (ni) exceptionally, par-
ticularly, specially. ^c

sen ni formerly.

choku-setsu ni directly, immediately (opp. *kan-setsu ni*).

hi-jō ni unusually, extraordinarily.

hon-tō ni, honto ni, hon ni really.

ippan ni generally, at large.

sei-sai ni, shi-sai ni (komaka ni) minutely, in detail.

ten-nen ni naturally, spontaneously.

Konna ni, sonna ni, anna ni (p. 39), *donna ni*, are
irregular.

In many cases there is no corresponding adjective :

koto ni especially.

^a The *ni* may be omitted when *tashika* is used with a verb in the probable form and has the weaker sense of "most likely": *Tashika iku deshō*. He will probably go. *Tashika ni ikimasu*. He will certainly go.

^b *O togai ga (wa, no, etc.)* is often used familiarly for the pronoun "we."

^c "Specially" in the stricter sense is *toku-betsu ni*.

metta ni seldom (with negatives).^a

nobetsu ni continuously.

sugu (ni) immediately, at once.

tama ni occasionally, once in a while.

tende ni severally, each (duplicative from *te* hand).

tsui (ni) at last, finally, unconsciously.^b

tsuide ni incidentally.

hi-mashi ni day by day, every day (*masu* increase).

hito-kuchi ni at a mouthful; in a word.^c

hitori-de (ni) of itself, spontaneously.^d

o make ni besides, into the bargain.

jiki (ni) immediately, at once.^e

om-bin ni quietly, peaceably, in a private way.

shi-dai ni gradually.

Sometimes the particle *ni* is omitted, as the parentheses show. In a few cases *mo* may be added for the sake of emphasis; e. g., *saiwai ni mo*.

It remains to observe a few suffixes and words by means of which adverbial expressions may be formed.

One is *goto ni*, which added to a substantive means "every": *iegoto ni* in every house, *toshigoto ni* every year. But such expressions as *doko no ie ni de mo*, *ieie ni*, *kengome ni*, from *ken* (p. 86, 5) and *komeru* comprise, *maitoshi* or *mainen* (p. 50, top), etc., are more common in ordinary colloquial

The suffix *gake* may be added to stems of verbs: *ikigake ni* on the way, *kaerigake ni* or *modorigake ni*, *kigake ni*, *mairigake ni*, *torigake ni*. Compare: *Amerika kara kitate ni* just after my arrival from America.

In like manner *tōri*, *yō* and *fū* are used with limiting words:

a There is also an adjective *metta na*, but this means "heedless": *Metta na koto wa ienai*. It will not do to speak (lit. one cannot speak) heedlessly (anything heedless).

b The particle *ni* is never added to *tsui* when it means "unawares."

c *Hitokuchi* as a noun means a bit (of food), a little (of a speech).

d From *hitori* and the postposition *de*.

e This *jiki* is a variant reading of the character *choku* in *chokusetsu ni*. It is used commonly of immediateness in time. A corrupted form, *jika ni*, is used in the sense "without anything between," "without intervention," being synonymous with *chokusetsu ni*.

Kono yō ni koshiraete o kure.

Make it like this (*kono tōri ni* exactly like this).

Uma no yō ni kuu eat like a horse.

Nihon-fū ni kurashite imasu.

He is living in Japanese style.

Pleonastically one may even say : *anna yō na fū ni..*

Vocabulary

(Include the new adverbs.)

ete dexterity.

katachi form, shape.

ichi-ba market place.

kaji-bō shafts, thills.

dui-tan boldness.

en-kaku development (historical).

gen-in cause.

kou-nan distress, difficulty.

kou-zatsu confusion.

ri-en divorce.

sai-fu money bag, purse.

sei-dō institutions, system.

kō-shi-kwan embassy, legation.

it-ten no a single (one point).

kudaranu, kudaranai unintelligible, absurd.

kurasu pass (time), live, make a living.

saeru be bright (of the moon in the fall and winter).

uyamau revere.

matomaru be brought together, settled (tr. *matomeru*).

mochi wo tsuku make *mochi* (by pounding glutinous rice in a mortar).

kiri-nukeru cut a way through.

tori-tateru collect (bills, taxes, etc.).

sata communication, news.

go bu-sata wo itasu fail to keep up communication with a friend, neglect to call or write a letter (polite 1).

Exercises

Shizuka ni! Konna ni yakamash'kucha komaru. Nihon de mo kanai wo etekatte ni rien suru koto wa dekimasen. Sō iu yō ni kimattemas' (p. 163 top) ka. Ano hito wa sake wo yatara ni nonde imas'. Nihon no seifu de wa yatōi-ireta Sei-yōjin wo teinei ni toriats'kaimas'. Shōgwatsu ni wa iegoto ni mochi wo ts'kimas'. Tash'ka ni sō des'. Kyō wa nan de konna ni nigiyaka deshō ka. Makoto ni yoku tenki ga tsuzuki-mash'te ii o shōgwatsu de gozaimas'. Mō jū ni ji no taihō ga

narimash'ta ka. Iie, mada 'des', 'shikashi jiki ni narimashō
Ano kata wa kodomo ga mina nakunatte shiniatte jitsu ni kino-
doku na koto de gozaimas'. Kichigai dōyō ni (p. 41d) toria-
ts'kawaremash'ta. Kono fūzōku no genin wo shisai ni torishi-
rabemashō. Ano hito wa ha ga warui kara, niku wa komaka
ni kitte dasanakereba narimasen. Kurumaya san! kore kara
saki wa michi ga waruku naru kara, s'koshi shizuka ni yatte
o kure. Kono ishi wa tennen ni hito no katachi ni natte iru
no de, mezurashii to itte hito ga empō kara mi ni kimas'. Ma-
koto ni go busata wo itashimash'ta.^a Iie, o tagai sama de
gozaimas'. Soko wa sasuga ni Bis'mar'k' des'kara, konnan
na baai mo umaku kirinukemash'ta.^b Sasuga ni samurai no
ko dake atte daitan des'. Makoto ni yoku ts'ki ga saete imas';
sora ni itten no kumo mo arimasen. Maru de ichiba no yō ni
konzatsu shimash'ta. Sensei! mukashi tenshi to shōgun to no
aida wa dō in kwankei ni natte orimash'ta ka. Sore wa Ni-
hon no rek'shi no uchi de taisō irikunda kotogara des'kara,
nakanaka hitokuchi ni wa iemasen. Hidō ni risoku wo tori-
tatete kanemochi ni narimash'ta. Sonna ni nen wo irete ya-
ranak'te mo ii; zatsu ni koshiraete kurete mo ii. Shinsetsu ni
sewa wo sh'te kuremash'ta. Ano gwaikoku no kata wa maru
de Nihonfū ni kurash'te (no kurashi wo sh'te) imas'. Sugu
ni kuruma no sh'taku ga dekite iru yō ni ki wo ts'kete oite o ku-
re. Oki ni go yakkai ni narimash'te arigatō gozaimas'. Sho-
sei ga nokorazu keiko ni kuru koto wa metta ni arimasen.
Kurumaya san! kajibō wo sonna ni takaku agecha abunai.
Chōdo neko no me no yō ni kawariyasui hito des'. Saifu wo
otosh'te omake ni kasa made nakush'te shimaimash'ta. Jibun
no ete na koto wa yōi ni dekiru. Tende ni jibunkatte na koto
bakari iimas'kara, sōdan ga matomarimasen. Zoku ni yuki
no ōi toshi wa saku ga ii to iimas'.

a "Pardon me for neglecting to call. This often amounts to nothing more than the expression of a wish to be friendly. The answer, *O tagai sama desu*, means: "I have been equally remiss." One may also say: *Watakushi koso*, am the one [who has been remiss].

b In this sentence *soko wa* serves as a sort of connective: "in that predicament." The *sasuga ni—desu kara* may be freely rendered: "As was to be expected just because it was—." Compare *sasuga no Bis'mar'k' no* even such a one as Bismarck. In the following sentence the common idiom *sasuga ni—dake atte* may be rendered: "As is to be expected in the case of—."

As I bathe in (*abite imas'*) cold water every day, I seldom catch cold (there is seldom a catching cold). On my way back I will call at (*ye*) your house. On my way to school I dropped my purse, but fortunately there was n't much in it (*haitte iru*). I am greatly troubled (*komaru*) at having been addressed (since I was spoken to) in that manner (*sō*). It is impolite to (*no wa*) say such a thing directly. The law is provisionally enacted (*dekite oru no des'*). I am very sorry (it is truly regrettable) that he has lost (losing finished) the money that he has saved (saving put) with special pains. He investigated in detail the development of the feudal system.^a Do as you please. He recklessly talks (*shaberu*) nonsense (absurd things). He used a great deal of (extraordinarily) money when he was in Berlin. In (*wa*) Nagasaki even in (*de mo*) winter it does not become specially cold; snow seldom falls (there is seldom falling of snow). In old times what relations were there between Japan and Corea (*Chōsen*)? That being a complicated matter, I cannot tell you in a word. It will hardly be possible (not be easily possible) to use *Rōmaji* generally. Formerly in Japan the teacher was revered as (*dō-yō*, p. 41d) a father. The disease becomes worse day by day. There are unusually large trees in Japan. It is enormously dear. I will give it up. We will call (*yotte mairu*) at the Legation on the way to the station. That expression is not used (they do not say so) generally, but it may be that (one cannot know whether) people say that, depending (*yotte*) on the locality. Shall we send it directly to Tōkyō, or shall we request you [to take it along]. The parliament building is [only] temporarily built. If I study continuously two or three hours (*hodo*), my eyes begin to hurt (become painful). It will heal of itself, even if I don't give you [any] medicine. You must n't put the teakettle directly on the *tatami*. I met him just after my arrival from England. You must make it exactly like this. I seldom read newspapers or (*ya*) magazines.

^a The feudal system, *hōken seido* (*hō* fief, *ken*=*'ateru*), is distinguished from *gun-ken seido* (*gun* county, *ken* prefecture), the modern form of government centering in the Emperor. The whole country is divided into *ken* or *fu*; the *ken*, into *gun* (*kōri*) or *shi* (cities); the *gun*, into *son* (*mura*) or *chō* (*machi*).

CHAPTER LXXIII

The particle *to* is used with a large class of adverbs. Many of this class end in *ri*:

bikkuri (of a shock or fright).

bonyari dimly, perplexedly.

burari, burabura (of dangling or idling).

chirari with one glance, cursorily.

dossari abundantly, plentifully.

garari, garagara (of a clattering noise).

hakkiri distinctly.

hirari like a flash.

honnori (of redness in the sky or a person's face).

horori, horohoro (of teardrops).

karari brightly, completely.

kitchiri, kitchinto tightly, precisely.

kossori, kosokoso on the sly, stealthily.

mekkiri (of a fact that suddenly becomes noticeable).

nikkori (of smiling or laughing). [unwieldily.

nossori, nosonoso at a snail's pace, in a strutting manner,

patchiri (of large, bright eyes). [manner).

sakuri (of a thing that splits open readily or of a frank

sappari clearly, wholly, at all (p. 187b).

sarari entirely.

shikkari firmly, faithfully, substantially.

sukkari entirely.

surari (of a slender form or of a smooth motion).

tappuri abundantly, fully.^a

tokkuri (toku to) attentively, thoroughly.

ukkari (uka to), ukauka thoughtlessly, inattentively.

yukkuri leisurely, slowly (p. 33e).

yururi, juruyuru slowly, leisurely.

Many of the above are of onomatopoetic origin. The freedom with which such words are formed and used is a characteristic of the Japanese language. Like interjections, they are hard to define.

^a *Tappuri (taputapu) futotte iru*, or, *Deppuri futtole iru*. He is very fat.

As indicated, there are in many cases corresponding duplicatives (see the following chapter). These, as a rule, are more strictly onomatopoeic. Thus, *surasura* is used of a smooth movement, not of a slim figure. The duplicative also implies the idea of repetition. Thus, *nikkori* is used of a single smile, while *nikoniko* indicates smiling continually. The duplicative often has an entirely different sense; e. g., *bikyubiku* (of hesitating fear), *chirachira* (of a fluttering motion), *hirahira* (of a waving motion), *karakara* (of a rattling noise, as of wine glasses, = *garagara*, or of laughter), *sarasara* (of a rustling sound, as of a river).^a The adverb as a whole may be doubled: *burariburari to aruku* saunter.

Properly *to* should be added to all, but it is generally omitted. The adverbs in *ri* may also be used with *suru* (p. 215, 8), and, accordingly, *shite* may be added to or substituted for *to*. In *shikiri ni* "persistently" *to* may take the place of *ni*. *Yahari* or *yappari* "still," "too," does not belong to this class.^b

The particle *to* is also used with shorter words of the same general character. The etymology of some is doubtful. The particle *to* is never separable and often coalesces with the word to which it is attached.^c

bōtto (of beclouded vision or unconsciousness).

chanto precisely, properly, just, right.

chitto a little.

choito, *chotto* briefly, just a moment (*choichoi* occasionally).

don to (of a loud noise).

dotto (of sudden applause, laughter, etc.).

gyotto (of a state of consternation).

hatto (of surprise).

hyoi to, *hyotto* accidentally, suddenly.

a We may also say: *Senna koto wa sarasara zanjimasen*. I don't know anything at all about it.

b Notice the odd, rather slangy expression: *Ikiatari battari tabete aruita*. I journeyed eating wherever I happened to be (*iku* or, *ataru* strike). Others say *ikinari battari*.

c The adverb *fu-to* (= *hakarazu*) unexpectedly, from *fu* not and *to* = *hakanu* calculate, belongs to a different category. There is also an onomatopoeic *futo* or *fullo* used of a breath: *fullo rampu wo kesu* to extinguish a lamp with a puff.

jiito firmly, steadily, with concentration.

kitto surely.

mo'to more.

pon to (of a little explosion).

patto (of a quickly spreading thing).

patatto with a thud.

pishanto, *pisshari to* with a slam, tight.

pin to (of cracking glass or crockery).

shika to firmly, certainly, exactly.

sotto softly, gently.

tonto totally, at all (with negative words).

zutto all the way, direct, very much.

With some words belonging to the class described in the previous chapter *to* also is used.

sugu (*to* or *ni*) immediately, at once.

waza to (*ni*) purposely, intentionally (*wazawaza* specially, not incidentally).

yōyatto, *yatto* (from *yōyaku*) with difficulty, finally.

zatto = *zatsu ni* coarsely, briefly.

shi-zen (*to* or *ni*) naturally, spontaneously.

totsu-zen (*to* or *ni*) suddenly, abruptly.

Note finally : *nani-ka to* = *iroiro* in many ways ; *nan to* how !
Itsu-nari to may be regarded as a briefer form of *itsu nari*
to mo = *itsu de mo*.^a

Vocabulary

(Include the new adverbs).

hagi bush-clover.

mizo drain, ditch, groove.

hoya (from *hi-ya*) lamp-chimney.

niseru imitate (from *niru* resemble).

nise-mono, *nise* imitation, counterfeit.

fuku-biki (lit. luck drawing) distribution of prizes by

drawing lots.^b

bashō banana tree.

a The classical *nari* is used in the colloquial to indicate alternatives : *Migi nari*, *hidari nari*, *dochira de mo ikaremasu*. You can take either way, right or left.

b This is a very common game. The slips of twisted paper drawn by lot have written on them names or expressions which are puns on the names of the prizes given.

<i>kak-kō</i> shape, form. ^a	<i>mi-kakeru</i> get one's eyes on,
<i>kō-jō</i> kind feelings.	catch sight of.
<i>enzetsu-kiwai</i> meeting for the	— <i>ni buttsukaru</i> collide with.
purpose of hearing addresses,	<i>kokoro wo irekaeru</i> repent,
lecture-meeting.	turn over a new leaf.
<i>ji-ten-sha</i> (self-move-vehicle)	<i>hassuru</i> start, be produced.
bicycle.	<i>juku suru</i> become ripe, ma-
<i>hirogaru</i> be spread abroad,	ture.
extend (tr. <i>hirogeru</i>).	<i>ayaniku, ainiku</i> unfortu-
<i>nozoku</i> bend the head down	nately.
to look, peep.	<i>kanarazu</i> assuredly, without
<i>toboru</i> burn (of a light).	fail.
<i>yokeru</i> get out of the way.	<i>jum-ban ni</i> in turn.

Exercises

Sore wa choito sh'ta^a hanashi de wa arimasen. Sazo o ts'-kare deshō; go yururi to o yasumi nasaimashi. Ano ie no uchi ni wa akari ga bonyari (to) tobotte imas'. Sakunen wa nanika to go kōjō ni azukarimash'te (p. 184b) arigatō; konnen mo aikawarimasezu. Mō s'koshi yururi to hanash'te kudasai. Shizen to (ni) hassuru hōsō wa tennentō to mōshimas'. Dōmo, uchi no kodomo wa itazura de waza to omocha wo kowashimas'. Fukubiki wo itashimashō; watakushi wa kuji wo shikkari to motte imas'kara, anatagata wa jumban ni o hiki nasai. Mō yo ga karari to akemash'ta. Karari to tenki ni narimash'ta. Ano hito no warui koto wa sarari to wasurete shimae. Sendai Hagi de Semmats'wo^c koros'no wo mite horori to namida ga koboremash'ta. Sake wo ippai nondara kao ga honnori to akaku narimash'ta. Mizo wo hyoi to tobikosh'ta. Hako ga don to ochita kara sh'te, me ga sameta no des'. Teppō ga don to naru to, yane no ue no hato ga mina tatte

^a *Kak-kō*=*adakamo yoshi* just about the right thing. Compare: *Kakkō ni shite agemasu. I will sell it at a reasonable price.*

^b Translate: simple, easy to understand.

^c The name of a boy in the celebrated drama called *Sendai Hagi*. The plains around Sendai were once famous for bush clover; in this case *Sendai Hagi* means a famous tale of Sendai. The mother of Semmatsu was in a position to substitute her own child for the heir of her lord at a time when a plot was laid to assassinate the latter.

shimaimash'ta. Otōto wa sarari to kokoro wo irekaemash'ta. Ano onna wa surari to sh'ta ii kakkō des.' Onna hodo yo ni arigataki mono wa nashi; Shaka ya Kōshi wo hyoi hyoi to umu.^a Kono ame de bashō no ha ga zutto nobimash'ta. Ima honyaku nas'tta tokoro wo zutto hajime kara mō ichi do yonde kikase nasai. Kore wa zutto moto no imi des'. O jama ni narimas'kara, o itoma (ni) itashimashō. Ma! go yururi to.^b Kondo o me ni kakattara, chanto kimeru yō ni itashimashō. Kochira ye zutto o tōri nasai. Itsunari to o hanashi ni oide nasaimashi. Yatto hitogomi no naka wo tōrinukemash'ta. Kodomo ga hei ni notte ashi wo burari to sagete imas'. Gejo wa itsu no ma ni ka^c kossori to dete ikimash'ta. Ukkari (to) yokei ni haratte yarimash'ta kara, torikaesh'te kimashō. Ukkari to nisemono wo kaimash'ta. Mekkiri (to) ats'ku narimash'ta. Nan to, mā, baka na koto ja nai ka. Fui ni kaminari ga natte hatto omoimash'ta.^d Ano onna wa me ga patchiri to sh'te imas'. Totsuzen to jitensha ni deatte yokeru koto mo dekizu abunai tokoro desh'ta. Sh'ka to wa zonzimasen ga, ōkata sō deshō. Hōchō de suikwa wo sakuri to watte mita tokoro ga, mada juku sh'te imasen desh'ta. Bōtto sh'te mukō ga miemasen. Kuri wo hi ni irete oitara, pon to hanemash'ta. Sono toki Chambaren (Chamberlain) no uwasa ga patto hirogarimash'ta. Hako ni shinamono wo kitchiri oshikonda. Kakimono wo sh'te oru ushiro kara^e sotto nozoite mimash'ta ga, Suzuki kun wa ikkō ki ga ts'kimasen desh'ta (p. 221, 3). Ki no eda ni butts'katte gyotto shimash'ta. Sensei wa nikkori waratte irassharu.

He is standing lost in thought (thinking something stands perplexedly). In (*ni wa*) Japan azaleas and camellias grow wild (naturally). Please hold (p. 198c) this firmly a little while (*chotto no aida*). How kind a person he must be! As

a A humorous poem. Translate *hyoi hyoi* to one after another very easily. *Shaka* is the Japanese form of *Sakya*, the family name of the Buddha; *Kōshi* Confucius.

b The usual phrase when one urges a caller to stay longer: Don't be in a hurry.

c Translate: no one knows when.

d *Hatto omoimashita*=*bikkuri itashimashita*.

e Observe how the adjectival phrase modifies *ushiro* directly. We should expect *Suzuki kun no* before *ushiro*.

I have been (am) a little indisposed lately, I cannot say that (*to wa*) I will surely come. On that day (*tōjitsu*) if I feel well (cond.) I will visit [you] without fail (*kanarazu*). Is there a lecture-meeting in the Kinkikwan to-day? I really don't know;^a I have not heard anything about it (that *hanashi* I do not hear at all). Lately I called at (*ye*) your house just a moment (past cond.), [but] unfortunately you were out. When the gun went off (sounded *don* — past cond.), the pheasant fell with a thud. She is slender and has a good form. Shut (*shimeru* or *tateru*) the *shōji* tight, so that (*yō ni*) the dust may not come in. Read (*yonde kikaseru*) once more from the very beginning (all the way from the beginning) what (*tokoro*) you have translated. Sit properly! The cat has stolen a piece of *katsuobushi* on the sly. All burst out laughing when (*to*) they heard the story. I could n't see at all, because a tall man was standing (unwieldily) in front of me. I caught a glimpse of (with one glance got my eyes on) the fleeing robber (the fleeing and going of the robber). A boatman, seeing that (*no wo*) a child had fallen into the water, jumped in (*tobikomu*) like a flash and saved it. The lamp chimney cracked (*wareru*) with a snap. Mother is in a brown study (is thinking steadily).

CHAPTER LXXIV

Duplicatives form a large group of adverbs in Japanese. We have here a language within a language, as expressive as it is unique.^a There are in English a few analogous expressions, such as ticktack, dingdong, rubadub, higgledy-piggledy, little by little, over and over, through and through, so-so, etc.

Most of these words are of onomatopoeic origin, either imitating a sound, or at least voicing a feeling produced by an action. They are used commonly without any particle; or with *to*, if with any at all. In most cases they cannot be translated into English:

a Translate: *ikaga desu ka*, elliptical for *ikaga desu ka zanjimasen*. Similarly *Nan desu ka* in a reply may mean: "I don't know what it is."

b An investigation made by Mr. Irie at the instance of the German psychologist Prof. Wundt resulted in a list of six hundred that are in common use.

barabara, barari (of things that scatter about, such as large raindrops, leaves of a torn book, etc.).

betabeta, bettari (of sticky things).

bishibishi, gishigishi, mishimishi (of creaking timbers).

bombon (of the faint ringing of a bell or the striking of a clock — *bombon-dokei*).

boroboro, borori (of ragged or crumbling things).

buruburu (of trembling or shuddering).

butsubutsu, butsuributsuri (of bubbling or grumbling).

chibichibi a little at a time but often, in driblets.

chinchin, chirinichirin (of the ringing of a small bell).

chokochoko (of short intervals or quick steps).

chorochoro (of the flowing of a brook or the toddling of a baby).

daradara, darari sluggishly, languidly, in a slovenly way.

dondon in rapid succession, in great quantity (or of the sound of a drum).

gasagasa (of a rustling sound, as of paper).

gatagata, gatari (of a rattling, slamming or banging noise).

geragera, getageta (of laughter).

gōgō, gūgū (of snoring).

gongon (of the sound of a large temple bell).

gorogoro, gorori (of a rumbling noise, as of thunder).

gotagota (of disorder).

guruguru round and round.

guzuguzu (of loitering, dawdling or grumbling).

hyorohyoro (of staggering).

janjan (of the sound of a fire-bell).

kankan (of the sound of a bell beaten with a little hammer).

mechamecha (of confusion).

niyaniya (of a grin).

perapera rapidly, fluently.

pichipichi (of a floundering fish).

piipii (of the sound of a flute, of whining or complaining).

pikapika, pikaripikari (of shining, glittering, or flashing).

pimpin in a vigorous or lively manner.

pokaripokari (of tobacco smoke or of mild heat).

potsupotsu, potsuripotsuri here and there, leisurely.

pumpun (of an orodor or of sullen anger).

sawasawa (of the murmuring of the wind).

sesse energetically. *sassa* hastily.

sorosoro, *sorori* slowly, softly, gradually.

sutasuta (of fast walking).

teratera, *tekateka* = *pikapika*.

tsurutsuru, *tsururitsururi* (of slippery things).

waiwai (of people in a tumult).

zarazara, *zarari* (of things rough to the touch).

zawazawa (of a chilly feeling or of the noise made by people passing).

zunzun rapidly, readily.

Some duplicatives are formed by doubling ordinary words or their stems :

shikajika so and so, and so on. ^a

hibi (*ni*), *hibihibi*, *nichinichi* = *mainichi* every day. ^b

hitotsubitotsu, *ichiichi* one by one, every one.

iroiro (*ni* or *to*), *shuju* in various ways.

nanakanaka (*ni*) contrary to expectation, very, hardly or by no means (with negatives).

oriori, *tokidoki* at times, now and then.

tabitabi shibashiba at times, often.

chikajika (*ni*) in the near future, soon.

harubaru (*to*) from a distance (*haruka na* far).

noronoro (*to*) sluggishly, slowly.

shibushibu (*to*) with reluctance.

kaesugaesu (*mo*) repeatedly, exceedingly.

masumasu increasingly, more and more, gradually.

nakunaku tearfully.

kanegane formerly.

kanegasane repeatedly, over and over.

kawarigawari (*ni*) alternately, by turns.

kuregure (*mo*) repeatedly, again and again.

oioi (*ni* or *to*) gradually.

shimijimi (*to*) penetratingly, thoroughly, (from *shimiru* pen- [etrate]).

^a Used, like the Chinese *unum* (pronounced *unnun*), instead of repeating all the words of a quotation.

^b Doubling for the sake of emphasis is very common in Japanese (compare the English "very, very"): *Mainichi mainichi kimasu*. He comes day after day. At the beginning of a tale one may hear: *Mukashi mukashi (zutto) ô-mukashi* Many, many years ago, in very ancient times. Compare also p. 92c.

shinobishinobi stealthily, (from *shinobu* conceal one's self).
yokuyoku very carefully, exceedingly.
iyoioyo increasingly, after all, certainly (from the classical
iya more and more).
tamatama rarely, unexpectedly.
betsubetsu (*ni*) separately.
dandan (*ni* or *to*) gradually (from *dan* step).
konkon (*to*) carefully, in a kindly or friendly manner.
nennen, *saisai* (*ni*) yearly.
sanzan (*ni*) recklessly, harshly, severely.
shōshō a little.
shidaishidai (*ni*) gradually.

Vocabulary

(Include the new adverbs).

<i>oke</i> tub, (wooden) bucket.	<i>kek-kon</i> marriage.
<i>sasa</i> bamboo grass.	<i>setsu-yu</i> instruction, advice,
<i>yoko</i> side, transverse or horizontal direction (opp. <i>tate</i>).	reprimand.
<i>ha-ori</i> [Japanese] coat.	<i>tai-riku</i> continent.
<i>ko-ashi</i> little steps.	<i>tan-tei</i> secret investigation,
<i>katte</i> } kitchen.	detective (properly <i>tanteiri</i>).
<i>daidokoro</i> }	<i>yu-nyū</i> imports.
<i>an-satsu</i> assassination.	<i>yu-shutsu</i> (often proncd. <i>yu-shitsu</i>) exports.
<i>do-jin</i> native, aborigine.	<i>hi-mi ga yoi</i> = <i>kokoromochi ga yoi</i> (p. 138).
<i>fū-bun</i> rumor.	<i>areru</i> be rough, be desolate
<i>gi-kwai</i> deliberative assembly, congress, parliament, diet.	(of land), be refractory.
<i>jin-shu</i> race (ethnological).	<i>furueru</i> shake, tremble.
<i>jun-rei</i> pilgrimage, pilgrim (properly <i>junrei-sha</i>).	<i>kasaneru</i> pile one on top of another (intr. <i>kasanaru</i>).
<i>roku-bu</i> pilgrim.	<i>kōru</i> freeze. ^a
<i>kei-yō</i> figure, metaphor.	<i>migaku</i> polish.
	<i>sutaru</i> be discarded (tr. <i>sutaru</i>).

^a The subordinative of *kōru* is properly *kōtte*, but it is often shortened to *kolte*. Comp. *hōru*, *hotte*, p. 228, Voc.

yoroméku stumble, stagger. *ibiki wo kaku* snore.
ato wo tsukeru follow in *tsuzuke-zama ni, tsuzukedama*
 another's track. *ni* continuously, one after
tabako wo fukasu smoke to- another.
 bacco. *yoppite (yo hito yo)* the whole
hitori-goto wo iu talk to night.
 one's self.

Exercises

Ano hito wa ansatsu saremash'ta ka. Sô iu jûbundes' ga, ma-da hakkiri wakarimasen (iyoiyo sô^a to wa iemasen). Amerika no dojin no kazu wa dandan (ni) hette kimas'. Kô iu (konna) kudaranai fûzoku wa oioi s'tatte kite mo yô gozaimas'. Iroiro o sewa sama ni narimash'te makoto ni arigatô gozaimas'. Ano ok'san wa chokochoko koashi de arukimas'. Ano kahi wa o shiroi wo betabeta (thick) ts'kete imash'ta. Andô san wa yoku o taku ye miemas'ka. Moto wa shibashiba kimash'ta ga, kono sets'wa sappari konaku narimash'ta; dō sh'te iru ka shira. Shimbun-haitatsu ga chirinchirin to kane wo narash'te kimash'ta. Rokubu wa kankan to kane wo tataite arukimas'. Masumasu samuku natte kite, dōmo, komarimas'. Chikajika ni Ōu (no) tetsudō ga^b dekite shimaimashō. Hiragana ga zunzun (to) yomeru kurai (gurai) ni nattara,^c kanji wo narai nasaru ga yô gozaimashō. Oke no naka no sakana ga pichipichi hanemas'. Kono ni san nichī wa^d iyoiyo atataka ni narimash'ta. Hinichi ga zunzun tachimas'. Kono yoko wo kuruma ga garagara tōru^e kara, yakamash'kute benkyō ga dekimasen. S'ta-s'ta aruite hi no kurenai uchi ni yadoya ni ts'kimash'ta. Ta-

a For *sô da*; *wa* following a dependent clause with *to* puts the whole statement in antithesis to other possible statements, and so emphasizes its significance: that it is so one can not say with certainty.

b The word *ō* (interior—same character as *oku* in *oku san*) designates the eastern part of the northern end of the main island, while *u* is the initial of the names of the corresponding western provinces, Uzen and Ugo, formerly called Dewa. *Ōu* is also called *Tō-hoku* (east-north), as it lies north-east of the island.

c Translate —*kurai ni nattara* when you get so proficient that—. Compare the use of *hodo* in: *Kurakute ashimoto ga mienai hodo desu* (p. 101, 2).

d Translate: the last two or three days. *Kôko ni san nichī* the next two or three days.

e *Yoko wo tōru* pass along the side (of the house).

bako wo pokaripokari to fukash'te iru to iu no wa hima de tai-kutsu sh'te sh'kata ga nai kara, tsuzukezama ni tabako wo nomu yōs'wo keiyō sh'te iu no des'. Sakana ga pimpin hanete ryōri ga shinikui. Nihon no yushuts'wa nennen fuete kite yunyū yori mo ōku narimash'ta. Tonari de amado wo garagara shimete imas'. Take ni kaze ga sawasawa fuite imas'. Soto ye deru to, karada ga zawazawa suru kara, haori wo kasanete dekakemashō. Ano ōki na tokei wa bombon narimas'. Han-shō wa janjan, tera no kane wa gongon narimas'. Yūbe tonari de hito ga gōgō (gūyū) ibiki wo kaku kara, yoppite nerarenakatta. Ano hito wa nandaka butsubutsu hitorigoto wo itte imas'. Okame wa^a nikoniko sh'ta kao wo sh'te imas'. Ano hito wa niyaniya waratte bakari ite nandaka kokoro no soko no wakaranai hito da. Kaminari wa narazu ni inabikari bakari pikapika shimas'. Eta wa^b Shina kara kita mon des' ka. Iyoiyo sō to wa wakarimasen ga, sō ka mo shiremasen. Gejo ga guzuguzu sh'te iru kara, yoru osoku naru made daidokoro ga katazukimasen. Kono hon wa nakanaka ats'kute ikura sassa to yonde mo yōi ni o shimai ni narimasen. Sassa to sh'te shimae. Nihon no tegami no bun wa mutsukash'kute nakanaka oboeraremasen. Inu wa byōki de guruguru mawatte imas'. Nihon no naikaku wa ima gotagota sh'te imas', Kaminari ga garagara natte kimash'ta.^c Uchi no inu wa kinō made nete bakari imash'ta ga, kyō wa pimpin sh'te imas'. Tegami no kakidashi (beginning) ni wa yoku masumasu go kigen yoku^d shikajika to iu kotoba ga hairimas'. Karada ga daradara sh'te hatarakenai. Potsupotsu aruite itte mo yūgata ni wa ie ni kaeremashō. Teishaba no mōze ni ōzei hito ga

a The smiling face of Okame (alias *Otafuku*) is familiar to all who have seen Japanese *men* (masks), her characteristic features being a flat nose, small eyes and projecting forehead and cheeks. She is supposed to be the same as Uzume, the goddess of joy and wantonness, who, according to the received mythology, danced so merrily before the cave in which the sun-goddess had hid herself that the latter was induced to open the door and look out. She is represented as perpetually smiling.

b The Eta were formerly the lowest class of people. One of their trades was the slaughtering and flaying of cattle.

c Of thunder near by. The sound of distant thunder is represented by *gorogoro*.

d I hope you are quite well (lit. increasingly well).

atsumatte waiwai sawaide orimas'ga, nani ka mezurashii koto de mo arimas'ka. Kawa ga sarasara nagarete iru. Hyak'shō ga sesse to kaseide orimas'. Ano kichigai wa geta-geta (geragera) waratte bakari ite nandaka kimi ga warui. Fuyu ni naru to, ōrai no yuki ga kōtte tsurutsuru subette aru-kinikui. Tantei ga shinobishinobi dorobō no ato wo ts'kete ikimash'ta. Gons'ke ga yoku migaite kureta no de kuts'wa teratera sh'te imas'. Amerika de wa kekkon no toki ni kome wo barabara nagets'keru shūkwan ga gozaimas'. Hon ga barabara ni natte tsuzuki ga wakarimasen. Meshi ga boroboro sh'te kuenai.^a Te ga arete (chapped) zarazara shimas'. Dondon kane wo ts'kaimas'. Samugatte buruburu furueie imas'. Kore ni wa iroiro wake ga aru. Soto wa zawazawa suru ga, nanigoto ka okita de nai ka. Shimijimi iya ni narimash'ta.

In this region (*wa*) vehicles are rattling (pass noisily) all the time ; consequently it is so noisy that last night I couldn't sleep all night. He smokes tobacco from morning to night. The population of Japan increases yearly. When the cherry blossoms bloom every one is lazy (all idling do not work). Thunder is rolling in the distance (*tōku de*). A drunkard staggering about stumbled against a stone and finally fell over. That old gentleman is still hale (*tassha de*) and vigorous. Did the Japanese race in ancient times come across (crossing come) from the continent? There is (also) such an opinion ; but we don't know certainly whether it is so or not (*sō ka dō ka*). You won't catch the train if you dawdle (are dawdling) like that. If you don't hurry (hastily doing finish), the day will be gone (*hi ga kureru*). Chinese characters are so difficult that [I] will hardly (*nakana*) be able to learn [them]. To-day, as the weather is fine, we will saunter through (idly walk the region of) Shiba. The French parliament is now and then quarrelsome (*kenkwa nazo ga atte*) and disorderly. It has begun to rain (p. 231, 4). Last night after one o'clock it snowed more and more heavily (*hidoku*). I was startled (*gyotto suru*) as a bear came with a rustling sound out of a thicket

^a The Japanese do not like rice unless it is cooked just enough to make it stick together, but no more.

of bamboo grass (*sasayabu*). The brook flows with a murmuring sound. When there is any little thing (*nani ka s'ko-shi de mo*) that displeases him, he is sullen and, though you speak [to him], does not reply. Oxen walk slowly. The sick one is gradually becoming weaker (*yowatte kuru*). A policeman is carefully advising [him]. He came out with reluctance. At (*ni wa*) *Setsubun* beans are scattered (*barabara maku*) all through the rooms (*heyagoto ni*). He took leave (*wakareru*) of (*ni*) his parents and went out tearfully. Lately on account of the snow (*yuki ga furu no de*) the poor are in distress and are complaining. Hoping (thinking) to reach the deathbed (*shinime ni au*) of my father, I came from far Formosa (a long distance from *Taiwan*); but (*no ni*) missed it (could not meet) by a day (*ichi nichi no chigai de*). He uses up his money in dribblets.

CHAPTER LXXV .

Many words which are translated by means of adverbs are really substantives used adverbially. This is true of many of the words which we class as ordinary adverbs (Ch. LXXVII.). In this chapter we shall confine our attention to certain words denoting place, time, degree. etc., which are still in use as substantives proper.

Such are *koko*, *soko*, *asoko* (*asuko*), *doko*, *dokka*, *soko*, *koko*, *kochira*, *sochira*, *achira*, *dochira*, *achi kochi* or *achira kochira* (*to*), *konata* here, *kanata* there, etc.^a They take particles and postpositions just like nouns:

Doko ga o itō gozaimasu ka.

Where have you pain (Which place is painful) ?

Doko wo sagashimashita ka. Where have you searched ?

Doko deshita ka. Where was it ?

^a *Konata* is used politely in speaking of a host's house: *Konata sama de wa mina sama go jōbu de kekkō de gozaimasu.* I am very glad all are well at your house. It is also used as a personal pronoun of the first person. *Go busata wo itashite orimashita. Iie, konata kara koso shitsurei bakari itashite orimasu.* I have been quite remiss. No, it is I who am always rude. Compare *anata*, *sonata*, *donata*, pp. 28 42.

To the same category belong such substantives as *mae*, *saki* or *omote* front, *ura* or *ushiro* back, *naka* or *uchi* inside, *soto* outside, *ue* above, *shita* below, *mukō* the place opposite or yonder, *hoka* another place,^a etc., which serve also in lieu of postpositions and will be treated under that head. As has been explained (p. 20a), words of this kind take the particle *ni* to indicate the place where a thing or person exists and *de* to indicate the scene of an event or a certain condition of things. This rule applies likewise to such words as *empō* a distant place, *atari*, or *hen* (*kono hen*, *sono hen*, etc.), or *kinpen* vicinity, etc. But we must keep in mind other uses of *ni* and *de*. The former may also have the sense of "to" and indicate an indirect object, while the latter often performs the same function as the subordinative termination of the verb.^b Compare:

<i>Koko ni orimasu.</i>	I am here.
<i>Koko ni okimasu.</i>	I shall (will) put it here.
<i>Koko de yasumimashō.</i>	I shall (will) rest here.
<i>Koko de yoroshii.</i>	This place will do.

Words denoting time when used as adverbs commonly take no particles. But when a contrast is implied, or when the corresponding adverb in the English sentence takes the first or emphatic position, *wa* is required (p. 23c). A word denoting time in an unemphatic position, in the few cases when a particle is used, takes *ni*: *ima ni*, *mae ni*, *nochi ni*, *asa ni*, *ban ni*, etc. There are some apparent exceptions. Thus *ima de wa*, *konnichi de wa*, etc., are equivalent to *ima ni natte wa*, etc. The expression *ato de*, in contrast with *nochi ni*, originally denoted position. Also compare:

<i>Ato de o hanashi mōshimashō.</i>	I will speak to you afterwards.
<i>Kore wo ato ni shita hō ga ii.</i>	It is better to postpone this.

Any of these words may by means of the particle *no* be made

a This *hoka* may mean not only "elsewhere," but also "besides." Note also *omoi-no hoka (ni)*=*an-gwai* (c) beyond expectation, and *koto-no-hoka (ni)* exceedingly, from the *koto* in *koto ni* especially.

b There are a few adverbs formed by means of this *de*, but they are hardly numerous enough to make a separate chapter; e. g., *ato de* afterwards, *maru de* entirely *mina de* altogether, *tada de* gratis, *hitori de* alone (in the sense of "spontaneously" *ni* may be added), *kachi de* afoot, *hisashiburi de* after a long interval, *jibun de* by one's self, *tochū de* en route.

an adjective (p. 119): *mukō no o tera* yonder temple; *ima no seitō* the present political parties, *yūbe no kwaji* last night's fire. The principal adverbs of time are (comp. p. 66a):

konnen, kotoshi, tōnen this year.

sakunen, kyonen last year.

issakunen, ototoshi (otodoshi) year before last.

issakusakunen, sakiotoshi two years before last year.

myōnen, rainen next year.

myōgonen, sarainen year after next.

kongetsu, kono tsuki this month.

sengetsu, atogetsu, mae no tsuki last month.

sensengetsu month before last.

raigetsu next month.

saraigetsu month after next.

konshū, kono shū this week.

senshū last week. *raishū* next week.

konnichi, kyō to-day.

sakujitsu, kinō yesterday.

issakujitsu, ototoi day before yesterday.^a

issakusakujitsu, sakiotoshi two days before yesterday.

myōnichi, asu, ashita to-morrow.

myōgonichi, asatte day after to-morrow.

yanoasatte, shiasatte two days after to-morrow.

aru hi (no koto) on a certain day, one day.

yokujitsu (ni), akuru hi (ni) the following day.

asa (ni) in the morning (*asa hayaku* early in the morning).

konchō, kesa this morning.

kesahodo, kesagata this morning (used later in the day).

sakuchō, kinō no asa yesterday morning. [ing.]

myōchō, myōasa, asu no asa, ashita no asa to-morrow morn-

ban (ni) banhodo, bankata (bangata), bankei, yūkata (yū-

gata), yūkoku in the evening (p. 232d).

sakuban, sakuya, yūbe last evening.

komban, konya, konseki this evening.

^a *Ototoi* or *ototsui* is derived from *ochi*, yonder, far, *tsu*, and *hi*. This *tsu* is an old genitive particle. It appears also in *onozukara* or *mizukara*, classical for *jibun de*. With *ototoi* compare *ototoshi*, from *ochi* and *toshi*.

myōban, myōya, asu no ban, ashita no ban to-morrow evening.
hiru by day. *yoru* by night.

ima (ni) now, ^a *imagoro (ni)* about this time.

tadainma now, just now (past), presently (future). ^b

imagata, imashigata a moment ago.

sakki, sakihodo, senkoku a short while ago (less than a day).

kono setsu in these days.

sakkon nowadays (lit. yesterday and to-day).

konohodo, konoaida (konaida) lately, recently. ^c

senjitsu, sakigoro a few days ago, the other day.

kinnen in recent years (*kin*=*chikai*).

moto originally, formerly.

mukashi in ancient times.

hajime (ni) at the beginning, at the first.

saisho (ni) at the very first.

nochihodo, nochigata after a little while (within the day).

kondo next time (also : this time).

chikai uchi (ni) within a short time, soon.

kinjitsu within a few days (*kin*=*chikai*).

nochinocchi after some time, after a long time.

shōrai in the future.

itsu, itsugoro when, about when?

Attention may well be called once more to *kurai, bakari, dake, hodo* (pp. 22b, 36, 43, 48b), words which generally perform the functions of true adverbs, taking no particles, but sometimes are treated just like nouns. Words like *mina, ōzei*, etc. (Ch, XVIII.), are used both as adverbs and occasionally as substantives. So also :

banji all things, or, in every respect.

daitai the principal part, or, in the main.

tashō many or few, much or little, quantity, or, more or less.

taigai, taitei generality, or, for the most part, almost.

a Practically, of course, such a word as "now" must refer either to the immediate future or to the immediate past. *Ima* may also be used like *mō* in the sense of "more" : *ima ippai* one cup more. For *imagoro* note : *itsu de mo imagoro* always about this time.

b *Tadainma* differs from *tatta ima* in that the latter can refer only to the past.

c *Chikagoro* and *konogoro* may be used either of an event in the recent past, like *konohodo* and *konoaida*, or, like *kinrai*, of a state of things continuing to the present.

Taigai (taitei) ni shite oke. Don't take too much pains.

To the same category belong the suffix *chū* or *jū* (p. 137a), as in *karadajū* the whole body, and *ichidō* (lit. one and the same), as in *kyōin seito ichidō* the teachers and pupils as a body, the whole school. Such compound expressions may be used adverbially, without particles, and also as substantives.

Finally we might include the numerals, with *ikutsu*, *ikura* or *nanihodo* (vulgar *nambo*), etc. But the numeratives, though originally substantives, never take the particles *ga*, *wo*, etc., and are therefore to be classed as adverbs.

Vocabulary

(Include the new adverbs.)

<i>katana</i> sword.	<i>hot-tan</i> beginning
<i>nada</i> stretch of rough sea.	<i>hyō-ban</i> rumor (— <i>no hyōban</i>
<i>sakai</i> boundary, frontier.	<i>wo suru</i>), reputation, pop-
<i>kake-ji</i> = <i>kake-mono</i> .	ularity.
<i>karasu</i> clear off, dispel (intr.	<i>kem-pō</i> the constitution.
<i>hareru</i>).	<i>shi-nin</i> dead person.
<i>mi-harashi</i> an extensive view.	<i>tō-ji</i> medical treatment at a
<i>kataru</i> speak, tell.	hot spring (<i>tō</i> = <i>yu</i>), tak-
<i>mono-gatari</i> tale.	ing the baths.
<i>oka</i> hill, land.	<i>gam-pi-shi</i> Japanese paper of
<i>ho</i> ear (of grain).	very fine quality.
<i>oka-bo</i> upland rice.	<i>kō-ban-sho</i> police substation
<i>yaki-ba</i> crematory.	(p. 94f).
<i>yu-ya</i> } public bath.	<i>gyō-sei-kwan</i> administrative
<i>sen-tō</i> }	official
<i>sū, su</i> (c) number. ^a	<i>sai-ban-kwan</i> judge. ^b
<i>chi-sho</i> }	<i>tabako-bon</i> tobacco tray (con-
<i>ji-sho</i> } = <i>ji-men</i> land, lot of	taining a small <i>hibachi</i> ,
<i>to-chi</i> } ground.	<i>haifuki</i> , etc.).
<i>hap-pu</i> promulgation.	<i>ki-myō na</i> strange, wonderful.

a This is a very common word: *sū-gaku* mathematics, *dai-sū* algebra (*dai* substitution), *tan-sū* singular number, *fuku-sū* plural number, *ri-sū* number of *ri*, *su-hyaku* several hundred, *su-ka-getsu* several months.

b The term *shi-hō-kwan* (administer-law-official) includes both *han-ji* judges and *ken-ji* public prosecutors.

hakaru calculate, estimate, *nikki wo kuru* turn leaves of weigh, consider. a diary.

motomeru desire, search for, *massugu (ni)* straight. purchase. *subete* in general, all.

kachi de iku go afoot.

Exercises

Koko wa Ōkubo san no korosareta tokoro des. 'Sakujitsu o motome nas'tta kakeji wa soko ni o mochi de gozaimas'ka. Chotto soko ye itte kimas'.^a Mukashi koko ye zainin no kubi wo sarashimash'ta. As'ko ni tōmyōdai ga dekimash'ta kara, mō kono nada de hasen wa arimas'mai. Doko ga o itō gozaimas'ka. Doko to mo iemasen ga, karadajū (ga) itō gozaimas'.^b Myōnichi wa yo ga aketara, sugu ni okosh'te o kure. Dare ka tabakobon wo motte koi. Hai, tadaima. Kono kimpēni ni kōbansho ga arimasen ka. Koko kara massugu ni san chō hodo iku to, (kōbansho ga) arimas'. Kono gampishi wa doko de o kai ni narimash'ta ka. Soko no kamiya de kaimash'ta. Hakone^c nado ni wa moto sekisho ga atte, tegata ga nakereba, tō-raremasen desh'ta. Dokka kono hen de ippai yarakashimashō; doko ga ii ka shira^d Miharashi ga yō gozaimas'kara, Uwojū ye mairimashō. Jōyaku-kaisei zen de mo seifu ni yatawareta gwaikokujin wa Nihonkokujū doko ye de mo sumu koto ga dekimash'ta. Kome wa doko ni de mo ts'kuru to iu wake ni wa ikanai. Mizu wo hikenai tochi ni wa okabo no hoka wa ts'kurenai.^e Chotto soko ye iku n' des'kara, ramp' wa kesazu ni okimashō. Kore kara saki wa saka ga ōi kara, kuruma kara orite aruite mairimashō. Koko wa uma wo kaes'tokoro des'kara, orite arukanakereba narimasen. Sentō (yuya) wa doko ni de mo arimas'. Koko de wa jama ni naru kara, hibachi wo sochira ni yare. Mukō ni kemuri no

a Translate: I am going out for a little while. *Soko ye* is used indefinitely; for *itte kimasu* see p. 231.

b *Doko to mo iemasen*. I can't say where. Compare: *Nan to mo iemasen*. I can't say. It may be. I don't know.

c The well known pass on the Tōkaidō.

d *Yarakasu* is a vulgar equivalent of *yarū* or *suru*; *ippai yarakasu* take a drink. *Uwojū* is the name of a restaurant in Mukōjimo.

e *Okabo no hoka wa* anything (any kind of rice) except upland rice. For the particle *ni* in these two sentences compare pp. 56c, 59b.

deru tokoro ga arimas'ga, (are wa) nan des'ka. As'ko wa shinin no yakiba (kwasōba) des'. Konnichi hajimete wakari-mash'ta. Ima kitchiri roku ji des'ku. Mada karekore jip-pun hodo mae deshō. Onna wa yoru soto ye deru mono de wa nai. Kinō nikki wo kutte mitara, konna warui tenki ga mō tōka bakari tsuzukimas'. Sassok'desu ga,^a konnichi wa shōshō o negai mōsh'tai koto ga atle mairimash'ta. Danna wa itsu (de) mo o rusu no yō des'ga, do sh'ta mon'deshō. Iie, shijū rusu to iu wake de wa gozaimasen; bankata roku ji go ni irasshareba, itsu mo o uchi des'. Sensei, Godaigo tennō ga^b Oki ye shimanagashi ni seraremask'ta no wa itsugoro des'ka (itsugoro no koto des'ka). Sayō, karekore go hyaku shichi jū nen hodo mae no koto des'. Chikagoro ito wa f'keiki des'. Monogatari no hottan ni wa yoku "ima wa mukashi" to kaite arimas'. Moto wa gyōseikwan ga saibankwan wo kanete ita ga, ima de wa betsubetsu ni narimash'ta. Sore wa dare ga saisho ni iidash'ta koto des'ka. Konogoro wa mata jōyaku-kaisei no hyōban ga gozaimas'. Imashigata kaminari ga nat-ta ja nai ka. Ima Ueno no kane wo utta yō des'ga, uchi wa shimasen desh'ta ka; nan'ji no kane deshō. Tadaima ni ji wo uchimash'ta. Ni jū ni nen no haru kempō ga happu ni narimash'ta. Washi hodo hayaku tobu tori wa nai. Kono chisho wa shōrai hijō ni takaku narimashō. Chikagoro wa kotonohoka o samū gozaimas'. Daitai dekimash'ta.

This (*koko wa*) is Japan Bridge; distances in every direction (*hōbō ye no risū*) are all calculated from this bridge (they calculate making this bridge the origin). To (*made wa*) that place we can ride (go by horse), but beyond (*kara wa*) that we must dismount and go a foot. Last year (*wa*) I stopped here; but will not stop this time (*wa*), because the rooms were dirty. Where are you going this vacation (*ni wa*)? I should like to go somewhere among the mountains (*yama ye de mo*). I lost my notebook somewhere (*ye*); no matter where I search I

a By using this expression one makes an apology for proffering a request without the usual ceremonious preliminaries.

b The Emperor *Go-daigo*, "the later Daigo" (*go=nochi*) reigned 1319—1338. Having made an unsuccessful attempt to wrest the supreme power from the Hōjō family, he was banished to the island of Oki in the Sea of Japan.

cannot find it (*mits'karimasen*). This sea (1) is not always (2) [so] calm as (4) [it is] to-day (3). The cold in (of) Hokkaidō is almost the same as [that of] Germany. In Japan there are a good many mountains that are as high as Oyama. In the whole world there are no [other] mountains as high as the Himalayas. Last night it was very hot, so that I could not sleep well. To-day swords are often sold to Europeans, because they are no longer needed (have become useless). What time is it now? It is probably about ten o'clock. Go to the neighbor's and inquire if the master is at home. I just now caught sight of (*mika-keru*) him going out in (*de*) a riksha. This year the heat seems (*yō des'*) to continue long. I feel queer (a strange feeling does) to-day for some reason or other (*nandaka*). At the beginning I could not sit [in the Japanese way], but afterwards (*wa*) I gradually became accustomed [to it]. Every year when summer comes (it becomes summer) he goes for (*ni*) treatment to hot springs (of) here and there. Lately many missionaries were invited to the American Legation and entertained. Outside it looks unattractive (*kitanai*), but inside it is very fine.

CHAPTER LXXVI

The subordinatives of certain verbs must be rendered by means of English adverbs; e. g., *kasanete in* say repeatedly, *keiyō shite in* speak metaphorically, etc. The following words have become practically adverbs. A few of them, which we may designate as formal, are heard not so much in common conversation as in speeches:

aete daringly (formal).

aratamete again, anew.

hajimete for the first time.

hatashite after all, really, as was expected.^a

itatte exceedingly, very.

kaette on the contrary, rather.

^a As is not infrequently the case, the native word has become formal, in the sense of "as was expected," while *an no gotoku* generally takes its place in the colloquial.

kanete previously.

kiwamete extremely (formal).^a

kozotte all (formal).

mashite how much more.

narashite on an average, from *narasu* level (p. 201a).

otte afterwards, by and by, from *ou* chase.

sadamete in all probability, doubtless (with probable form).

semete at least.

shiite compulsorily, perforce, importunately.

subete in general, all.

tatte urgently, importunately.

wakete, *tori-wake* especially.

mae-motte = *mae ni* previously, beforehand.^b

omoi-kitte decisively, resignedly (p. 292, 11).

ori-itte persistently, earnestly.

oshi-nabete (classical *nabete*) in general, on an average.

besshite especially, for *betsu ni shite*.

kesshite (p. 214a) positively, never (with negatives).

Compare *dō shite* how, how is it that, why (p. 212b), *dō shite mo* by no means (with negatives), *sō shite* then, so, and (p. 212, 3), *toki to shite* at times.^c

The etymology of these words in all cases where it is practically helpful will readily be guessed by the student. But it should be noted that the following verbs are obsolete, in the colloquial: *aeru* dare, *kozoru* assemble, *suberu* bring together, govern, and *naberu* or *nameru* = *naraberu* put in a row.

Both *hajimete* and *subete* are used with *no* as adjectives: *hajimete no koto* the first instance, *subete no mono* all things. Note also *motte-no-hoka* = *omoi-no-hoka* or *koto-no-hoka* very (always used in a bad sense).

The following are derived from negative subordinatives:

a The verb *kiwameru* to determine, or to carry to an extreme, is best translated by means of the adverb "extremely": *ogori* (or *zei-taku*) *wo kiwameru* to be extremely luxurious.

b The adverb *asatte* day after to-morrow is derived from *asu* and *satte*, from *saru* leave; *sendatte*, from *sen* and *tatte*, from *tatsu* pass, elapse.

c The expression *yaya-mo sureba* (or *yaya mo suru to*) "quite often," derived from *yaya* gradually, considerably, is also practically an adverb, though it is usually to be rendered "is apt to," like *tokaku*.

hakarazu (mo) unexpectedly.

nokorazu all.

oboezu unconsciously.

omowazu unintentionally.

tarazu closely, nearly.

kanarazu assuredly, certainly, without fail, necessarily.

tōkarazu in the near future, soon.

mukō-mizu ni blindly, recklessly.

yamu-wo-ezu, *yamuoezu* unavoidably (p. 259b).

ai-kawarazu as always.

tori-aezu immediately, in haste, provisionally.

tori-mo-naosazu namely, in other words, the same thing as.

shirazu-shirazu unawares.

Vocabulary

ie-gara lineage (p. 217a).

ke-mono hairy quadruped,
beast.^a

yuki-doke thawing of snow.

moto-kin } capital,
gwan-kin } principal.

kō, *kō-kō* (the second *kō* = *o-konai*) filial piety.

fu-bo father and mother.

fu-shin inability to comprehend, doubt, suspicion.

kō-zui flood.

ris-shin } rise in the world,
shus-se } promotion.

shin-tai body.

shū-shō lamentation, mourning.

sui-gai damage by floods.

to-kwai city, metropolis.

yū-reki traveling for pleasure.

shū-gi-in the Lower House,
House of Representatives
(p. 305a).

tei-shutsu-an = *gi-an* bill (p. 303a).

mottomo na reasonable.

ki-muzukashii ill-humored.

iyagaru dislike.

osamari ga tsuku be settled.

gudaguda ni you get dead
drunk.

tai-zai suru sojourn, stay.

rokuroku fully, sufficiently
(with negatives).

toki ni now (at the beginning
of a sentence).

a The term *kedamono*, from *ke-tsu-mono* (*tsu* genitive particle), exactly corresponds to the English "beast" and is almost obsolete, being used only in vulgar curses, while *kemono*, which originally denoted "domestic cattle," has been expanded so as to include all hairy beasts.

Exercises

Tembun nenkan ni hajimete Seiyōjin ga Nihon ye kimash'ta.^a *Kanete o namae wa uketamawatte imash'ta.*^b *Amari teinei ni iisugiru to, kaette shitsurei ni atarimas'.* *Dō sh'te mo Nihon no hon ga yomeru yō ni wa narimas'mai.* *Kessh'te sonna koto wa suru na.* *Dō sh'te mo zenkwai wa itashimas'mai.* *Anata hajimete Seiyō ye oide ni naru no nara, sazo tokwai no tatemono no takai no ni c odoroki nasaru deshō* (p. 132 a). *Hajimete go ran nasaru n' des'kara, go fushin wa go mototomo des'* (p. 33d). *Tonari de wa teishu ga shinimash'ta kara, sadamete shūshō sh'te iru koto deshō.* *Zaisan mo ari, na mo aru hito des'kara, sadamete shūgiin giin ni senkyo sare-mashō.*^c *Nihon no hon ga yomeru yō ni naranak'to mo, semete (wa) hanashi dake de mo jiyū ni^d dekiru yō ni naritai mon' des'.* *Hōbō (wo) yūreki suru koto wa dekinak'te mo, semete Kyōto dake wa zehi kembutsu sh'tai mon' des'.* *Ano hito wa geko da no ni, shiite sake wo nomasemash'ta kara gudaguda ni yoimash'ta.* *Iyagaru no ni, shiite kodomo wo gakkō ni yarimash'ta.* *Nihonjin wa toriwake teinei des'.* *Doits'de wa haru ni naru to, yukidoke de yoku kōzui ga arimas'ga, sakunen wa bessh'te suigai wo uketa tokoro ga ō gozaimash'ta.* *Watakushi wa tomodachi to hanashi wo sh'te aruite iru uchi ni shirazu-shirazu tōi tokoro made ikimash'ta.* *Betsu ni keiko wa shimasen desh'ta ga, shirazu-shirazu hanashi ga dekiru yō ni nari-mash'ta.* *Hisash'ku go busata wo itashimash'ta ; mina sama o kawari mo gozaimasen ka.* *Toki ni, tōkarazu izure ye ka (dokka ye) go shuttatsu ni narimas'ka.* *Nihongo no keiko wo nasaru o tsumori nara, kanarazu kanji wo oboenakereba narimasen.* *Kemono de mo ano tōri des'kara, mash'te ningen wa kodomo wo daiji ni shinakereba narimasen.*^e *Mori san wa Ise no tai-byō ye kutsu wo haita mama (de) agatta to iu fūbun ga ari-*

a *Tem-bun* is the name of a *nengō*, 1532—1555. *Nen-kan* is derived from *nen=toshi* and *kan=aida*; translate: during the period called *Tembun*.

b An expression often heard by a person when introduced to another.

c *Shūgiin giin* member of the Lower House.

d *Jiyū ni* freely, unrestrictedly; *jiyū ni hanasu* speak readily.

e *Ano tōri* refers to a previous illustration of the idea expressed by *ko wo daiji ni suru*.

mask'ta ga, hatash'te sō desk'ta ka.^a "Shintai happu kore wo fubo ni uku; aete sokonai-yaburazaru wa kō no hajime nari" to Kōkyō ni kaite arimas'.^b Yokohama ni mairimash'te toriaezu o tazune mōshimash'ta ga, mata aratamete ukagaimashō.^c Sore wa torimonaosazu kō iu imi des'. Jikan ga nakatta mon'des'kara, yamuwoezu rokuroku hanashi mo shinaide kaette mairimash'ta. Ano hito wa toki to sh'te hijō ni kimuzukashii ko'o ga gozaimas'. Tatte tomeru mono des' kara, tsui yūhan no chisō ni natte kimash'ta. Izure otte go henji wo itashimashō. Anata ni oriitte o negai mōsh'tai koto ga gozaimas'. Kono shinamono wa narash'te (narashi) hitotsu ga jū go sen ni atarimas'. Kono sets'wa itatte fukeiki de makoto ni komarimas'. Mukōmizu ni yarikaketa no de nan to mo osamari no ts'keyō ga nakunarimash'ta. Kono ie wo tate-ru ni go sen yen tarazu kakarimash'ta. Tadaima o tegami wo haiken itashimash'te toriaezu sanjō itash'ta yō na wake de, nani mo motte mairimasen kara, izure sono uchi ni mata yukku-ri o ukagai mōshimashō. Sore wa mottenohoka futsugō da.

If not all (*mina de naku to mo*), return at least half (*hambun dake de mo*). If I can't (though I don't) make anything specially (*betsu ni i*), I wish at least to recover (*torikaesu*) the principal. That wrestler is especially stout. To-day as it is very windy (the wind is very strong), you must be especially careful with the fire (*hi no yōjin wo suru*). This spring (p. 317a) the cherry blossoms have bloomed especially early. It happened just as (*tōri ni naru*) I prophesied (beforehand saying put). Is this your first trip abroad (in regard to your going abroad is *kondo* the first time)? About this time (*imagoro wa*) it ought (*hazu da*) to be getting warmer, but (*no ni*) on the

a Viscount Mori, Minister of Education, was assassinated on the 11th of February, 1889, for an alleged display of irreverence at the shrine of Ise. *Ise no tai-byō* (*tai* great) is the largest and most celebrated temple of the sun-goddess.

b The *Kō-kyō* (*kō* filial piety, *kyō*=*oshie*) is a Confucian Classic. *Happu* is from *hatsu* hair and *fu* skin; *kore wo* is pleonastic, as often in the literary language; *uku* is the conclusive form of *ukeru* receive; *aete* is usually to be translated "dare to"; the negative of *sokonai-yaburu* takes the attributive form before the particle *wa*; *nari*=*desu*.

c There is an implied apology for not bringing a *miyage*.

contrary it has become gradually colder the last (*kono*) two or three days. As he is lazy he will doubtless fail in the examination. How is it that you have learned Japanese so quickly? In this case you must certainly add (*ts'keru*) the word *wa*. As he is clever and of good family, he will doubtless rise in the world. I shall soon go to Atami, but intend to return [after] staying [there] three days. The pupils of this school are in general studious (*benkyō des'*). This is an extremely interesting book; do read it (reading see). The Government's bill (*ni wa*) was opposed by (act.) all the representatives (*ga*). On the way (2) yesterday (1) I unexpectedly met your parents (*go ryōshin sama*). *Mutsuki* is the same thing as January.^a

CHAPTER LXXVII

There remains a comparatively small class of words used as adverbs which are without any inflection, particle, peculiar structure, or any external mark to indicate what they are.

1. Some are derived from the Chinese. Note compounds with *ichi* "one" and *mai* "every":

goku = *kiwamete* (emphatic *shi-goku*, from *shi* = *itaru*) very.^b
chō-do exactly, just.

dai-bu, *dai-bun* (lit. large part) very, rather.

gwan-rai = *moto-yori* originally, in reality,

hei-zei ordinarily, usually, habitually.

irai hereafter, since (in the latter sense with a substantive or subordinative).^c

i-sai minutely, in detail.

kin-rai lately, recently (p. 340c).

mochi-ron, *mu-ron* (lit. without discussion) of course.

sek-kaku with special pains, kindly (p. 193d).

shi-jū (lit. beginning and end) constantly, always.

sho-sen after all, by no means (with negatives).

a *Mutsuki*, from *mutsumashii* friendly, sociable, is so-called because January is a month of social festivities.

b Practically *kiwamete* is more emphatic even than *shigoku*.

c In the sense of "hereafter": *Anata wa irai sō in koto wo shite wa ikemasen. Osoreirimashita; irai wa ki wo tsukemasu kara, dōzo, go kamben wo negaimasu.* You must n't do such a thing again. I am very sorry, I will be careful hereafter; please be patient with me.

ta-bun (lit. many parts) for the most part, probably.

tō-tei utterly, at all (with negatives).

tō-tō, *tōto* at length, finally.

tsū-rei, *tsū-jō* usually, customarily.

zan-ji (*zan*=*shibaraku*, *ji*=*toki*) a little while.

zen-tai (lit. whole body) constitutionally, originally, properly speaking, in reality (*zentai ni* in general).

zuibun (*ni*) a good deal, considerably.

ikkō (lit. one direction) entirely, at all (with negatives).

ippai (*ni*) a whole—, with one's whole—(*sei ippai* with all one's might),

issai, *issetsu* entirely, at all. ^a

issō (lit. one layer) doubly, more. ^b

ittai (lit. one body)=*zentai*.

mai-nen, *mai-toshi* yearly.

mai-getsu, *mai-tsuki* monthly.

mai-shū weekly, *mai-nichi* daily.

mai-asa every morning, *mai-ban* every evening.

mai-do every time, often.

Other adverbs are derived from stems of native verbs :

amari, *ammari* too, so very, so much, from *amaru* be in excess.

— *kiri*, *giri* merely, only, just, from *kiru* cut. ^c

tsumari after all, in the end, so to speak, finally, from *tsu-maru* be straitened.

ottsuke presently, soon, from *ou* chase (p. 297a).

sashi-atari at present, from *ataru* strike.

yo-dōshi the whole night through, from *tōsu* cause to pass.

The following, of native origin, may be designated adverbs proper. The list should include *kō* (*kayō ni*), *sō* (*sayō ni*),

a *Sai* and *setsu* are variant readings of the same character. *Issetsu* is used only with negative words.

b *Isso* (*no koto*), which means "rather," is probably a corruption of this.

c See pp. 232a, 233d. *Mō kore kiri mairimasen*. I shall not come any more. *Bakari* or *bakkari*, from *hakaru* calculate, might be included in the same group with *kiri*. It is used not only with substantives and numerals in the sense of "about" but also with substantives, subordinatives, etc., in the sense of "only" and with preterits in the sense of "only" or "just" e. g., *asonde bakari iru* do nothing but play, *sukoshi totta bakari desu* have taken only a little, *kaetta bakari desu* have just returned (p. 229c). Note also the idiom — *bakari de naku* — *mo* "not only — but also" (p. 146a).

ā^a and *dō*. From the last are derived *dōzo* (*nani-to-zo*), *dōka* somehow or other, if possible, please (p. 177f), and *dōmo*. Note: *Sō wa ikanai*, or, *Sō de wa ikenai*. That won't do. That's the wrong way.

dōse (*dō shite mo*), *dōde* (*dō de mo*) any how, at any rate, after all.

hanahada (from *hanahadashii*) very, very much.

hotondo (from classical *hotohoto*) almost, very much.

ikaga (from *ika ni ka*) how?

iku-bun-ka somewhat.

ima-sara (*sara ni* in addition, again) after so long a time, no more (with negatives).

izure in some way or other, at all events (p. 305b).

ka-nari moderately, passably, fairly.

katsute formerly, once before (formal).

mada still, yet.^b *mata* again.^c

mazu first of all, on the whole, well (*hito-mazu* once, for a while). [negatives].^d

mō already, by this time, soon, now, still, no more (with *mo-haya* already, soon, no more (with negatives)).

moppara chiefly, principally, specially.

mottomo most.

nani-bun, *nambun* (*ni*) in every way, at any rate, at all (with negatives), by all means, please (p. 208d).

nao still more. *nao-sara* all the more.

naze why?^e

nomi only (*sore nomi narazu* = *sore bakari de naku*).

a This *ā* is used not in *ā iu* but also, rarely, with other verbs: *ā yatte it wa totemo seikō shimasumai*. If he acts like that, he will never succeed.

b See p. 17d. *Mada arimasu ka*. Are there any left? *Maka ichi ji desu*. It is only one o'clock.

c *Mata* does not mean exactly "again" in: *Sore wa mata nanigoto desu ka*. And what is that?

d *Mō jiki ni* now at once; *mō yoroshū gozaimasu* that will do now; *mō takusan* enough now; *mō arimasen* there are no more; *mō (ma) sukoshi* a little more or a little longer; *mō (ma) hitotsu* one more; *mō ichi do* once more; *mō sukoshi de* within an ace of, almost, soon.

e Foreigners should be careful about using *naze* in direct address. It is rather familiar, and is never heard in polite conversation, except perhaps in *naze desu ka*. Use *dō shite* instead of *naze*. For *naze naraba* and *naze to iu* no *ni* see p. 224b.

ō-kata for the most part, probably. ^a

ori-fushi = *oriori*, *tokidoki* now and then.

oyoso about, approximately. ^b

sa-hodo (*ni*) so much (with negatives).

sate so, then, well (in proceeding with a story or speech).

sazo how — you must (with probable form).

— *shika*, *shikya* but, only (with negatives).

sukoshi a little.

sunawachi that is, namely.

tada, *tatta* only, merely. ^c

to-kaku in one way or another, is apt to, sad to say. ^d

tomokakumo, *tomokaku*, *tonikaku* at any rate.

tolemo, for *tolemo kakulemo*, by no means (with negatives).

yagate soon, presently.

yahari, *yappari* likewise, too, still, notwithstanding.

yo-hodo, *yoppodo* a good deal, very (p. 174a).

yoppite (*yo hito yo*) the whole night.

yōyaku, *yōyō* finally, at last, with difficulty, barely.

In the literary language many of these words, especially those derived from the Chinese, are used also as substantives. In the colloquial, too, many of them may be used with *no*. The student will generally be able to judge from the nature of the adverb whether it can be so used or not. Especially common are: *mochiron no koto* a matter of course, *sekkaku no oboshimeshi* your kind intention, *zanji no aida* for a little while, *yōyaku no koto de* with great difficulty.

2. There are particles of emphasis, *koso*, *sae*, *suru* and *dani*, which can hardly be translated, unless by means of the word "even." *Koso* has on the words which it immediately follows

a The learned also say *osorakuwa*, which may be translated, "It is to be feared that." A similar classical form *negawakuwa*, which is equivalent to *dōzo* or *nanitozo*.

b The original classical form *ōyoso* also occurs in the sense of "in general." *Oyoso* may be used pleonastically with *kurai*, etc. (p. 72c).

c *Tada* is often used pleonastically with *bakari*, *kiri* or *shika*. Note also *tada de gratis*. *Tada desu*. It costs nothing.

d *Tokaku* occurs with especial frequency in sentences that express regret and is often hard to translate (=German *leider*): *Tokaku kono setsu wa ame ga furimasu*. It rains a great deal these days. *Tokaku yasui mono wa hayaku sonjimasu*. Cheap things soon wear out.

the same effect as italics in English. It may be added to substantives (p. 323), adverbs (p. 314b), postpositions, conditionals and subordinatives :

Sō yatte koso kōkō to iu mono da.

To act like that is filial piety indeed.

Nihonjin kara chokusetsu ni naratte koso hontō no Nihongo ga oboerareru no ni, S'mis'san wa gwaikokujin ni tsuite ben-kyō wo shite orimasu. In spite of the fact that Japanese can be mastered best by learning directly from a Japanese, Mr. Smith is studying under a foreigner.

Sae is usually added to substantives, adverbs or stems of verbs in conditional or concessive clauses (p. 279a), and often occurs in the combination (*de sae (mo)* :

Kodomo de sae mo yoku wakaru no ni.....

Though even a child can understand.....

Sura is used only with substantives, postpositions, subordinatives and in the idiom (*de sura (mo)* :

Issen sura motanai. I have n't even a cent.

Chanto shōko wo misete sura (mo) sō de nai to iimasu.

He denies it even though I show him the evidence.

Napoleon de sura mo Roshiajin no tame ni yaburare mashita.

Even Napoleon was defeated by the Russians.

Dani is used, with substantives, in the same sense as *sura*.

3. Finally we have the particle *mo*. It serve to modify the word which it follows and has the sense of (a) "also," "too," "on the other hand," and (b) "even."

Kore mo yoroshii. This also will do.

Anata mo oide ni narimasu ka. Will you go too?

Shōyu wo (o) shitaji to mo iimasu.

Shōyu is also called *shitaji*.

Ima mo sō iu shūkwan ga nokotte orimasu ka.

Does such a custom persist even now?

Hitori mo orimasen. There is not even one there.

Mono (wo) mo iwazu (ni) without saying anything at all.

Hitotsu mo nokosazu (ni) without leaving a single one.

^a Observe the position of *mo*; one never hears *shitaji mo to iimasu*.

Dō suru koto mo dekizu. It can't be helped (= *Shikata ga nai*).
In many negative expressions *mo* is untranslatable :

kagiri mo nai unlimited, infinite.

kawari mo nai unchanging.

kono ue mo nai unsurpassed (of good things only).

omoi mo yoranai unexpected.

Waruku mo nai. That's not bad.

Arisō mo nai hanashi desu. It's improbable (p. 276b.)

Compare adverbial expressions like *ma-mo-naku* (p. 315).

Added to interrogatives *mo* makes them universal indefinites (Ch. XVII.) :

itsu made mo for ever.

doko made mo to the utmost, to the very end.

ikutsu mo, ikura mo, ikutari mo, etc., very many.

ika-ni-mo indeed, very.^a

When *mo* is repeated it has the sense of "both—and," or, with a negative word, "neither—nor" :

Kore mo are mo ii. Both this and that are good.

Nomi mo ka mo takusan orimasu.

Both fleas and mosquitoes are plentiful.

Pen mo inki mo arimasen. There is neither pen nor ink.

Mo rarely serves as a conjunction (p. 400, 16).^b

The combination *de mo* (= *de atte mo*) or, more emphatically, *de sae mo* or *de sura mo*, may be rendered "even." *De mo* is also used to make the sense of a word vague and may be rendered "such a thing as," "or something of the kind" (p. 178b), or, with a negative word, "exactly" (p. 237a). *De mo* with interrogative pronouns makes emphatic indefinites (Ch. XVII). It takes the place not only of *wa*, *ga* and *wo*, but also of other particles. Like *mo* it may be added not only to substantives, but also to particles and postpositions :

Daigakusha de sae mo wakarimasen.

Even great scholars do not understand.

a From the classical *ika ni=dō* how? *Ika ni shite mo=dō shite mo.* *Ika ni* *mo* meant originally "in every way." It is now often used as a response in conversation like the English "To be sure!"

b *Mo* also enters into the idiom—*ka mo shirenai* (p. 109a), concessives like *keredomo* and *to iedomo* (pp. 99, 245), *yori mo* (p. 136), *moshi mo*, etc., without making any perceptible addition to the sense.

Empitsu de mo yoroshii. A lead pencil will do.

Gakusha de mo gozaimasen. He isn't what you call a scholar.

Pen de mo empitsu de mo arimasen.

There is not a pen of any sort nor any pencil.

Giin ni naranai (narumai) mono de mo nai (common idiom).

It is not impossible that he will become a representative.

Dō de mo kamaimasen. Any way will suit.

Natsu de mo yasumi wa arimasen.

[1] have no vacation even in summer.

Seiyō no yoi shiba wa Kōbe de mo^a metta ni miraremasen.

One can seldom see a good European play even in Kōbe.

Sore de mo hara wo tatemasen.

He nevertheless did not get angry.

Iya de mo ō de mo kamaimasen.^b

I don't care whether he likes it or not.

Mukōjima made de mo ikitai to omoimasu.

I should like to go at least as far as to Mukōjima.

Nan-de-mo is used adverbially in the sense of "at all events," "probably."

Nan de-mo benkyō ga kanjin da.

In any case diligence is the important thing.

Nan-de-mo jibun de Tōkyō ye ittarashii.

It seems likely that he himself has gone to Tōkyō.

The combination *to mo* in *Nan to mo iemasen* needs no further explanation (p. 342b). In other connections *to mo* appears to be elliptical, as in *Kayuku mo nan to mo nai* (p. 252b), where *to mo* = *nan to iu koto mo*; or, *Sō to mo* (or *wa*) *shirazu*, where *sō to mo* = *sonna koto ga aru to iu koto mo*. In replies to questions *to mo* is especially common and has the sense of "most assuredly":

Kimasu to mo. He will certainly come.

Arimasu to mo. Of course there are.

4. Our "yes" corresponds to *sō da*, *sō desu*, *sayō de gozaimasu* (but see also p. 134a); "no," to *sō ja nai*, *sayō de wa*

a In this case not *Kōbe de de mo*. But even this is a possible construction; e. g., *Nihon de wa Nichiyōbi de mo kamawazu shōbai wo itashimasu. Yokohama de de mo desu ka.* In Japan people do business even on Sunday (lit. even on Sunday not heeding). Is that the case even in Yokohama? *De mo* may be an ellipsis for *ni de mo*: *Dare de mo dekimasu*, for, *Dare ni de mo dekimasu*.

b This *ō* is the literary equivalent of *hai* yes. Compare *ōzurru* or *ōjiru* agree or comply with.

gozaimasen, etc. One may also repeat the verb of the question. *Wakarimashita ka. Wakarimashita* (or *Wakarimasen*). Have you understood? Yes (or No). The word *hai* or *hei* alone usually means "yes" in the sense that the speaker is attentive to what is being said to him. *Hai* or *hei* and *ie* or *iya* also precede verbs: *Hai, wakarimashita*. Yes, I understand. *Iie, wakarimasen*. No, I don't understand. But it is a peculiarity of the Japanese that these words refer not so much to the objective fact as to the attitude of agreement or disagreement with what has just been said (p. 12a): *Kyō kimasen ka. Hai* (or *Sayō de gozaimasu*). Isn't he coming to day? No (lit. Yes, i. e., as you say). *Iie* (or *Sō de gozaimasen*) would have to be translated Yes, he will (lit. No. i. e., you are mistaken). Hence such combinations as *Sayō, kimasen*, or, *Iie, kimasu*.

Vocabulary

(Include the new adverbs.)

<i>chumba</i> lameness, lame person (or animal).	<i>moku</i> (=me eye) intersection of lines on a checker-board, numerative for checkers.
<i>momii</i> red silk cloth.	<i>sei</i> energy, force.
<i>tsukue</i> [Japanese] table p. 96d).	<i>dam-pan</i> conference, negotiation.
<i>o ha-guro</i> black dye for the teeth. ^a	<i>dan-nen</i> (<i>dan=kiru</i> , <i>nen=omoi</i>) ceasing to think about, giving up.
<i>ma-go</i> one in charge of a horse, hostler or driver.	<i>fu-soku</i> insufficiency, dissatisfaction.
<i>mayu</i> eyebrows.	<i>nani fusoku ga nai</i> is well off.
<i>mayu-ge</i> " (<i>ke</i> hair).	<i>i-chi</i> position, situation.
<i>naga-iki</i> long life.	<i>i-shō</i> clothes.
<i>o shi-oki</i> execution (of criminals).	<i>jis-sai</i> actual conditions, practice. ^b
<i>jō</i> (c)= <i>ba</i> place (in composition).	

^a In olden times all married women blackened their teeth. It was a mark of faithfulness and respectability. The best quality of *haguro* being made of iron ore it was called *kane*. To dye the teeth is *o haguro wo tsukeru*.

^b Also used as an adverb in the sense "in reality."

kin-shin circumspection, moderation.

mei-yo honor, reputation.

on-dō temperature.

ri-kutsu reason, argumentation.

shi-dan division (of the army).

ship-pai failure.

shū-kwan habit, custom.

tsū-shō commerce.

tsū-yō being in common use, currency.

yō-jō taking care of the health.

jō-bi-gun standing army.^a

kai-sui-yoku sea (water) bathing.

men-jō permit, license.

ryokō-menjō = *ryokōken* passport.

utoi distant, estranged, unacquainted.

dame na useless, impossible.

hayaru prevail, be in fashion.

hayari no fashionable.

me no chikai shortsighted.

— *ni otoru* be inferior to.

kokoro eru perceive, understand.

kamai-tsukeru pay attention to (with *wo*).

oi-harau drive out.

kou beg.

ama-goi wo suru pray for rain.

hiiki suru favor, be partial to (with *wo* or *ni*).

jō-yaku wo musubu make a treaty.

i-sha ni kakaru consult a physician.

on-gi ni kanzuru feel grateful for kindness.

Exercises

Ikanimo ossharu tōri de gozaimas'. Ima de mo Nihon no onna wa mayuge wo otoshimas'ka. Sayō sa, wakai onna wa mina tatete imas' ; mata toshiyori no uchi ni mo Seiyōfū ni tatete iru onna mo arimas'.^b Anata wa hodo no ii koto bakari^c (o seji bakkari) itte imas'. Kore wa kōtōgakkō (p. 55a) de bakari mochiiru tokuhon des'. Mada Nihon no chā wa nonde mita koto ga arimasen kara, ori ga attara, ippai nonde mitai mon'des'. Koban wa mō sappari tsūyō shinaku

a From *jō=tsune ni*, *bi=sonaeru* have in readiness, and *gun* army. The first reserve is *yo-bi-gun*, from *yo=arakajime* beforehand; the second reserve, *kō-bi-gun*, from *kō*, a variant of *go=nochi*.

b *Mayuge* is often pronounced *maige*. *Mayuge wo otosu* shave the eyebrows; *mayuge wo tateru* let the eyebrows grow.

c *Hodo no ii koto* flattery. With *bakari* the particle *wo* is rarely used: *koto wo bakari*. In the next sentence note the position of *de*: *kōtōgakkō bakari de* means "it being only a college."

narimash'ta. Konogoro s'koshi mo ame ga furimasen kara, hyak'shō ga komatte amagoi wo shimas'. Ōoka Echizen no kami wa^a hito no kao wo mizu ni saiban wo shimash'ta ; naze nareba, kao wo mireba, shizen to dochira ka (ni) hiiki suru kokoro ga okoru kara des'. Itsu mo go kigen yō irasshaimash'te kekkō de gozaimas'. Dō iu fū ni tenarai no keiko wo sh'tara yō gozaimashō. Sō de wa ikemasen ga, kō nas'tlara yoroshū gozaimashō. Nihon no jōbigun wa tatta^b jū san shidan sh'ka arimasen. Ano hito wa taisō kinshin sh'te sake wo nomanaide orimas'. Tadaima yonda bakari des' kara, oboete iru hazu des' ga. Sakuban no o kyaku wa ikutari desh'ta ka. Mina de jū nin manekimash'ta ga, tatta roku nin sh'ka kimasen desh'ta. Gakumon, sae areba, meiyō no aru ichi ni noboremas'. Watakushi no tokei wa mō yo ji ni narimas' ; shikashi chanto atte iru ka dō da ka wakarimasen. Sonna ni osoku wa gozaimasen mada san ji han des'. Ano uma wa chimba da kara, tada de mo iya da. Inu de sae mo shujin no on wa wasurenai Amari kaze ga fuite iru yō de wa arimasen. O taku de wa mina sama o kawari mo gozaimasen ka. Seiyō no suzume wa os'to mes'to wa keiro ga taisō chigaimas' ga, Nihon no wa mes'mo os'mo (or to) onaji koto des'. Ishikawa Goemon ga^c o shioki ni naru toki ni, watakushi wa tada wazuka no kan wo nusunda bakari des' ga, Hideyoshi wa tenka jū wo nusu mimash'ta no ni, naze watakushi bakari shirabete Hideyoshi wa shirabemasen ka to mōshimash'ta. Gasshūoku^d seifu wa bakufu to nagaku dampan wo sh'ta ato de yōyaku tsūshō-jōyak wo musubimash'ta. Mago ni mo ishō (Proverb).^e Kōbō n

a This is the name of a *machi-bugyō* in Edo in the XVIII. Century, who was famous among the Japanese for the Solomonic wisdom of his judgments. The city was governed by two *bugyō* who possessed military and judicial as well as administrative functions. *Echizen* is the name of a province on the coast of the Japan Sea; *kami* lord. Titles like *Echizen no Kami*, originally used only of the lord of the country, gradually became applicable to others.

b *Tatta* is used when a quantity is regarded as very small. Compare *taa to go yen satsu ichi mai shika motanai* and *tatta issen shika motanai*.

c A notorious robber at the end of the XVI. Century.

d *Gas-shū-oku* the United States, from *gō*=*awaseru*, *shū* province and *oku*.

e Clothes make the man. Compare the other proverb: *Mugi-wara ningyō mo ishō-gara*. Even a doll made of wheat straw [is judged according to] the quality of its clothes (p. 217a).

mo fude no ayamari (Proverb).^a *Oya ka na aida mo zeni kane wa tanin da* (Proverb).^b *Taikō sama no shinda no wa Keichō^c san nen sunawachi sen go hyaku ku jū hachi nen desh'ta.* *Yō wa ato ni sh'te mazu o agari nasai.* *Mō shakkin wa sukkari kaesh'te shimaimash'ta kara, kore de anshin des'.* *Kyōto no jinkō wa oyoso san jū roku man nin gurai des'.* *Mō hitotsu meshiagare.* *Mō kore kiri kimasen ka.* *O me wa ikaga des'ka.* *Arigatō, kono setsu wa daibu yō gozaimas'.* *Nihon ni mo kinnen wa kaisuiyokujō ga tak'san dekimash'ta.* *Watakushi wa go no sensei ni shichi moku okasete moratte mo shijū makete imash'ta ga, dandan jōzu ni natte ima de wa yō-yaku katsu yō ni narimash'ta.*^d *Fujisan wa itsu mo yuki ga tsumotte ite shiroku miemas'ka.* *Iie, goku ats'ku nareba, hito ts'ki gurai no aida yuki ga mienaku narimas'.* *Naratta ji wo orifushi kurikaesanai to, wasuremas'.* *Mō ryokōmenjō no negai wa dashimash'ta ga, mada menjō wa sagarimasen.* *Omae koso uso-ts'ki (liar) da.* *Sonna koto wo onna de mo dekimas' ; mash'te otoko wa naosara (no koto)^e des'.* *Kono setsu wa tokaku hitogoroshi ga ōkute komarimas'.* *Kore koso itte minakereba narimasen.* *Taisō honeotte yōyaku Nihon no hon ga shōshō yomeru yo ni narimash'ta.* *Sonna ni ts'kue ni kutt suite o yomi nasaru to, o me ga nao chikaku narimas'yo.* *Sekkaku dekiagaru to, sugu ni kowarete shimaimash'ta.* *Sekkaku takai omocha wo katte yatta no ni, sugu kowash'te shimaimash'ta.* *Tako ga yōyō agarimash'ta.* *Kono sets'wa amari yō mo arimasen kara, kashihon^f de mo yomimashō.* *Kore kara Nihongo bakari ts'kaimashō.* *Ano hito wa ko mo aru shi (ari)*

a *Kōbō* is an abbreviation of *Kōbō Daishi*, the great teacher *Kōbō* (*kō*=*hiro-*meru promulgate, *hō* law). He was the founder of the *Shin-gon* (=makoto no kotoba) sect and is renowned as a scholar and penman.

b When it comes to a question of money even such a close relation as that between parent and child is like the relation between strangers. For *zeni kane* see p. 225a.

c The name of a *nengō*, 1596—1615.

d The checkerboard is *go-ban*; the checkers are *go-ishi*. The one who occupies (*ishi wo oku*) the larger number of points (*me*) on the board wins. The teacher handicaps himself by allowing his pupil at the beginning of the game to occupy seven points.

e *Mashite*—*naosara no koto desu*, is a common pleonastic idiom, like *tada*—*bakari*, *moshi*—*nara*, *tatōi*—*mo*, etc. *Naosara* (*nokoto*) *desu* is elliptical for *naosara dekiru hazu desu*.

f An entertaining book borrowed from a *kashi-hon-ya*.

kane mo aru shi (ari) nani hitotsu fusoku ga nai. Kessh'te sō iwarenai to wa iemasen ga, tsūrei sō wa iemasen. Maido kodomo ga agarimash'te o jama wo itashimas'. Dō itashimash'te; nigiyaka de kaette yoroshū gozaimas'. Maido o sewa ni narimash'te osoreirimas'. Ano hito wa gwanrai karada ga amari jōbu de nakatta ga, yōjō ga yokatta mon'des'kara, nagaiki wo itashimash'ta. Isai torishirabeta ue de (alter) mōshiagemashō. Ikura negatta tokoro ga, shosen kiite kuremai kara, dannen suru yori hoka arimas'mai.^a Kono yō ni itte kikash'te mo kikanai nara, igo wa issatsu kamai-tsuken kara, sō omoe. Otts'ke dō ni ka narimashō.^b Ikubunka kokoro no nai hito ni wa. ikura tokiakash'te yatte mo, nakanaka wakarimas'mai. Nanigoto ni yorazu^c heizei chūi sh'te oranai to, tokaku shippai shimas'. Anata no ossharu koto wa mochiron rikutsu ni wa kanatte orimas'ga, jissai ni wa utō gozaimas'. Zentai oya ga warui kara, kodomo ga anna tsumaranai mono ni natta no da. Sono kimono wa momi no ura wo ts'ketara, issō rippa ni narimashō. Dōse, mutsukashii mono nara, isso kō yatte mitara dō des'. Tori ya kemono de sura mo on wo ukete wa kaes'koto wo sh'tte oru no ni, hito to sh'te ongi ni kanjiru kokoro no nai mono wa tori kemono ni mo otoru mono de wa arimas'mai ka. Go kigen yoroshū gozaimas'ka. Hai, kawatta koto mo gozaimasen. Isai shōchi itashimash'ta. Kodomo wa gakkō kara yagate kaette kuru jibun des'. Kono gakkō no seito wa moppara Eigo wo benkyō sh'te orimas'.

I have already forgotten [my] German entirely, since I can no longer associate with Germans (opportunities to associate with Germans have become not existent). Why do Japanese women dye their teeth black? I don't know why it is, but such is the custom (it is such a custom). As it is cool to-day, there will hardly be so many mosquitoes (mosquitoes will hardly come out so much). The temperature (of) this morning was about five degrees below (*ika*) zero. I (*ni wa*) have only one brother;

^a *Tokoro ga*, or *tokoro de*, makes a clause concessive;=*ikura negatte mo*. The idiom—*yori hoka nai* there is no way but to—is also a very common one.

^b *Dō ni ka naru* will come to some (satisfactory) conclusion.

^c Translate: it doesn't matter what the business is.

he is ten this year (this year ten becoming brother—but one there is). In Japan not only adults but even (*de mo* or *made mo*) little girls use (*ts'keru*) face-powder. Even monkeys [sometimes] fall from trees.^a Please speak (use) Japanese only. At last the preparations are (have been) finished. It was my intention to go second class, but, if you go first class, I (too) will likewise go with you (*go issho ni itasu*). By this time it is useless to consult a physician (though you consult a physician, it is useless). Formerly there was also in Japan a feudal system, but after the Restoration it went to pieces. As there is still work (*yō*) in the house, wait a little longer and go out (*dete ike*) to make your purchases afterwards. After (*tatte*) two years I at last became able to talk (at last it became that (*yō ni*) speaking was possible). After having the teacher explain two [or] three times, I at last understood. When may I send the messenger? Any time will do. You may go out now and then for recreation (*asobi ni*). As I drove him out of (from) the house, he will not come a second time (*mō fta-tabi*). That lady is always wearing fashionable clothes. Sometimes (*toki to sh'te* or *toki ni yotte*) I drink as much as (even) ten glasses of beer. Another day we will again speak of it (*sore wa i*). Usually the Japanese do not smoke tobacco while they are at work (*hataraitte iru aida wa*). There are very few Europeans that can read Japanese books. At present I have no particularly good ideas (*kangae*). In your composition (*wa i*) there are not so many mistakes; it is fairly well done. At any rate (*nanibun*), since the days are short, we can't do more than this (can do only this), though we work with all our might. Formerly when I was in Germany I met Bismarck.

a This proverb is often joined to the one given above: *Kōbō ni mo fude na ayamari*.

THE POSTPOSITION^a

CHAPTER LXXVIII

Words in Japanese which correspond to English prepositions must be called postpositions, for the reason that they follow the words that they govern. These particles may be divided into two groups: postpositions proper and quasi-postpositions. Postpositions proper immediately follow the words that they govern. Some are particles, like *de*, *ni*, and *to*, while others were originally substantives, which, however, are no longer felt to be such. Quasi-postpositions are really substantives, still used as such, to which dependent words are joined by means of the particle *no*. There are also certain subordinatives that are used like English prepositions.

Often where the English employs prepositions other constructions are required in Japanese:

Mizu wo abiru bath in cold water.

Machi wo aruku walk about the town (or walk the streets).

Nihon wo (or *kara*) *tatsu* start from Japan (or leave Japan).

Soko wo ugoicha ikenai. You must n't move from that place.

Gakkō wo sotsugyō suru graduate from the school.

Shina wo tabi suru travel through China.

Hito no koto wo omou think of a person.

Isha wo yōbi ni yaru send for a physician.

Zaisan no nai hito a person without property.

Shippo no mijikai neko a cat with a short tail.

Wa often occurs where we should expect a postposition: *kono ni san nichi wa* in the last two or three days, *Tōkyō atari wa* in the region of Tōkyō, about Tōkyō, etc.

To the postpositions proper belong *de*, *ni*, *to*, *kara* or *yor*, *made* and *ye*. These can be used with adverbs: *yoru osoku made* until late at night. Compare *tō kara* for a long time, and

^a "Preposition" is *zen-chi-shi*; postposition, *kō-chi-shi*; *zen*=*mae*, *kō*=*go*=*no-chi*, *chi*=*oku*.

tō ni a long time ago, from *tōku*. Sometimes *ni* is added to another postposition, as in *made ni* (see the following Chapter). When in English a prepositional phrase is used to modify a noun, *no* is required in Japanese :

Tōkaidō ye no risū distances (in *ri*) to [points on] the Tōkaidō.

Tōkyō made no kippu a ticket to Tōkyō.

Nihon to no kō-tsū intercourse with Japan.

The remainder of the chapter will be devoted to explaining the uses of *de*, *ni* and *to*.

1. *De* may be local and instrumental, like the classical *nite*. It also performs a function similar to that of the subordinative.^a

(1.) *De* is used in a local sense, answering the question "Where?" when the verb indicates an action or a certain state of things :

Kochira de wa sonna koto wo shimasen.

Here we don't do anything of the kind.

Nihon de wa dō shimasu ka. What do they do in Japan?

Doko de o motome nasaimash'ta ka. Where did you buy it?

Doko de dekimashita ka. Where was it made?

Gwaikoku de shinimashita. He died abroad.^b

Chizu de sagashidashite kudasai. Please look it up in a map.

Koko de matte imashō I will wait here.

Amerika de wa sō iu shūkwan ga gozaimasen.

In America there is no such custom.

De is used in speaking of the mere existence of a thing in a place when the place is contrasted with some other place, as in the example, p. 35a: *Tokugawake no o tamaya wa doko desu ka.* *Tōkyō de wa Shiba to Ueno ni arimasu.*

^a This distinction between the *de*'s may seem at first sight more subtle than important, but it is certainly a factor in determining the usage. In the subordinative is involved the idea of a cause, condition or circumstance which objectively or in a necessary way modifies the action or state expressed by the principal word of the sentence. Thus a Japanese would not say, *Ame ga futte kaerimashō*, because the decision to return is not necessarily connected with the rain; but it is natural to say, *Ame ga futte komarimasu*. Now compare: *Kōre de wa komarimasu*. This sort of thing is annoying. *Kōre de o wakare mōshimashō*. At this point I will take my leave. The connection between *kore de* and the verb in the former sentence is closer than in the latter.

^b "He was killed in the war between Japan and China" may be either *Nisshinsensō de shinimashita*, or, more rarely, *Nisshinsen-sensō ni shinimashita*.

Some expressions with *de* have passed over from a local to a temporal sense: *ato de* afterwards,^a *soko de* now, then.^b

(2.) *De* may indicate cause or means:

O kage sama de naorimashita.

Thanks to your aid, I have recovered (p. 14c).

Kono attaka na tenki de wa kōri ga tokemashō.

With this fine weather the ice will probably melt.

Take de dekita shina wares made of bamboo.

Bō de naguru beat with a club.

Fune de (or *fune ni notte*) *iku* go by boat.

Ichī nichi de dekimashō. It can probably be done in a day.

*Zokugo de wa kō iimasu....*In the colloquial they say...

Yume de mita koto ga aru. I have seen it in a dream.

Ichī yen de kaimashita. I bought it for a yen.

Sometimes either *de* or *ni* may be used with practically no difference in the sense. Simply to "dream of a thing" is usually *mono wo yume ni miru*. *Ichī yen ni kaimashita* (or *urimashita*) does not differ from *ichī yen de kaimashita* (or *urimashita*) any more than the English "buy at one yen" differs from "buy for one yen."

(3.) *De* may indicate a condition or a circumstance:

Kore de ii. This will do.

Ariawase de yoroshii. What is on hand will do.

Mitsu de takusan desu. Three are enough.

Mina de san jū ni narimasu. There are thirty-two in all.

Raigetsu de wa osoi ja nai ka. Won't next month be too late?

Some of the adverbial expressions into which *de* enters come under this head: e.g., *futari de* the two together, etc. (p. 65), *hisashiburi de* after a long interval (p. 338b). There are many such adverbial phrases; e. g., *sono ikioi de* (*ikioi* power) in consequence of the impetus gained, at that rate:

Sono ikioi de susumeba jiki ni Nihongo ga hanaseru yō ni narimashō. If he keeps on at that rate, he will soon become able to speak Japanese.

^a Compare: *O ato kara mairimashō.* I will go after you, i. e., later (p. 257a). *O ato ni (tsuite) mairimashō.* I will go behind you. *Hitto no ato ni tatte imasu* He is standing behind some one. See p. 338, bottom.

^b *Ima de*=*ima ni shite* or *ima ni natte* under the present circumstances: *ima de ieba* according to present usage.

Note also : *sore de* or (with a future verb) *sore de wa*, *sore ja* in those circumstances, then, in that case.

There are also conjunctional phrases like *tokoro de*.^a *Tokoro de*, or *de* alone, often serves as a superfluous connective between sentences in the same way that many use "and" in English. Note the elliptical expression : *Dōri de*, Quite right!

De is used with predicate substantives in the idioms *de aru* (*de gozaimasu*) and *de iru* (*de irasshaimasu*) : *Hei-ki de iru*. He's unconcerned.

(4.) *De* may have the sense "on the part of" and be practically equivalent to *ga*, especially with words denoting a body or a corporation (p. 126c) :

Seifu de o haraisage ni narimashita. The Gov't has sold it.
Jimmin no warui no de wa nai ; *seifu de machigatta no desu*.

It's not the people's fault ; it's the Government that blundered. So also *bakufu de* the government of the Shōgun, *keisatsu de* the police, *kwaisha de* the company, *seken de* the world, etc. To the same class may be assigned the peculiar expressions *uchi de wa* or *temae de wa* we, *yado de wa*^b or *taku de wa* my husband, *mukō de wa* or *saki de wa* he or they, etc.

(5.) *De* with substantives is often equivalent to *de atte* or *deshite* (p. 89c.) : *Shimpai de naranai*. I am exceedingly anxious (p. 158b). It takes the place of the ending *kute* with quasi-adjectives : *Byōki de arukenai*.^c He is so sick that he can't walk. It is used in the same way with substantivized adjectives or verbs (Chapters XXXVII., LXIV.).^d

2. The particle *ni* has a great variety of uses.

(1.) *Ni* has a local sense, answering the question "Where?" when one thinks of the mere existence of a thing in a place, that is, when *aru*, *oru*, *iru*, or one of the corresponding polite verbs, constitutes the predicate :

^a *Tokoro de*, like *tokoro ga*, often has an adversative sense: *Yonde mita tokoro de, watakushi ni wa totemo wakarimasumai kara, yoshimashō*. Even though I read it I should not understand it at all; so I will give it up.

^b The word *yado* alone may mean "lodging place" or "husband."

^c The *de* in, *Byōki de yasemashita*, He is emaciated on account of sickness, is felt to be different from the *byōki de* above.

^d The negative subordinative in *naide* is derived from the negative present form and *de*.

{ *Tamagawa ni ai ga takusan orimasu.*

In the Tama River there are many trout.

{ *Tamagawa de ai ga takusan toremasu.*

In the Tama River many trout are taken.

{ *Bōshi wa doko ni arimasu ka.* Where is my hat?

{ *Doko de bōshi wo kaimashō ka.* Where shall I buy a hat?

Sometimes *ni* occurs with other verbs or with adjectives when the idea of being in a place is the prevailing one:

Konokawa ni wa unagi ga ōi. Eels are numerous in this river.

Mukō ni miemasu. Over there it is (appears).

Te ni motte imasu. He has it in his hand.^a

Soto ni hito ga matte imasu. There is some one waiting outside.

Soto ni gomi ga tatte imasu. It is dusty outside.

Koko ni suwarimashō. I will sit here.

Ta ni kusa ga haeta. Weeds have grown in the paddy-field.^b

Kabe ni ana ga aite iru. There is a hole in the wall.

Shimbun ni kaite aru. It is in the newspaper.

Tonari ni ie ga tatta. A house has been built next door.

In the last examples it is a question whether the *ni* should not be parsed as the particle of the indirect object, especially when the verb is made transitive: *kabe ni ana wo akeru*, *shimbun ni kaku*, *tonari ni ie wo tateru*.^c

Such verbs as *sumu* or *sumau* dwell, *tomaru* sit (of a bird) or lodge, *noru* be on or ride, etc.,^d naturally take *ni* with the word that answers the question "Where?"

(2.) *Ni* is the proper particle to use with words denoting time, answering the question "When?" (p. 338): *nichiyō atari ni* about Sunday, *asa to ban ni* in the morning and in the evening (p. 81b). Note also: *hi ni san do zutsu* three times a day; *san nen ni ichi do* once in three years.^e

a *Te de motte imasu.* He holds it with his hand.

b Compare *niwa ni ueta ki*, *niwa ni dekita imo* (p. 342e).

c *Tonari de* would mean "on the part of my neighbor": My neighbor has built a house. Similarly: *Shimbun de kakimashita*. It is reported in the newspaper.

d We say *jitensha ni noru* ride on a bicycle, but *jitensha de iku* go by wheel. *Noru* may also mean "be induced to take part": *sōdan ni noru* take part in a consultation (Comp. *nori-ki ni naru*, p. 305).

e *Ima ni* my mean "until now" or "soon": *Ima ni kō yatte kurashi wo shite imasu*. Up to the present time I have been making my living in this way. *Ima ni yoku narimashō*. It will soon improve.

(3.) With *aru* and similar words *ni* may denote possession or a close relation (p. 9a): *Ushi ni tsuno ga aru. Watakushi ni wa imōto ga nai.*

(4.) *Ni (wa)* may have the sense of "among":

Kono shina ni kō otsu ga gozaimasu.^a

Among these goods there are two kinds, first class and second.

Kuma ni wa ke no shiroi no mo kuroi no mo arimasu.

Among bears some have white fur and some have black.

Ano hito no iu koto ni wa machigai ga nai.

There is no mistake in what he says. What he says is true.

(5.) *Ni* may be rendered "in addition to, "besides", "and" (p. 67d); e. g., *sore ni* besides, moreover. In describing ideograms *ni* is much used: *Meiji no mei wa hi hen ni tsuki to iu ji wo kakimasu.* The character *mei* (明) in *Meiji* is composed of (written) *hi* (日) and *tsuki* (月).^b Note the idioms: *nen ni nen wo irete* taking the greatest pains; *korae ni korae* enduring to the utmost (p. 279, 5). Note also proverbial expressions like: *Ume ni uguisu.* Plum-tree and bush-warbler, i. e., the *ume* and the *uguisu* naturally belong together. *Uri-kotoba ni kai-kotoba.* Tit for tat (compare: "paid back in your own coin"). In idioms like these the idea of contrast is often involved: *Botan ni karashishi.* The peony and the lion, i. e., strength and beauty.

(6.) *Ni* may mark the thing into which anything enters or to which it is transferred:

^a Compare; *Kōnō futa. no aida ni wa kō otsu ga nai.* There is no difference between the two (no superiority and inferiority). *Kō* and *otsu* belong to a series of ten signs called *jikkan* or *eto*.

kō=*ki-no-e* tree

otsu=*ki-no-to* herb

hei=*hi-no-e* flame

tei=*hi-no-to* glow

bō=*tsuchi-no-e* earth

ki=*tsuchi-no-to* pottery

kō=*ka-no-e* coin

shin=*ka-no-to* hardware

jūn=*mizu-no-e* sea water

ki=*mizu-no-to* fresh water

These sign are used as we use A, B, C, etc. They are also used parallel with the twelve zodiacal signs, the *jū ni shi*, to name the sixty years of the old cycle. For practical purposes it is sufficient to learn the first four, *kō*, *otsu*, *hei*, *tei*.

^b The part of an ideogram called in English the radical, when it forms the left side of the character, is called *hen*=*kata* side. Thus the *hen* 亻 is *nimben*, from *nin*=*hito*; 言 is *gomben*, from *gon*=*kotoba*. The remainder, the phonetic part of an ideogram is called *tsukuri* body, from *tsukuru* make, construct.

Hako ni ireru put into a box; *furo ni hairu* enter a bath.

Hito tokoro ni atsumaru assemble in one place.

Yama ni noboru ascend a mountain (also *wo*).

Nihongo ni honyaku suru translate into Japanese.

(7.) *Ni* may denote an aim or a result, as in *sampo ni deru* go for a walk, *shippai ni owaru* end in failure.

For *ni* as used with stems of verbs to express purpose see p. 278, 3. In the same sense it is used with substantives and may be rendered "for", "as"; with substantivized verbs, "to":

Kore wo nani ni tsukaimasu ka. What is this used for?

O rei no shiruski (made) ni sashiagemasu.

I offer this as a token of appreciation.^a

Gakusha de mo nai ga, kyōshi ni wa taihen ii n'desu.

He is not at all a scholar, but very good as a teacher.

Kome wo tsukuru ni wa mizu ga takusan nakereba naranai.

To grow rice one must have plenty of water.

Ni may have the sense "so as to become," often translated "as":

Shichi ni oku deposit as a pledge, pawn.

Kyaku ni iku go as a guest, be invited out.

Yōshi ni morau receive as an adopted son.

Iin ni ageru appoint as a committee.

Giin ni senkyo suru elect as a representative.

Fujisan no koto wo uta ni yomu compose a poem about Fuji.

Especially common are the idioms *ni suru* (p. 215) and *ni naru* (p. 262):

Koko wo niwa ni shimasu. I will make this a garden.

Hito wo baka ni suru make a fool of a person.

Hanashi no tane ni naru afford a topic for conversation (or a story).

Tame ni naru hanashi profitable conversation.

Kwōkoku ni naru make a [good] advertisement.

Mu-chū (mu=yume, chū=naka) ni naru become absorbed.

Ate ni naranai hito a person not to be relied on.

Kodomo no byōki ga ki ni natte hitobanjū nerarenakatta.

The child's illness affected me so that I could not sleep all night. With *ki ni naru*, compare *ki ni suru*, p. 215, 10.

a A common expression employed when a gift is offered.

(8.) *Ni* is used to form adverbs. In this connection note such phrases as: *oshii koto ni wa* (p. 117d) and to say; *shiwase na koto ni wa* happily; *fushigi na koto ni wa* strange to say.

(9.) In the following very common idioms *ni* may be literally translated "in," often having the sense of "according to" "or in regard to":

Kaeri ni tachiyorimashō. I will call on my way back.

Sono koto wa hanashi ni kiita. I heard it in conversation.

Kotowaza ni.....to iimas'. In a proverb it is said that.....

Aru hito no hanashi ni wa.....to iu koto desu.

Some one has told me that.....

Kotaemasuru ni wa (or kotaete) to mōshimashita.

He replied that.....

Watakushi no omoimasu ni wa... (yō desu).

I think that.....^a

Naze to iu no ni kara desu. The reason is that

Kaku ni komarimasu. - It is difficult to write.

Koraeru ni koraerarenu. One cannot endure it (p. 274,2).

Sono kotoba wa kō iu imi ni (or de) tsukaimasu.

They use the word in this sense, namely.....

Tomaru wake ni wa ikanai (or ikenai). [I] may not stay.^b

(10.) With causatives and passives *ni* indicates the agent. Compare: *Watakushi ni wa dekimasen.* I can't do it.

Honorifically *ni wa* may take the place of *wa* with a subject, as in *Kiwōgō heika ni wa* (p. 313f).

Ni may also indicate a cause, being equivalent to *no tame ni* "on account of":

Fune ni you be seasick; *sake ni you* be intoxicated.

Hi ni yakeru be sunburned.

Namida ni kurete iru be blinded with tears.

Kane ni komaru be troubled on account of money.^c

a There is no appreciable difference between *watakushi no omoimasu ni wa* and *watakushi no kangae de wa*. A sentence beginning with the latter phrase may end with *to omoimasu*.

b Note that while one may say, *Watakushi wa ikanakereba narimasen*, a phrase like *itte wa naranai* cannot be used in the first person. But—*wake ni wa ikanai* may be used in any person.

c When the cause of distress is not an external object, a subordinative or *de* better: *Bimbō de (or ni wa) komaru*.

Shujin no kemmaku ni osorete.....

Being afraid of the master's [angry] appearance.....

Kao no warui no ni wa odorokimashita.

I was startled by her ugliness.

The verbs *kanzuru*, *kanshin suru*, *kampuku suru* (p. 275), take *ni*: *Sensei no go on ni kanjimashita.* I was deeply moved by the master's kindness. When the object is cognate *wo* may be used: *Itami wo kanjimashita.* I felt pain. But *kandō suru* (*dō*=*ugoku* move, inter.) takes only *ni*, never *wo*.

Ni may even be instrumental :

Ryōhō no te ni hiku lead [two] by the hand, one on each side.

Hi ni hosu dry in the sun ; *hi ni sarasu* bleach in the sun.

O rei wa kotoba ni tsukusaremasen.

I cannot completely express (exhaust) my gratitude in words.

It appears from the above that the particle *ni* has more uses than any other postposition. As has been intimated (Ch. V.), it also performs the function of what we call the Dative Case in other languages. With verbs *ni* indicates the indirect object. While in most cases the usage is analogous to that in other languages and needs no explanation, in some the Japanese is peculiar.

Transitive verbs often take *wo* with the thing and *ni* with the person ; e. g., *hito ni mono wo yaru.* Note particularly verbs meaning to "ask," etc., like *tau* (p. 247d), *inoru* pray, *negau* beseech, *tanomu* request, *wabiru* apologize, etc. *Hito ni tazuneru* is to inquire of a person, but to search for or call on a person is *hito wo tazuneru.* As in English there is a shade of difference between "mix this and that" and "mix this with that," so also in Japanese: *kore to are wo mazeru* and *kore wo are ni mazeru.* The verb *kaeru* change is used in the same way.

The following are examples of intransitives that take *ni*. It is left to the student to decide to which of the above ten rules any particular case should be assigned :

ataru : *tomi ni ataru* win in a lottery.

mizu ga hi ni atatte iru water stands in the sun.

sakana ni ataru (*aterareru*) be made sick by eating spoiled fish.

shitsurei ni ataru (p. 71c) be impolite (of conduct).
au : nangi na me ni au experience hardship.
mujitsu no tsumi ni au get punished for a crime of which one is innocent.
fureru touch (*mono ni te wo*), infringe, violate.
kakaru : haibyō ni kakaru get consumption.
isha ni kakaru consult a physician.
 — *ni o me ni kakaru* have the honor to meet.
shigoto ni kakaru (*torikakaru*) begin work.
michi ni kakatte iru be on the way.
kamau : hito (no koto) ni kamau be concerned about other people's affairs (rarely *wo*).
karakau banter : *kodomo ni karakau* tease a child.
katsu : teki ni katsu defeat the enemy (opp. *makeru*).
masaru excel (opp. *otoru*).
muku, mukau, tai suru face.

Note compounds like *han-tai suru* or *teki-tai suru* oppose.
oyobu reach (p. 196d) : *Miru ni (wa) oyobanai*. It is not necessary to look.
narau : hito ni narau learn of a person (but *koto wo narau*).
niru resemble (Ch. V.).
sawaru : atsusa (shoki) ni sawaru be affected by the heat.
 — *no ki ni sawaru* offend.
shaku ni sawaru hurt one's feelings (of a thing).
shinobiru endure : *Kodomo wo hito-te ni watasu ni shinobinai*.
 I can't endure it to give the child to another.

shitagau follow, obey.
somuku act contrary to, violate.
sou be joined to, go along with.
sugiru exceed : *Nagusami no tame ni yatta ni suginai*. He did it only for fun.
takeru, chōzuru (ideogram *chō*=*nagai*) be expert :
keizaigaku ni chōzuru be versed in economics.
tariru, taru be sufficient : *Kiku ni (wa) tarinai*. It isn't worth hearing.
tatsu : yaku (yō) ni tatsu be of use ; *me ni tatsu* be conspicuous.
tetsudau : oya ni tetsudau help one's parents (but *shigoto wo tetsudau*, or *shigoto no tetsudai wo suru*).
tsukaeru : otto ni tsukaeru serve one's husband.

tsutomeru: *gwainushō ni tsutomete iru* be employed in the Foreign Office; *sensei ni tsutomeru* be attentive to the master (but *kyōshi wo tsutomeru* perform the duties of a teacher).

tsuku adhere, arrive, etc.:

sensei ni tsuite keiko wo suru study under a master.

shigoto ga te ni tsukanai be unable to get on with the work.
yoru approach, depend.

tsūzuru be proficient in.

kan-shō suru interfere with (but *soku-baku suru* is transitive).

kwan-kei suru have relations with.

kyūdai suru: *shiken ni kyūdai s.* pass an examination (opp. *raku-dai, s.*).

The following will strike the student as being very peculiar:

mayou: *michi ni mayou* lose the way (also *wo machigaeru*).

tōzakarū: *hito ni tōzakarū* keep away from a person (*hito wo tōzakere*)

hazureru: *kisoku ni hazurete iru* be contrary to the rules.

wakareru: *hōyū ni wakareru* part from a friend (also *to*).^a

hanareru: used with *ni*, *kara*, *to* or *wo*. Compare.

Kokyō ni hanarete leaving home. [England.

Amerika ga Igrisu kara hanarete America separating from

Bōto ga honsen to hanarete the boat parting with its ship.

Kuni wo hanarete leaving one's country.

Even adjectives may take *ni*:

Nihongo ni kuwashii. He is well versed in Japanese.

Tanuki wa kemuri ni yowai. A badger can't endure smoke.

Tenka ni nadakai hito a man famous all over the country.

3. *To* is exactly equivalent to the English "with," which, however, may be rendered more emphatically *to tomo ni*, *to issho ni*. It is used with verbs and adjectives as in the following examples:

—*to* (or *ni*) *hanashi wo suru* speak with.

—*to* (or *ni*) *tsuki-au* associate with.

—*to* (or *ni*) *yakusoku suru* make an agreement with.

—*to* (or *ni* or *mo*) *onaji* the same as (p. 39).

—*to* *kokoro-yasui*, *kon-i da* be intimate with.

^a *Wakareru* may also take *kara* in such a sentence as: *Kono uchi wa mukō no ōki uchi kara wakareta no desu*. This house is a branch of that large house.

Kanai to futari de shibai wo mi ni ikimashita.

I went with my wife to the theater.

Watakushi to kyōdai desu. He is my brother.

Go isshin no toki ni nengō wo Meiji to aratamemashita.

At the time of the Restoration the era was changed to Meiji.

To is used with *suru* as explained on page 216, 10; *to naru* sounds rather bookish. With *au*, *to* is rarely substituted for *ni*, but with its compounds (p. 286, 2) *to* is more common. With *chigau*, *to* should be used, except in the common idiom—*ni chigai nai*: *Chi-mei ni chigai wa nai*. It is certainly a geographical name (compare p. 315a). With *majwaru* or *kō-sai suru* either *to* or *ni* may be used.

Vocabulary

futokoro bosom.

hōki broom.

ikioi power.

kame jar.

kasu residue, dregs.

nabe pot, kettle, or pan for cooking.

shichi pledge, pawn.

tsura face (not polite).

abura-mi fat, suet, lard.

oku-niwa back garden.

ume-boshi pickled plums.

hen radical written on the left side of an ideogram.

bak-kin fine.^a

choku-yaku literal translation.

chū-kai annotation, explanatory notes, commentary.

ei-sei (lit. guarding life) sanitation, hygiene.

fu-shin building or repairing a house.^b

ga-gen (lit. elegant words) classical language.

gak-kwa branch of study, lesson, curriculum.

hik-ki memorandum, note.

jō-rei regulation, rule.

kan-go Chinese words.

kei-zai economy, economics.

kit-chō favorable sign.^c

kon-i intimacy.

kwai-gi conference, meeting.

(o) *ni-kai* second story.^d

sei-shin spirit, intent.

seki hi stone monument.

a In modern legal phraseology a small fine not exceeding Y. 1.95 is called *kwa-ryō*.

b From *fu*=*amaneku* at large, *shen*=*kou* beg; *fushin* originally meant building in connection with a temple but is now synonymous with *ken-chiku*.

c The character *kichi*, meaning "good," "lucky," enters into many proper names. Synonymous with *kitchō* is *yoi shirase*.

d The ground floor is called simply *shita*. The third floor is *sangai*.

<i>yūbin-zei</i> , <i>yū-zei</i> postage.	<i>koyashi</i> fertilizer, manure. ^b
<i>sho-yū-ken</i> proprietary rights.	<i>muragaru</i> be gathered together.
<i>kaban</i> trunk, satchel.	<i>mura-kumo</i> a cluster of clouds.
<i>arai</i> rough, coarse.	<i>ochiru</i> flee.
<i>ara-mono</i> goods made of coarse materials, such as brooms, ropes, mats, <i>wara-ji</i> , etc.	<i>oeru</i> = <i>owaru</i> end, complete.
<i>Nihon-deki no</i> } made in	<i>te ni oenai</i> be unmanageable.
<i>wa-sei no</i> } Japan. ^a	<i>uzumeru</i> bury, fill in.
<i>fū-ryū na</i> tasty, elegant, aesthetic.	<i>somukū</i> (so back, <i>muku</i> face) act contrary to, violate.
<i>na ni ou</i> famous (<i>ou</i> carry).	<i>ume-awaseru</i> , <i>umeyawase wo tsukeru</i> make up the deficiency.
— <i>ni amaeru</i> act like a petted child toward, take advantage of.	<i>tsū-zuru</i> be proficient in.
<i>amayakasu</i> pet, indulge.	<i>ryū-kō suru</i> prevail, be in fashion.
<i>ataeru</i> grant, bestow.	<i>nyū-bai ga akeru</i> the rainy season ends.
— <i>ni fureru</i> touch, transgress.	<i>oroshi de</i> at wholesale.
<i>koeru</i> become fat, fertile (tr. <i>koyasu</i>).	<i>sora de</i> by heart, from memory. ^c

Exercises

Hokkaidō de wa (ni wa) kome ga yoku dekimasen. Nihon ni wa kwazan ga tak'san arimas'. Mukashi wa bakufu de gwaikoku ye iku koto wo kinjite arimash'ta. Sakunen wa fune de Hakodate ye ikimash'ta ga, kondo wa riku no hō wo ikimashō. Sore dake de yō gozaimas'. Kono uten de wa sakura no hana ga chitte shimaaimashō. Watakushi no kangae de wa tsumari Nikon seifu de gwaikokujin ni tochi no shoyūken wo ataeru darō to omoimas'. Kodomo wa amayakas'to kuse ni narimas' (get spoiled). Hanas' (話) to iu ji wa gomben (言) ni sh'ta (舌) to iu ji wo kakimas' (iu ji des'). Saikyō de wa "taihen" to iu imi de yoku "erai" to iu kotoba wo mochiimas'.

a "Imported" is *haku-rai* (*haku* ship, *rai*=*kuru*).

b Also *hi-ryō*, from *hi*=*koyasu*.

c *Kore wo sora de iwaremasu ka. Can you say this by heart? From this sora is derived soranzuru=anshō suru memorize.*

Mō s'koshi de (p. 351d) *jū ni ji ni narimashō. Kono uma wa abarete te ni oenai. Kane ga nakatta kara, tokai wo shichi ni okimash'ta. Kono ike ni wa koi ni funa ga orimas'. Ebi de tai wo tsuru to iu no wa Doits'go no aburami de nezumi wo toru to iu kotowaza to onaji imi des'. Watakushi no tonari ni gakkō ga tachimash'ta. Tonari de konyu konrei ga arimas' kara, sawaide imas'. Kono setomono wa Nikondeki ni chigai (wa) nai. Watakushi wa kaze wo hiita no de zutsū ga shimas' Oroshi de kau to, yasui. Kore wa Nikongo de nan to mōshimas'ka. Chishima de wa shake ga dossari toremas'. Kyō no koto wa asu ni nobasu na. Warenabe ni tojibuta.^a Kaeru no tsura ni mizu.^b Ber'rin ni zairyū sh'te iru Nikonjin ni wa kanai no aru hito mo arimas'. Kono ninjin no ne wa nani ni shimas'ka. Sayō, kusuri ni shimas'. Mukō ni kas'ka ni mieru yama wa Kanōzan des'.^c Nihon no gakkō no kazu wa mina de samman rok'sen da sō des'. Gakkwa no hikki wo uchi ye kaette seisho shimas'. Chotto kuchi ni demasen.^d Kore wa amari takasugiru; motto yasui no ni shimashō. Shimbunjōrei ni furete bakkin wo toraremash'ta. Amari fubenkyō desh'ta kara, ima ni natte kōkwai sh'te imas'. Hisashiburi de ō me ni kakarimash'ta.^e Sore wa doko ni mo motte iku wake ni wa ikemasen. Uri no tane ni wa nasubi ga haenu (Proverb). Kōyasan ni Akechi Mitsuhide no sekiki ga arimas'. Jikōgara de (p. 217a) asa ban wa yohodo suzush'ku narimash'ta. Mō s'koshi de nyūbai ga akemashō. Komban wa o kyaku ni ikimas'kara, reif'ku ya nazo wo yoku sh'taku sh'te oite o kure. Go shuttats' wa ikkagoro des'ka. Sayō de gozaimas', raigetsu no futs'ka mikka goro ni narimashō. Zeniire ga yaburete dokka de kane wo otoshimash'ta. Kono kuruma wa furuku natte yaku ni tatanaku narimash'ta. Nihon ni wa take de koshiraeta utsuwa ga tak'san arimas'. Anata yanagigōri ni kaban wo motte oide nasaimas'ka. Dōmo, warui kaze des' ;*

^a *Warenabe*, from *wareru* be cracked and *nabe* kettle; *tojibuta* from *tojiru* bind and *futa* lid. For the meaning of the proverb compare; "Misery loves company."

^b Compare the English, "Water on a duck's back."

^c A mountain in the province of Kazusa, visible from various points in Tōkyō.

^d The meaning is: I know it very well, but I can't for the moment express it.

^e Note the difference between *hisashiburi de* and *hisashiku* (p. 104a), the one being used with positive verbs and the other with negative.

sore ni o shimeri ga (rain) *chitto mo nai kara hidoi hokori de arukemasen*. *Hyōtan wo sagete hanami ni iku no wa fūryū ni miemas'*. *Kono hōki wa kinjo no aramonoya de kaimash'ta*. *O nikai ni itashimashō ka, sh'ta ni itashimashō ka*. *Dochira de mo kirei na hō ga yoroshii*. *Anata to wakarete kara yagate ame ga furidashimash'ta*. *Mus'ko to f'tari de sakana wo tsuri ni ikimash'ta*. *Kono shimbun to issho ni tegami ga kimasen ka*. *Hakurankwai ni iku yō ni tomodachi to yak'soku sh'te okimash'ta ga, sashits'kae ga atte yamemash'ta*. *Umeboshi to iu mono wa ume wo shio ni ts'kete* (p. 160g) *sore kara hinata ni hosh'te mata ts'keta mon'des'*. *Watakushi wa wasurete orimash'ta ga, konya kwaigi ga aru yō ni techō ni tomete arimas'kara, kore kara dekakenakereba narimasen*. *Watakushi wa ikanai tsumori des'ga, baai ni yotte wa ikanakereba naranai ka mo shiremasen*. *K'ris'tokyō wo shinzuru no wo samatageru no wa kempō no seishin ni somukimas'*. *Mada narenai mon'des'kara, watakushi wa jitensha wo norihazush'te sono ikioi de hei wo buchikowashimash'ta*. *Chikagoro shinin wo sono mama haka ni uzumeru yori mo kwasō wo suru hō ga eiseijō kara itte mo mata tochi no keizaijō kara itte mo ryōtoku* (double gain) *de aru to iu setsu ga daibu ryūkō sh'te mairimash'ta*. *Kyōto no Arashiyama wa na ni ou sakura no meisho des'*. "Tsuki ni murakumo hana ni kaze" *to iu no wa kono yo no mama ni naranu koto wo* (p. 227a) *keiyō sh'ta kotoba des'*. *Okuniwa ni ume no hana ga saite imas'no de zash'kiyū yoi nioi ga shimas'*. *Kodomo wo futokoro ni daite yuki no naka ni tatte iru onna no e wa Tokiwa ga* (p. 162c) *kodomora wo tsurete ochite yuku tokoro wo kaita no des'*. *Hito ni oshieru no wa taihen jibun no keiko ni narimas'*. *Issakujiusu no jishin ni o uchi wa o itami nasaimasen desh'ta ka*. *Yanagi ni kaza-ore* (kaze ni oreru koto) *nashi* (Proverb). *Bakin no kaita Hakkenden wa Nihonjin de shiranai hito wa arimasen*. *Kuchi ni* (de) *wa sō iimas'ga, hara no uchi de wa kō omotte imas'*.

The Government has purchased (*kaiageru*) this lot. How should I say that in Japanese (p. 149,2)? Are battledores all made of *kiri*? On account of sickness, Itō has not been coming to recitations (*keiko ye denai*) for some time, but he will at once make up the deficiency. Are the things that appear

at once make up the deficiency. Are the things that appear yonder mountains or clouds? Japan formerly was not divided into *ken*. They say that it is a favorable sign if you dream of Fuji. At London it is seldom quite clear (*mattaku harete oru*). In Japanese books the notes are written above, but in Western books they are written below. He has two sons and three daughters. On this letter there were no (*hatte nai*) stamps; so I was charged (*torareru*) double (*ni bai no*) the postage. It is said that the people of Tōkyō build with the expectation (*tsumori*) that [the house] will burn once in three years. The character "pine" (松) is composed of "tree" (木) and "prince" (公). This evening I go to dinner (*go chisō*) at [my] neighbor's. I am so (*kō* or *konna ni*) late, because (*no de*) I lost the way coming here (*kigake ni*). The character "cry" (鳴) is composed of "mouth" (口) and "bird" (鳥). The residue of the sardines is used for manure. I cannot say it by heart. The *iroha* is (*natte iru*) a song, but its meaning is hard to understand. At the end of December *mochi* is made (pounded) in every house (*ieie de*). The Japanese do not mind (*tonjaku suru*) being in a draughty place (place where wind blows through). What is in those jars? There is tea in these jars. It will be finished (*dekiagaru*) in two hours. I have become quite intimate with him. Hideyoshi's grave is in Amida-gamine.^a In Shinto shrines there are (*tatte iru*) *gohei* and a mirror. As that is Chinese classical language (*kango no gagen*), it is not used in the colloquial. It sounds strange (*hen ni kikoeru*) if you translate it literally into English. That is certainly written by a Japanese (a thing that a Japanese wrote). This will afford a topic for (seed of) conversation. It hurts (*sawaru*) the eyes to read by a dim (*kurai*) lamp. It is stated (*notte iru*) in the newspaper that (*yō ni*) a Russian man-of-war arrives at Yokohama to-morrow. We will spread new mats in the rooms. It is said that he is (*de*) a great scholar and is proficient in ten languages (languages of ten countries). Small (*komakai*) articles if not gathered together and put (*irete oku*) into boxes soon (*yoku*) disappear (become invisible).

^a A hill behind the *Daibutsu* temple in Kyōto. *Amida* the chief divinity of northern Buddhism; *mine* peak.

CHAPTER LXXIX

4. *Kara*, *yori* from, since after :^a *koko kara* from this place ; *moto kara* from the first ; *mukashi kara* of old ; *saki kara* since some time ago ; *kore kara* from here (= *koko kara*), after this, next ; *sore kara* from there, after that, then ; *hiru kara* in the afternoon ; *asa hayaku kara* early in the morning ; *tsune kara*, *fudan kara* usually ; *ura kara* from the back, by way of a hint.

Hata kara kuchi wo dash'cha ikenai. It will not do to intrude one's opinions. (*hata kara* from a side, as a bystander).

Hachi ji kara hajimarimasu. It begins at eight (p. 161 c).

Anata kara o hajime nasai. You begin.

Nihojin no kangae kara ieba.....

To speak from a Japanese point of view.....

Gakumonjō kara iu naraba..... To speak scientifically.....

Kara is also used as a conjunction (p. 401).

Yori (originally stem of *yoru*, is in the colloquial less common than *kara*. Note the expressions *moto-yori* of course to be sure = *gwanrai* (p. 349), *kanete yori* for a long time = *tō kara*. In making comparisons (p. 136) *kara miru to* is sometimes substituted for *yori* :

Nani yori kekkō na shina wo itadaite arigatō gozaimasu.

I thank you for the handsome (incomparably splendid) gift.^b

Yoru osoku made okite iru yori mo asa hayaku okite benkyō suru hō ga yoku oboeraremasu.^c

One can learn better by rising and studying early in the morning than by staying up late at night.

Nashi wa ringo kara miru to, yohodo assari shite orimasu.

Pears are rather insipid as compared with apples.

5. *Made* until, as far as to, to :^d

a In the sense of "after" *kara* is used not only with substantives, but also with subordinatives (p. 96c). In either case *i-rai* (p. 349c) or *kono-kata* may be substituted for *kara*. The pleonastic idiom—*kara irai* may be heard occasionally.

b Elliptically one may say : *Kore wa kore wa nani yori.....*

c In such a sentence the natural predicate is a word like *yoi*, here converted to *yoku oboeraremasu*.

d *Made* is used inclusively ; e.g., *Doyōbi made yasunde yoroshii*. You may take a vacation until Saturday (inclusive). But compare : *Kono hon wo hajime kara hyaku mai no tokoro made yomimashita*. I read to [the beginning of] the hundredth leaf of this book.

Doko made oide ni narimasuka. How far are you going?

Tōkyō made iku ri arimasuka. How many *ri* are there to T.?

Atama no teppen kara tsumasaki made doro ni mabireta.

I was covered with mud from the crown of my head to the sole of my foot (lit. tips of the nails).

There is a difference between *made* and *made ni* (p. 161d):

Ban made ame ga furimashō.

It will probably rain until this evening.

Ban made ni furimashō.

It will probably rain by this evening.

Made ni is used when verbs like "come", "be finished," etc., form the predicates:

Uchi de o machi mōshimasu kara, yoji made ni irasshai.

I will wait for you at home; come by four o'clock.^a

Myōnichi made ni dekimashō. It will be done by to-morrow.

Note the peculiar use of *made ni* in the sense of "for" or "as" in such idioms as:

O rei no skirushi made ni sashiagemasu.

I offer this as a token of appreciation.

Go sankō made ni mōshiagemasu. I offer it as a suggestion.

Made in some connections means "everything including even," or simply "even," in which case the combination is treated as a substantive and may take case-particles or *mo* (p. 53a)

Ni made also occurs:

Shujin ga toshiyori wo hajime kodomo ni made mo o miyage wo katte kimashita. The master bought presents for all, from the old folks down to the children.

Uta ni made mo utawareru be the subject even of songs.

Note finally the use of *made* with verbs, as in *aku made* to the utmost, from *akiru* be surfeited, and the common idiom *iu made mo nai* = *muron no*: *Iu made mo nai warui koto desu.* It is of course bad (lit. obvious badness).

6. *Ye* to, toward: *gwaikoku ye iku* go abroad; *waki ye deru* go out [of the house]; *Nihonjū ye hiromaru* be spread throughout all Japan. *Ye* is often substituted for *ni* or used pregnantly:

^a *Yo ji made irasshai* would mean: "Stay till four o'clock."

Tōkyō ye tsuku arrive at Tōkyō; *tana ye ageru* put on the shelf (metaphorically : be oblivious of); *yūbinkyoku ye yotte iku* call at the post office on the way; *Teikoku Hoteru ye tomaru* stop at the Imperial Hotel. Note: *Nihon ye atsuraeru* order from Japan.

Vocabulary

ari ant.

tamashii soul, spirit

hana-bi fireworks.

ko-goto complaint (p. 15,2).

tsumasaki (tsume no saki) tip of the toe (nail).

yakedo (yake-dokoro) a burn (*yakedo wo suru*) be burned.)

gun=kōri (p. 324a).

shi=samurai.

shuku relay-station, stopping place, post.

yui-nō presents exchanged at a betrothal. ^a

i-butsu legacy, relics.

yō-shō youth, juvenility.

ju-ban } undergarment, un-
hada-gi } dershirt. ^b

seibo (=toshi no kure) a present made at the end of the year. ^c

sō-hō (tomo) both parties (lit. sides).

sō-shin the whole body.

tep-pen summit, crown.

shimeppoi moist, damp. ^d

so-matsu na coarse. rude.

hau creep, crawl.

kakaeru embrace, employ (as a workman or servant).

tobi-oriru jump down.

nage-suteru throw away.

Exercises

Tenshi sama wa moto kara Tōkei ni irasshatta no de wa gozaimasen. Asa mo hayaku kara hito ni koraremas' kara, s'koshi

a This is a case of *yutōyomi* (p. 19), the *yui* being the stem of *yuu* to tie (in *kamiyui*). The *i* in *i-butsu* (=nokosu) is in some compounds pronounced *yui*; e.g., *yui-gon* or *i-gon* verbal will (of a dying person). So also in *i-butsu-ron* materialism the *i* (=tada) is often pronounced *yui*.

b An outer shirt, called *shatsu*, does not come under this head. But Japanese have also begun to wear flannel *shatsu* under their *hadagi*.

c This is a case of metonymy. Compare a similar transfer of meaning in the case of *shūgi* (p. 263).

d In speaking of the air or climate say *shikke (shimeri-ke) ga tsuyoi*, not *shimeppoi*. With the latter compare *wasureppoi* forgetful, *okorippoi* irritable, *akippoi* easily tired, fickle, *awareppoi* pathetic, etc.

mo hima ga arimasen. Shi jū shichi shi no (shi jū shichi nin no gishi no) ibuts'wa ikka (nan nichī) kara miseru deshō ka. Kesahodo gakkō ye iku tochū de (michi de) kō iu mezurashii furui hon wo kaimash'ta. Kokyō ye nish'ki (nish'ki wo kite kokyō ye kaeru).^a Sen ri no michi mo ippo yori hajimaru (Proverb). Danna wa tabi ye dete rusu de gozaimas'. Yui-nō wo yaru no wa dō iu wake des'ka. Kekkon suru mae ni yak'soku no shirushi to sh'te sōhō kara shinamono wo torikawasu no des'. Uguis'wa doko ye nigeta ka omae wa minakatta ka. Jibun no warui koto wa tana ye agele hito no koto wo iimas'. Koi wa doko made mo noboru mono des'kara, kodomo ga shusse suru yō ni to itte o iwai ni ts'kaimas'. Mado kara ts'ki (no hikari) ga sashikonde imas'. Komban fune de Ōhashi made itte hanabi wo kembutsu shimashō.^b Seifu kara^c kono jimen wo o haraisage ni narimash'ta. Kore wa somatsu na mono de gozaimas'ga, o seibo (no shirushi) made ni sashiagemas'. Kore wa, kore wa nani yori no (o) shina wo itadakimash'te makoto ni arigatō gozaimas'. Nihon no shibai wa asa kara ban made kakarimas'. Itsu made mo ryūgaku sh'te iru wake ni wa ikanai kara, ima no uchi yoku benkyō shimashō. Yoritomo no koro made wa gunken no seido de arimash'ta ga, sore kara hōken-seido ni kawarimash'ta (p. 324a.) Mutts' kara tō made no kodomo wa chi wo hau ari made (ga) niku-mu. Mayuge wo otos'to iu shūkwan wa Shina kara kita sō des'; Shina de wa ima de mo kodomo made ga mayuge wo otoshimas'. Nihon de wa meshitsukai ga sono uchi no kodomo ni made mo teinei ni shimas'.^d Mitsugo no tamashii hyaku made (p. 64c). Are kara dochira ye irashaimash'ta ka. Are kara sugu (ni) uchi ye kaerimash'ta. Kono warui fū ga tōji no hito ni made oyonde oru. Doyōbi made azukete okimashō. Doyōbi made ni tori ni kimashō. Chikagoro go tōke ye o kakae ni nari-

a The idea of the proverb is that a man should not visit his birthplace until he has become a distinguished person.

b Ō-hashī, a bridge over the Sumida River at Senju in Tōkyō. In Japan fireworks are often sent off from boats on a river.

c Kara is here used like *de* (p. 365,4). For *haraisageru* see p. 286d.

d *Teinei ni suru* treat courteously. In Japan a servant uses respectful language even to the little children of his master.

mask'ta bettō wa doko no kuni no mono de gozaimas'ka.^a
Temae kara saki ni dete ike.^b *Saki ye mus'me ga maitte*
orimas'. Asa kara no ōyuki de michi ga tomarimash'ta.^c
Bakuchi ni makete nani kara nani made torarete shimaimash'ta.
Ano onna wa uguis'no yō da to iu no wa, koe wa ii keredomo,
kao ga warui to iu koto wo ura kara iu no des'. Umegatani
wa aku made chikara no tsuyoi sumōtori de dare mo narabu
mono ga nakatta. Kakikata no somatsu na no de tomodachi
kara tabitabi kogoto wo itte kimash'ta. Asa kara no ōyuki des'.

From here to the next stopping place it is about four *ri*. At what o'clock will (does) to-morrow's performance begin? From (the time of) [his] youth [his] eyes were bad. I have known (am knowing) him for a long time. A wind is blowing (*fukits'keru*) from (the side of) the sea and driving the waves up (*nami wo uchiageru*) on the shore. A fruit-bearing tree may be known from its blossoms (Proverb). Hello, rikshaman! for (*de*) how much will (do) you go to the Legation? Take this plant out of the pot and plant it in the garden. If a priest is detestable, even his scarf is detestable (Proverb). In the time of Iemitsu the water of the Tama River was brought (*hiku*) to Tōkyō. A railroad from Aomori to Akita has been completed (*dekimash'ta*). My servant is of course dishonest but, as he is efficient (*monogoto ga yoku dekiru*), I employ him (p. 226a) just as he is (*sono mama*). In (*ni*) the recent fire I jumped down from the second story and hurt myself. The fireman was burned all over (*sōshin*) from the crown of his head to the tips of his toes. Well! (*oya*) where are you going in this bad weather (in spite of the badness of the weather)? Having unavoidable business, I am going just for a little (as far as) to Eyeglass Bridge. The cherry blossoms have begun to bloom everywhere; so we will go (*itte mimashō*) to-morrow to Mukōjima. When (subor. *wa*) the rain continues like this (*kō*) everything (*na-*

a *Go tō-ke* your house here. For *tō* see p. 317a. Compare *go tō-sho*, from *sho=tokoro*.

b Translate: You go out first. For the *kara* compare *seifu kara* and *konata kara* (p. 337a). *Saki* is used in a different sense in the following sentence, where it indicates a family which the daughter has entered as a wife or as a servant.

c *Michi ga tomaru* the road is impassable (lit. is stopped).

ni kara nani made) gets damp and one feels uncomfortable. A second class excursion ticket to Fujisawa, please! From here to the pass the road is dreadfully bad. As I have never been in (gone to) that region, I think it would be better to engage a guide (go engaging a guide). As I am going out just a little (*chotto soko made*), if a guest (*dare ka o kyaku*), comes (has appeared), say that I shall return at once. He half (*hambun made*) smoked the cigar and threw the rest (*nokori*) away. We shall finish our preparations by the time the teacher comes. How far had we come (*yaru*)? Until the next [lesson] make a clean copy. Having lost (*makeru*) in gambling, he had [everything] taken—from his coat to his shirt.

CHAPTER LXXX

Quasi-postpositions, as we have previously remarked, are really substantives. They are joined to dependent words by means of *no* and may themselves take case-particles and postpositions proper. Instead of a limiting substantive with *no*, the demonstratives *kono*, *sono*, and *ano* may be used (p. 36). Either *ni* or *de*, according to the context (p. 338, top) may be attached to quasi-postpositions denoting place; with such words as *kawari* and *tame* the proper particle is *ni*. But this postposition is not infrequently omitted; e, g., with *mae*, *aida*, *hoka*, *kawari*, *tame*. Quasi-postpositions may be used as predicates:

Yama no mukō desu ka, temae desu ka.

It is beyond the mountain or on this side?

Mon no soto desu ka, uchi desu ka.

It is outside the gate or inside?

1. *Ue* (in some connections *kami*) on, over, above. Besides the ordinary sense, *ue* often means "in regard to":

Bumpō no ue de wa tadashū gozaimasu ga.....

It is correct so far as the grammar is concerned, but.....

Kotoba no ue kara mireba..... Literally.....

For expressions like *tetsugakujō no* philosophical, *rigakujō no* pertaining to physics, etc., see p. 120. In counting, etc., "over" or "above" is usually to be rendered *ijō*: *hachi jū yen ijō* (*no ue*) over eighty yen; *reiten ijō* above zero; *chūtō ijō no hito* the middle and upper classes.

2. *Shita* (in some connections *shimo*) under, below, down :

Hashi no shita wo tōru pass under the bridge.

Kama no shita wo taku make a fire under the pot.

Yuki no shita kara deru come out from under the snow.

To *ijō* corresponds *ika : reiten ika* below zero.

3. *Mae* before, in the presence of, ago :

Me no mae ni aru mono what is before one's eyes.

Fujin no mae de sonna koto wo itte wa shitsurei desu.

It is impolite to talk like that in the presence of ladies.

O kado no mae (go mon-zen) wo tōrimashita.

I passed (the front of) your gate.

Roku nen mae no koto desu. It happened six years ago.

Observe that when *mae* is used in a temporal sense the particle *no* is often omitted and that *ni* also may be omitted: *jū nen mae* ten years ago; *sono mae* before that, previously.

With words derived from the Chinese, *zen* may be substituted for *mae*: *go issnin zen* before the Restoration; *kigen zen* B. C. (p. 228a).

Nan nen zen no koto desu ka. How many years ago was it? In comparing dates *izen (ni)* is used (p. 129b).

4. *Ushiro* behind, back. But *kage* is more frequent in such expressions as: *yama no kage ni* behind the mountain (*kage* shadow).

5. *Omote* differs from *mae* in that it indicates the front side of a thing, the surface.

6. *Ura* has a wider range of meaning and is more common than *ushiro*. It often means the opposite side of a thing, the reverse, the rear.

7. *Saki* may also be distinguished from *mae*. Both are used either of place or of time. *Saki* is preferred to *mae* when there is a movement forwards: *Kono saki no tōri desu.* It is the street next beyond this. Compare *mae no tōri* the street in front [of the house], or the street just crossed.^a

In speaking of time *saki* when used of the past takes *ni*, but it is more commonly used, without *ni*, of the future: *ima kara*

^a *O saki ni (go men wo kōmurimasu)* or *O saki ni (wo) itashimasu.* Excuse me for going ahead of you. *O saki ni oide nas'tte kudasai.* Please go ahead. *Saki in saki de, saki ye,* etc., is used as a pronoun of the third person (pp. 28, 3 and 365,4).

sambyaku nen bakari saki ni about three hundred years ago ;
ima kara sambyaku nen saki wa three hundred years hence.

8. *Ato*, too, is used either of place or of time (p. 364a) :^a

Hito no ato ni (tsuite) iku go behind a person.

Hito no ato kara iku follow a person.

Jū nen ato ten years ago.

The synonym *nochi* is used only of time. Note *sono nochi (ni)*, *sono go* after that, subsequently. To *zen* corresponds *go* : *go isshin go*, *kigen go*, etc. To *izen* corresponds *igo*.^b

9. *Te-mae* this side.

10. *Mukō*, *mukai* opposite side, beyond.^c

Kawa no mukō ye iku go to the other side of the river.

11. *Soba* beside, near, by : *torii no soba no chaya* the restaurant near the *torii*. Practically synonymous with *soba* are *hata*, *kiwa*, *hotori*, *atari*.

12. *Waki* beside, at the side of. *Katawara* may be regarded as synonymous

13. *Mawari*, *gururi*, *meguri* around.

14. *Aida* between, during (local and temporal) :

Yoru no aida (or uchi) ni during the night.

Hito tsuki no aida for one month.

Note that *ni* is used in defining the time of an incident, but not in speaking of duration of time. The Chinese equivalent of *aida* is *kan* : *Tōkyō Yokohama kan no tetsudō* the railroad between Tōkyō and Yokohama. The same word enters into such compounds as *zok-kan (ni)* among the common people, *isshūkan* one week (p. 77, top), etc.

15. *Naka* in, within, inside, among; in the middle of :

Hako no naka ye irete o kure. Put it into the box.

Tansu no naka kara dashite o kure.

Take it out of the bureau.

a It is a curious anomaly that *ato ni* is used chiefly in a local sense, while *ato de* is temporal.

b It is impossible to decide whether *mae*, *saki*, *ato*, *nochi*, etc., in some of the expressions given in this chapter should be parsed as postpositions or as adverbs. The Englishman says three hundred years ago (or hence); the German, *vor* (or *nach*) *drei hundert Jahren*. *Izen* and *igo*, like *irai* (p. 349c), are also used alone or with *wa* as adverbs.

c *Mukai* is used only in the sense of "opposite side," not in that of "beyond" : *Kōbe no mukō ni* beyond Kōbe; *Kōbe no mukai (mukō) ni* opposite Kōbe, *Kawa (gawa)* may be added to *mukō* or *mukai*.

The Chinese equivalent of *naka* is *chū*, used mostly with Chinese words:

O keiko chū desu ka. Are you in the midst of a lesson?
Mada shiken chū desu. We are still having examinations.
Yasumi chū (ni) during the vacation.
Gozen chū (ni) in the forenoon, or, at dinner.

This *chū* enters into numerous compounds: *kan-chū* season of greatest cold, *sho-chū* season of greatest heat, *dō-chū* journey, *shi-chū* the city, etc.^c The same word in its nigoried form *jū* meaning "entire" (p. 341, top) is used largely with words of native origin: *uchijū* the whole house, *murajū* the whole village, *yojū* the whole night, etc. *Konnichijū (ni)* before the day is over.

16. *Uchi*^b is unlike *naka* in that it may be used also of time:

Hito tsuki no uchi (ni) within a month.

Chikai uchi (ni), sono uchi (ni) within a short time, soon.

Note that in the sense of "among" *uchi ni* cannot be used except when the existence of a thing is in question, that is, when a word like *aru*, *oru*, *ōi* or *sukunai* is the predicate. Compare:

Kono uchi de donata mo zanjimasen.

I don't know any one among these people.

Kono uchi ni zanjite oru hito wa hitori mo gozaimasen.

Among these people there is not one that I know.

Kono uchi de o ki ni iranai no wa dore desu ka.

Among these which is it that you don't like?

Kono uchi ni o ki ni itta shina wa arimasen ka.

Among these is there no article that you like?

With Chinese words *nai* or *dai* may take the place of *uchi*: *itchō-nai* within a *chō*, i. e., the whole street; *shi-nai* the city *tei-nai* the grounds (of a dwelling), *kei-dai* the enclosure.

17. *Soto* outside. The Chinese equivalent is *gwai*: *kai-gwai* over the sea, foreign countries, *an-gwai* beyond expectation.

18. *Hoka* besides, except: *sono hoka (ni)* or *sono ta (ni)* besides that; *omoi-no-hoka (ni)* beyond expectation.

a The word *jochū* maidservant, from *jo=onna*, was originally a collective term. Compare *ningen* human being from *nin=hito* and *gen=aida*, and *kanai* wife (or family), from *ka=ie* and *nai=uchi*.

b The word is identical with *uchi* house. We don't say *uchi no uchi ni*, but *ie no uchi ni*. *Uchi ni orimasu*. He is at home.

19. *Kawari* instead : *sono kawari (ni)* instead of that.

20. *Tame* for (final or causal) : *kuni no tame (ni)* in behalf of one's country ; *nen no tame (ni)* to avoid mistakes (lit. for the sake of attention) ; *yō-jō no tame (ni)* for the sake of health ; *bō-fū no tame (ni)* on account of the typhoon. *Sei de (sei=ikioi)* is synonymous with *tame ni* in its causal sense :

O tenki no sei de zutsū ga shimasu.

I have a headache on account of the weather.

Note such combinations as : *ue-shita*, *kami-shimo*, *jō-ge* ; *atosaki* before and after, or reversal of the other ; *zen-go* before or after, about ; *chū-gwai* or *nai-gwai* home and abroad.

There are other words which might properly be included in the above list of quasi-postpositions.

Vocabulary

itoko cousin.

kuma bear.

mushiro matting woven of straw.

ruri blue flycatcher (from *ru-ri* emerald).

tsuge boxwood.

chikara-mochi athlete.

hana-gami paper for wiping the nose.

hashi-sen bridge toll.

koma-dori robin.

ko-ya small house, hut, pen, stable.

sa-tsuki azalea. ^a

shiro-ato ruins of a castle.

suzuri (sumi-suri) ink-stone.

uki-yo the world. ^b

kō merit, achievement.

bu-ke military caste (in feudal times).

ku-ge nobility formerly attached to the Court.

bum-pō grammar.

dō-ro road, street.

ge-raku fall (of prices).

ken-kō health (*kenkō desu* is healthy).

mom-ban gatekeeper, porter.

shi-hei paper money (p. 269b).

shū-kwaku harvest, crop. ^c

kei-satsu-shō police station.

^a Blooms later than the ordinary *tsutsuji*. The name, originally *satsuki-tsutsuji*, is derived from a classical designation of the fifth month. This again is derived from *sanae-tsuki* (*sanae* sprouts of rice).

^b From *uku* float, the idea being that of inconstancy or change. Another etymology derives the word from the adjective *ushi*, *uki* sorrowful.

^c Also *shūkwaku-daka*, *deki-daka*, *tore-daka*.

<i>hankechi</i> handkerchief.	<i>ninzuru, ninjite</i> appoint.
<i>naka ga ii</i> be on good terms.	<i>at-tō suru</i> subdue, crush.
<i>saezuru, saezutte</i> sing, chirp.	<i>chin-chō suru</i> prize.
twitter, warble.	<i>an-gwai (ni)</i> unexpectedly.

Exercises

Usuitōge^a no mukō ni Oiwake to iu mura ga arimash'te, soko kara yoku Asamayama ni noborimas'. Angwai ni hayaku me ga yoku narimash'ta. Ts'kue no ue ni aru suzuribako wo motte oide. Kono hoka ni (wa) nani mo gozaimasen. *Usuitōge no temae ni Sakamoto to iu mura ga arimas' ; komban wa soko ye tomarimashō.* Go monzen wo tōrimash'ta kara, chotto ukagaimash'ta. Nenshi (no rei) ni wa matsu no uchi ni ikaneba narimassen.^b Matsu no uchi to iu no wa Tōkyō de wa shōgwatsu no nanuka made no koto de kadomatsu no tatete aru aida wo iu no des'. Taikō no Chōsen-seibats'wa sambyaku nen hodo mae no koto des'. Mukashi no shiro no mawari ni wa ishigaki ga tsuite atte f'kai hori ga hotte arimash'ta. Ueno no kōen no uchi ni dōbutsuen ga arimas'. Watakushi ga Asamayama no ue ye nobotta toki ni wa taisō kumotte ite tōku no hō wa ikkō mienakatta. Saikyō no miyako ni naita no wa nambyaku nen zen no koto des'ka. Sayō sa, karekore sen hyaku nen mae no koto des'. Fukuro no naka no nezumi.^c Samurai wa meiyo no tame ni wa yoku inochi wo s'temash'ta. Kōmori mo tori no uchi.^d Yononaka ni neru hodo raku wa nakere-domo ; ukiyo no baka wa okite hataraku.^e Are wa san nin kyōdai no uchi de naka no ko des'. Hōken jidai ni wa kuge ga buke no tame ni attō sarete imash'ta. En no sh'ta no chikaramochi.^f Kido san wa kuni no tame ni kō ga atta, ii

a A pass on the Nakasendō, leading from the province of Kōtsuke to Shinano.

b Within the pines, i.e., while the pines (*kadomatsu*) still stand at the gate. In some localities the *matsu* stand until the 15th.

c A proverbial expression indicating a being under restraint and at the mercy of others.

d The above expression may be used jocularly when a person finds himself in a company to which he has hardly a claim to be admitted.

e A comic poem ; *roku=roku na koto*.

f This proverb is applicable when a person's exertions are not noticed or appreciated by others, just as an athlete under the veranda might vainly strive to lift the house and no one would be the wiser for it.

yaku ni ninzerare mash'ta. Bumpō no ue de wa machigai de wa arimasen ga, amari sō wa imasen. Momban no uchi wa jiki mon no soba ni arimas'. Semmai no dara (dollar) no uchi (ni) hachi jū mai nise ga atta. Sensui no gururi ni shiba wo itte (245) tokorodokoro ni sats'ki ya tsuge wo uemash'ta. Me no mae ni oru mono ni sonna koto wo itcha shitsurei des'. Dai Nihonshi wa^a oyoso ni hyaku nen mae ni Mito de dekimashita hon des'. Kōmei tennō no tsugi ni ima no tenshi sama ga kurai ni ts'kare mash'ta (o ts'ki ni narimash'ta). Kawa no mukōgawa de hito ga tsuru wo sh'te imas'. Sono ori no naka ni kuma ga sambiki orimas', os'ga ni hiki ni mes'ga ippiki. Ni jū nen mae ni wa kempōjō no giron de gotagota sh'te imash'ta. Giron no ue de wa makete mo jissai ni oite wa kachimash'ta. Kono yama no kage ni mizuumi ga arimas'. Osandon ga ido no hata de o shaberi wo suru no wo idobata-kwaigi to mōshimas'. Hashi no kiru ni koya ga tatte ite soko de hashisen wo torimas'. Ano onna no byōki wa mattaku ki no sei des'. Tōkyō de mo Shinjiku atari ye iku to, mō inaka ni narimas'. Tatami no omote ni nani ka ji ga kaite arimas'. Ano futari wa shinrui de ari nagara taihen naka ga warui^b Fūfu no naka ni mada hitori no ko ga nai. Chichi no hoka (wa) mina korasare mash'ta. Chichi no hoka (ni) kodomo ga futari korosare mash'ta. Konna ni honeotte hataraitte orimas' (no) mo kono tsubure-kakatta ie wo okosō ga tame de gozaimas'.

By the *torii* there is a good hotel. He gave (*s'teru*) his life for his country. About twenty years ago it happened that (*koto ga aru*) paper money was below par (the market price of paper money fell). The crop of rice for (of) one year in the whole of Japan amounts to (is) over forty million *koku*, it is said. Have you served in a foreigner's house before (*made*) this? Are you busy (in the midst of business) just now? When did you return from America? It was (is) about seven years ago. *Hibachi* are injurious to (for) the health. Among singing birds those most prized in Japan are the blue flycatcher and (*ni*) the robin and the bush-warbler. The blossom of the *fuki* comes out in winter from under the snow. It is said that it was (8) [in] 287 (7) A. D. (6) that (*no wa* 5) Chinese books (1) first (2) came (4) to Japan (3). Put the clothes all (*sukkari*) into the (inside of the) trunk. There are many fleas under

a A famous historical work. *Mito* was the castle town of the *daimyō* of the province of Hitachi on the east coast north Tōkyō. See p. 89 g.

b With *naka* in this idiom compare *aida* in *goku shitshii aida* a very intimate relation.

these *tatami*. Take the clothes out of [the inside of] the closet. Formerly straw matting was laid in the prisons instead of *tatami*. Now one can go from Yokohama to San Francisco within two weeks. The Japanese use paper instead of handkerchiefs and put (*ireru*) it into their sleeves. Shall we look at (*kembutsu suru*) the inside of the temple? The streets in (*nai*) Tōkyō city are not very good. The post office is just (*jiki*) opposite the police station. There are ruins of a castle on this mountain. Willow trees grow (*sodatsu*) well by the water. Who is the person that stood beside you? He is my cousin.

CHAPTER LXXXI

The subordinatives of certain verbs correspond to English prepositions or expressions resembling prepositions:

ni kakete until.

wo motte with, by means of.^a

Kusari wo motte tsunagu fasten with a chain.

ni mukatte, ni muite over against, vis-a-vis, facing, toward.

wo nozoite (wo nozoku no hoka) except.

ni oite in, at, on (formal).

wo (ye) sashite toward, in the direction of, with reference to.

Tōkyō wo sashite iku go toward Tōkyō.

Taiin^b to iu no wa tsuki (no koto) wo sashite iu no desu.

The name *taiin* has (is said with) reference to the moon.

ni shitagatte (ni shitagaeba) in accordance with (formal).

ni shite (wa), to shite (wa) for, as (p. 216).

— *sugite (sugi), — tatte (tattara)* after.

wo tōshite through (Anglicism).

ni totte for.

Sore wa watakushi ni totte taihen shiawase na koto desu.

That is a very fortunate thing for me.

ni tsuite concerning, regarding, about, with, under (a teacher).

Kyōkwasho-jiken ni tsuite concerning the text-book affair.

a *Motte* is sometime used pleonastically with *de* (p. 198a).

b The word *tai-in* corresponds to *tai-yō* sun. The Chinese word *yō* and *in* denote respectively light and shade, or positive and negative, or male and female. Compare *San-yō-dō* the region south of the mountains and *San-in-dō* the region north of the mountains.

Gwaikoku no sensei ni tsuite under a foreign teacher.
ni yotte (*ni yoreba, yoruto*) according to, by the aid of
ni kwan shite=*ni tsuite*.^a [(formal).
ni tai shite=*ni mukatte*.
ni ōjite in accordance with.

To this list might be added *nakute* (or *naku*) without. For *nakute* one may substitute *nashi ni* (p. 98b). To either form *wa* may be added when a negative verb follows: *nakucha, nashi ni wa*.

More polite forms may be substituted in some cases; e. g., *ni okimashite, ni tsukimashite*.

Some of these subordinatives may be used attributively: *kore ni tsuite no o hanashi* the talk about this; *Shina ni tai shite no* or (*tai suru*) *sei-ryaku* the policy in regard to China.

Some are used with clauses, like conjunctions; e. g., *toshi wo toru ni shitagatte* (*ōjite*) with increasing age.

Vocabulary

kura saddle.

okite law, statute, precept.

tsuru } vine.

katsura }

shinai a stout foil made of bamboo.

ii-wake } excuse.^b

mōshi-wake }

me-ue, meue no hito person of higher rank.

me-shita, meshita no hito person of lower rank.

nakōdo } go-between.

bai-shaku-nin }

sashi-zu directions, instructions (*sashizu wo suru* direct, instruct).

te-gara } meritorious deed.

kō rō }

te-suri hand-rail, banisters.

tsuri-bashi hanging or suspension bridge.

han fief, clan, daimiate.

nō-gyō agriculture.^c

gan-kwa ophthalmology.

hatsu-on pronunciation.

is-shu one kind.

kan-kwa influence.

ken-jutsu art of fencing.

ki-kin famine.

seki-jun order of seats.

shō-doku disinfection.

shu-moku wooden hammer used in striking a bell.

so-shiki organization, system.

taku-hatsu (lit trusting bowl).

begging (of monks), mendicant.

^a *Kwan suru* forms an exception to the rule given on p. 214, 7.

^b *Mōshiwake ga gozaimasen*. My behavior has been inexcusable. I can't say anything in my defence.

^c Compare *kō-gyō* manufactures, *shō-gyō* commerce. In former times there were four classes: *shi*=samurai, *nō*, *kō* and *shō*.

<i>toku-ten</i> special favor, privilege.	<i>isamashii</i> brave, intrepid.
<i>un-chin</i> charges for freight.	<i>jihi</i> pity, benevolence.
<i>denshin-ryō</i> , <i>dempō-ryō</i> cost of a telegram.	<i>jihi-bukai</i> merciful.
<i>ik-ka-jō</i> one article, one item (comp. p. 86, 5).	<i>shirizoku</i> retreat.
	<i>hiki-korosu</i> kill by drawing asunder, or by running over.
	<i>hai-suru</i> , <i>hai-shi</i> s. abolish.

Exercises

Nihon zentai ni sō iu fūzoku ga atta to wa iemasen; han han ni yotte chigatte orimash'ta kara.^a *Sore wa mesh'tsukai ni mukatte iu no des' kara, teinei ni iwanak'te mo yō gozaimas.* *Oya-kōkō ni tsuite Shina ni ni jū shi kō no (p. 233c) hanashi ga arimas'.* *Go enryo naku (nashi ni) oshatte kudasai. Mukō no ume no eda ni kami ga tsuite imas' ga, are wa dō iu wake des' ka. Sayō, are wa ume no hana ni tsuite yonda uta ga kaite aru no des'.* *Tomodachi ni tsuite shirazushirazu tōi tokoro made ikimash'ta. Jibiki nashi ni wa kotoba no keiko wa dekimas'nai. Seiyōjin mo ima de wa ryokōmenjō nashi ni naichi wo tabi suru koto ga dekimas'.* *Me ga waruku natta kara, megane ga nak'cha hon ga yomemaseu. Mō ippai o agari nasai. Arigatō, watakushi ni sh'te wa tak'san itadaki-mash'ta. Nihon no onna no ko wa hagoita to iu mono wo motte hane wo ts'kimas'.* *Nihonjin wa shinai to iu mono wo motte kenjutsu no keiko wo suru. Okabo to iu no wa isshu no ine de, komugi no yō ni mizu nashi ni ts'kuremas'.* *Anata ni tai sh'te mōshiwake ga gozaimasen. Meue no hito ni tai sh'te wa teinei ni iwanakereba narimasen. Ieyas' kō no o dashi nasaimash'ta hyakkajō no okite^b ni yotte mukashi wa zainin wo ushi de hikikorosh'ta mon'aa ga, sono nochi o haishi ni narimash'ta. Go isshin go wa ittai ni mesh'ta no mono ni mukatte iu kotoba ga taihen kirei ni narimash'ta. Bukkyō no kankwa ni yotte hito no kokoro ga taisō jihibukaku narimash'ta. Seitō no seki-gun wa benkyō to fubenkyō to ni yotte kimemas'.* *Saigō san wa*

a Inversion of the usual order in the case of a cause occurs not infrequently in conversation.

b Also called "Laws of Ieyasu." They have been variously translated.

oya no tegara ni yori tok'ten wo motte kwampi de Seiyō ye ryūgaku wo meizerare mash'ta. Sendai wa Tōhoku ni oite ichiban ōkii tokwai des'. Kimura san wa Amerika ye itte kara jū nen bakari sugite kaette mairimash'ta. Chokusetsu ni wa hanashinikū gozaimas' kara, tomodachi wo tōsh'te sōdan itashimash'ta. Sore wa kimi ni totte furieki de wa nai ka. Watakushi wa K'ris'tokyō ni kwan sh'te wa ikkō fuannai de gozaimas' (ikkō zanjimasen). Aizu no Byakkotai wa jū roku shichi no wakai samurai de soshiki sarete arimash'ta ga, taisō isamash'ku tatakatte ato de, iki-nokotta mono ga jū hakku nin Bentenyama made shirizoite kite, hitori wo nozoku no hoka (wa) mina seppuku sh'te shinde shimaimash'ta.^a

The child came with (*ni tsuite*) its mother. I can't ride a horse without a saddle. You can't practice penmanship without a model. Toward guests its impolite. In Japan one can't marry without a go-between. Lately I heard an interesting story about Count Katsu.^b The pronunciation of this word varies (*chigau*) according to locality. This is very well written for a child. Some begging priests go about (walk) striking a bell with a *shūmoku*. The hand rail of this hanging bridge is made of wistaria vines. That gentleman writes characters well with his left hand. Where (*doko wo sash'te*) are these pilgrims going? They are probably going to Zenkwōji. The cost of a telegram depends on (varies according to) the number of *kana*. Shipping charges (*funachin*) depend on the size of the freight. According to Japanese law foreigners may not engage in (*suru*) agriculture in the interior. In accordance with the directions of the physician the whole house was disinfected. Japanese children say *otottsān* (or) *okkasān* to (*ni mukatte*) their parents. Ac-

^a Aizu is a famous valley in Iwashiro between Nikkō and the volcano Bandaisan. Its capital is Wakamatsu. The *Byak-ko-tai* (White Tiger Company) distinguished itself at the time of the Restoration, when the clan of Aizu held out against the Mikado's army. *Benten-yama*, from *Benten*, one of the *shichi fukujin* (p. 204a). Note that *wa* may not be used with a noun when it is modified by a numeral following. Reversing the order we might say *jū hakku nin no ikinokotta mono wa*.

^b *Katsu Awa* (no *Kami*) was an official of the *Bakufu* at the time of the Restoration. By his prudent negotiations for peace he averted the destruction of Edo by the imperial forces.

according to a letter just received (*todoite*), he will arrive tomorrow evening (it is said). Under whom did you learn German? He studied ophthalmology under a famous physician in (of) Berlin. As for the apples, put all except the rotten ones into this box. This year there is a famine in Tōhoku. After about a month come again and see.

THE CONJUNCTION ^a

CHAPTER LXXXII

Conjunctions also are divided into two classes, conjunctions proper and quasi-conjunctions. The latter are simply substantives used in lieu of conjunctions. In general it is to be noted that the essential conjunctions belong to the words or clauses which they follow rather than to those which they precede. Further it should be remembered that where the English loosely connects coördinated clauses by means of such conjunctions as "and" or "or," ^b the Japanese language usually by means of verbal inflections subordinates one clause to another (p. 162, 1); e.g.,

Atsui kimono wo kinakereba kaze wo hikimashō.

I must put on heavier clothing, or I shall catch cold.

1. *To* is used (a) in the sense of "and" with nouns, pronouns and numerals, but never to connect indicative verbs. ^c It is in order when all the items in a series are enumerated. It is repeated after each word except the last, but in formal speech, as in the literary language, it follows the last also. To the final *to* case-particles and postpositions may be added:

Shōyu to mirin to suto (wo) sambai mazete sambaizu to iimasu.

A mixture of soy, *mirin*, and vinegar is called *sambaizu*. ^d On asyndetic constructions see p. 225a.

a *Setsu-zoku-shi*, from *setsu* join (compare *hito ni sessuru* associate with a person), *zoku*=*tsuzukeru*.

b The student needs to be on his guard against the tendency to carry English conjunctions over into Japanese. Foreigners often disfigure their speech by excessive use of *sō shite*, etc.

c This does not apply to substantivized verbs: *Fusaku de atta no to sumi ga yasukatta no de konnen wa yama no mono ga taihen komatte imasu*. The harvests having been bad and charcoal cheap, the mountaineers are in great distress. Another apparent exception is: *Sō shiyō to omae no katte da*. It is for you to decide whether you will do so or not.

d To vary the expression one may also substitute *ni* for *to*: *Su ni mirin to shōyu wo mazete*, etc. *Mirin* is a sweet kind of *sake*.

(b) *To* after a verb in the present tense may mean "if," "when," "so soon as" (in the last sense also, *to sugu ni*). It expresses the idea of immediate sequence, either in a hypothetical or in an actual case. Note that the present tense is required even when the principal verb of the sentence is past:

Taikutsu shite kuru to, omoshiroi hon ga yomitaku narimasu.

I begin to want to read an interesting book when I get weary.

Kodomo ga seichō suru to, haha no tadasuke ni narimasu.

When children grow up they are helpful to their mothers.

O kyaku san ga kuru to, sugu ni shokuji wo shimashō.

We will eat as soon as the guests come.

Yokuchō ni naru to, mina dete ikimashita.

The next morning all went away.

Sō suru to in that case, then.

(c) *To* in the sense of "that" connects dependent clauses with verbs meaning to say, promise, hear, believe, etc. It is the only mark of quotation, direct or indirect, and it may not be omitted as "that" may be in English. "I think I'll go" is always *Ikō to omoimasu*. Not infrequently the principal verb is omitted and the *to* alone indicates the indirect character of the clause. Sometimes the verb of the dependent clause is omitted, so that the *to* immediately follows a noun or an interrogative pronoun:

Honto (da) to omoimasu. I think it true.

Honto to wa omoimasen. I do not think it true.^a

Hirata to iu kito a man called Hirata.^b

Kore wa Eigo de nan to mōshimasu ka.

Note the double conjunction in:

Asu kaette kureru yō ni to tanomare mashita.

I was asked to return to-morrow.

Kiku, to ka ajisai to ka nani ka hitotsu uemashō.

I will plant chrysanthemums or hydrangeas or something.

^a Mark the position of *wa*.

^b The idiom *to iu* corresponds to a simple apposition in English; e.g., *Mikado to iu kotoba* the word "mikado"; *ten to iu ji* the character "heaven." For *to wa* = *to iu no wa* see p. 272d. For *to iu to* = *to* see p. 245, bottom: *Wata-kushi ga dehakeru to iu to, kitto ame ga furimasu*. Whenever I go out, it is sure to rain. *Sō suru to iu to* if we do that.

To may also stand between an indirect question and the verb :

Asu kuru ka to kikimashita.

I inquired if he would come to-morrow.

In, *Ikō ka to omou*, I think probably I'll go, the *ka* simply expresses doubt about going.^a Often *ii ka to omou* is practically equivalent to *ii to omou*. On the other hand *ka* may stand between a dependent clause with *to* and the principal verb, giving to either or both a sense of doubt or uncertainty :

Kuru to ka iimashita. He said, I think that he'd come.

2. *Dano* (*de aru no?*) serves to connect nouns when the series is not closed and one might proceed further in the enumeration. It must follow every word in the list, including the last. It may also be translated "or." An expression like *iroiro* usually follows the last *dano* :

Bara dano, ajisai dano, tsubaki dano, iroiro arimasu.

There are various kinds, roses, hydrangeas, camellias etc.

3. *Ka* is ordinarily a particle of interrogation. It is joined to dependent as well as to principal clauses, and is much used in double questions :

Dekiru ka dō ka wakarimasen.^b

I don't know whether it is feasible or not.

Niru ka yoku ka dochira ka ni shimasu.

We either boil or bake [it.]

Dō ka kō ka shiagemashita.

We got it done after a fashion.

Ka may serve the same purpose as the English "or" with nouns, clauses or numerals :

Kono heya wa hachi jō ka jū jō desu.

This room has eight or ten mats.

Hairu ka hairanai ni mimashita.

He saw it the moment he came in.

^a The idiom *to omou to* is used in the sense of "when I am about to." Note also the elliptical construction : *Miru to wa nashi ni mimashita.* I happened to see it unintentionally.

^b Note that while one says *dō desu ka*, in familiar talk there is a tendency to omit *da* in the expression *dō da ka*, for the sake of euphony. *Sore mita koto ka.* Do you see? (=I told you so). Note also that after a principal clause *ka* may be omitted when the clause contains an interrogative word (p. 172) : *Dō desu*, but *Dō desu ka zonjimasen.*

A list of items connected by means of *to ka* may end with *in yō na mono* or similar words.

4. The particle *ya* is in classical language used like *ka*. In the colloquial it appears in the idiom—*ya ina ya, ina* being a classical form=—*nai*: *Kiku ya ina ya tobidashite itta*. He rushed out the moment he heard it. Note also: *Nani ya ka ya to torikonde imasu*. I am busy with all sorts of things. *Ya* is also used like *dano*, but is omitted with the last noun; which is often followed by *nado* or *nazo*. A case-particle may then be attached:

Kujaku ya kiji wa keiro ga utsukushii.

Peafowls and pheasants (etc.) have beautiful plumage.

Aramonoya de wa hōki ya sumi ya tsukegi nazo wo urimasu.

At coarse-goods-shops they sell brooms, charcoal, matches, etc.

5. *Yara* too was originally interrogative. Its uses are analogous to those of the interrogative particles explained above:

Ima wakarete itsu au koto yara.

We part now: when shall we meet again?

Doko ni oru (koto) yara watakushi ni wa ikkō wakarimasen.

I have n't the faintest idea where he is.

Ōkuma to yara (iu hito) ga korosarekakemashita. An attempt has been made to assassinate some one—*Ōkuma*, I think.

Ano o kami san wa rambō de otoko yara onna yara wakaranai hodo desu. The woman is so unruly that one would hardly be able to tell whether she is a man or a woman.

Shishi yara tora yara iroiro no dōbutsu ga orimasu.

6. *Aruiwa* is largely used as an adverb in the sense of "in some cases", "possibly"; especially common is its use before alternatives:

Ōmu wa aruiwa warattari aruiwa naitari iroira hito no mane wo itashimasu. A parrot now laughs and again weeps and in various ways imitates people.

Nihon no rekishi ni mo aruiwa sō iu rei ga nai to mo kagirimasen.^a In Japanese history too there may possibly have been such instances.

^a *Kagiru* limit. I do not assert that there are no such instances. One may substitute *wa* for *mo*, or say *nai to wa iemasen*.

Aruiwa kuru ka mo shiremasen. He may come possibly. *Aruiwa* also serves as a simple conjunction in the sense of "or":

Ushi aruiwa uma nado ga nai to shita naraba...

If there were no oxen or horses...

Note that *aruiwa* does not connect clauses except when the verb is in the alternative (or inconclusive) form.

7. *Matawa* is synonymous with *aruiwa* as a conjunction, not as an adverb, and in a series is often for the sake of variety substituted for *aruiwa*. It is used like the English "or," at the beginning of a sentence which ends in a question or expression of doubt:

Matawa kondo no hakurankwai no koto de mo hanashimashō ka. Or shall I speak of the recent Exposition?

8. *Moshikuwa* simply connects nouns, like *aruiwa* or *matawa*. It is more formal.

9. *Shi* is a disjunctive particle marking the transition from one to another of two coördinate clauses (p. 14d):

Niwa ni wa momo no ki mo aru shi, sakura no ki mo aru.

In the garden there are both peach and cherry trees.

10. *Ga* is mildly adversative:^a

Habakari desu ga (p. 279,6), *sono fude wo toite kudasai.*

I am sorry to trouble you, but would you hand me that fude?

The second clause is often understood (p. 161e). Not infrequently *ga* is a mere connective without any adversative sense:

Kesa shimbun wo mite imashita ga, futo myō na koto wo miidashimashita. I was reading the paper this morning when I happened to see a strange bit of news.

At the beginning of a sentence *da ga* may mean "nevertheless (= *sore de mo*), or it may mean nothing.

11. *Keredomo*, originally the concessive form of the classical auxiliary *keri*, is more strongly adversative.

12. *Shikashi*, *shikashi-nagara*, or *sari-nagara*, is the strongest adversative.^b

^a Like *ga*, the particles *ni* (*no ni*) and *wo* (*mono wo*) are used as adversative conjunctions (pp. 149, 273.)

^b *Shika* is the classical equivalent of *sō*; *shikari*=*sō desu*. In formal speech variants taken from the literary language are much used; e.g., *shikaru ni*, *shikari to iedomo*, etc. Comp. *shika mo* moreover. Another equivalent is *to wa iu mono no*.

13. *Nara* (*ba*) or, more rarely, *nareba* (p. 246b), the conditional form of the classical verb “to be,” shows its original sense in such idioms as *o iriyō nara* if you need it, *Sayō nara* Good bye!^a (lit. if it is so...). Note *naze naraba* “for” (p. 224b). In addition to *nara* (*ba*) or a conditional inflection the hypothetical character of a clause may be made more prominent by the use of an anticipative *moshi* or *man-ichi*.

14. *Moshi, moshi mo, moshi ya* if.^b

Moshi dare ka o kyaku ga attara...

If a visitor should come...

Moshi go yō ga arimasu nara... If you need [me]...

Moshimo no kotoga atta toki ni... If anything should happen.

15. *Man-ichi* (lit. ten thousand to one) = italicized “if.”

16. *Mo* in the sense “even if”, “although”, “though only,” may follow the subordinative (pp. 167, 172) or, rarely, the indicative. With the indicative *to mo* is more common.

Shinu to mo koko wa ugokanai.

I'll not budge though I die for it.

When repeated, *mo* is to be rendered “whether—or”:

Atte mo nakute mo onaji koto desu.

It doesn't matter whether it is there or not.

On *mo—mo* in the sense of “both—and”, “either—or”, “neither—nor,” see p. 354. It is thus used, not only with substantives, but also rarely with verbs:

Iku mo ikanai mo watashi no katte da.

I am free to go or not, as I please.

Compare: *Iku to mo ikanai to mo* whether he goes or not.

Concessive clauses may be emphasized by prefixing *moshi*, *man-ichi*, *tatoi*, or *yoshi*.

17. *Tatoi*:

Tatoi shinu to mo yatte minakucha narimasen.

I must attempt it even if it costs my life. [*atte mo...*

Jissai sonna koto wa nai, shikashi tatoi sonna koto ga

In reality there is no such thing, but even if there were...

Tatoi ika ni bimbō ni nareba tote... No matter how poor one becomes ..

18. *Yoshi* (*ya*), *yoshimba*.

Yoshi ya samui hi ga atte mo hi wo taku hodo no koto wa

a Instead of *sayō nara*, people sometimes say: *Sore ja* (*o wakare mōshimasu, or shikkei itashimasu*).

b *Moshiya go zonji wa arimasen ka*. Don't you know perhaps?

arimasumai. - Even if we have cold days it will scarcely be so cold as to make it necessary to have a fire.

Yoshiya kore kara yōjin shita tokoro ga, mō naorumai.

Even if he should be careful hereafter he'll hardly recover.

19. *Tote, 'tte* (= *to itte*). The idiom — *ta tote* or — *ta 'tte* without *mo* has a concessive sense: *sō itta 'tte* = *sō itte mo*; *shinda 'tte* = *shinde mo*. Note also:

Gakkō ni haittareba tote amari dekiru yō ni wa narumai.

Even if he enters school he will not amount to very much.

Compare *sareba tote* nevertheless. *Tote* may indicate purpose:

Ano ko ga kono sakana wo anata ni agetai tote jibun de ryōri wo itashimashita. The little girl cooked the fish herself with the intention of giving it to you.

20. *Nagara* (*mo*) "while", "though," is used after the stems of verbs (p. 279, 6) or Chinese compounds. In some connections it has a slightly adversative sense, as in *habakari nagara*:

Go kurō (mendō) nagara...I am sorry to trouble you, but...

Shitsurei nagara...Pardon me, but...

O kinodoku nagara...I am very sorry for you, but...

21. *Shidai* as soon as (p. 281b):

Konnichi gakkō ga sumi shidai agarimashō.

I will come to-day as soon as the school closes.

22. *Kara* with an indicative verb is causal:

Sore da kara (shite)...For that reason...

Following a subordinative *kara* (*ni*) means "after":

Uchi ye kaette kara (ni) tegami wo kakimashita.

I wrote a letter after I got home.

23. *Yori* after, since:

Hito me miru yori shitawashiku omoimashita.

I felt attached to him from the time I saw him.

Haha ga byōki ni kakatte yori konokata chitto mo soto ye deru hima ga arimasen.

Since mother became sick I have not had time to go out.

24. *Made* or *made ni* until, before (p. 379):

Sensei ga kuru made shitaku shite imashō.

I will study until the teacher comes.

Sensei ga kuru made ni shitaku shite okimashō. [comes.

I will have my lesson prepared by the time the teacher

Vocabulary

kamo wild duck.

hariko papier-maché.

hi-deri drought.

ko-sode wadded silk garment.

(o) *shūto* parent-in-law.

namari } dialect.
ben }

baleren (Portuguese *padre*)

Christian missionary of the
XVI. Century.

ō (sama) king.

ba-sho place.

doku-ritsu independence (—
suru be independent).

fukujū submission, obedience.

fū-setsu rumor.

geki-sen hard fighting.

gu-soku accoutrements.

hyō-gi consultation.

ji-shu voluntary confession.

kak-ke beriberi. ^a

kam-byō nursing the sick.

ki-hei cavalry. ^b

seki-tō stone monument.

shin-seki relative (elegant).

ik-ka-chū (*ka* house) the body
of a feudal lord's retainers.

kai-shaku-nin assistant, sec-
ond (in *harakiri*).

tsū-shin-ja correspondent (of
a newspaper).

kurushimu suffer (tr. *kuru-*
shimeru).

naderu stroke, rub.

susumeru administer (medi-
cine).

tonaeru call, name, recite,
declare.

utsuru remove (of residence),
pass (of time), catch (of
fire, disease, etc.), be re-
flected.

ami wo utsu cast a net.

gwan=*negai* request, prayer.

gwan wo kakeru make a vow.

Exercises

Kono dekimono ga moshi ōkiku nareba, zehi kiranakereba naranai. Itsu mo no o isha san no tokoro ye itte sugu ni kite kudasaran ka kiite koi. ^c *Nikkō no Gammangafuchi to iu tokoro ni* ^d *Amida no zō ga tak'san tatte orimas'*; *ikura sono kazu wo kazoete mite mo kanjō ga chigau to iimas'*. *Shutō*

a From *kaku*=*kyaku*=*ashi* leg, and *ke*=*ki* in *kyōki* illness. *Kakke* is a disease affecting the nerves and heart and resulting in partial paralysis or numbness of the limbs. See Chamberlain, "Things Japanese."

b Compare *ho-hei* infantry (*ho*=*aruku*), *hō-hei* artillery (*hō*=*gun*), *kō-hei* engineers.

c *Itsu mo no o isha san* may be translated "family physician."

d The name of a pool (*fuchi*) in the Daiya River near Nikkō. On the bank stand the statues of Amida alluded to above.

wo sh'te moratta 'tte tennentō ni kakaranai koto wa nai. Kō iu baai ni wa wo to iu ji ga atte mo nak'te mo onajikoto des'. Kanai ga ii to, teishu ni shimpai ga nai. Seppuku no toki ni wa tōnin ga hara wo kiru to, soba ni kaishakunin ga otte sugu ni kubi wo kiriotosh'ta mon'des'. Nihon ni nagaku ite mo ben-kyō shinai to, hanashi ga dekimasen. Watakushi wa sake wo nomu to, sugu ni kao ga akaku narimas'. Ha wo nuite morau to, sugu ni itami ga tomarimash'ta. Anata hodo dekima-sureba, Doits'ye oide nas'tte ichi nen mo tattara, tassha ni hana-shi ga dekimashō. Tōkyō ye kite ni san shūkan tats'to, hai-byō ni narimash'ta. Shinu ka ikiru ka f'tatsu ni hitotsu.^a Ne-zumi-kozō wa^b dō sh'te mo ts'kamaeraremasen desh'ta kara, oya wo rō ni iremash'ta; sō suru to, oya no kurushinde iru no wo kiite tsui ni jishu sh'te deta sō des'. Nezumi-kozō no haka no gurui ni furui sekitō ga yama no yō ni tsumiagete arimas'; sore wa tomi ni ataru yō ni haka ye kite gwan wo kakete, mo-shi ataru to, sono o rei ni atarashii sekitō wo motte kite furui no wo waki ye tsunde oku kara des'. Dōmo, kuruma ni notte itte mo ma ni aimas'mai. Mukashi samurai wa ichi mon no zeni wo nusunde mo ikkachū ga hyōgi sh'te hara wo kirasema-sh'ta. Iroiro kaimono ga aru kara, hima nara, issho ni itte kuren ka. Nani wo o motome ni narimas'ka. Chikai uchi ni Seiyō ye kaeru kara, iroiro mezurashii mono wo miyage ni katte ikō to omou; shikashi hitori de iku to, taisō kakene wo iu kara, dōzo, issho ni itte kure. Sono matsu no furi wa shizen ni ā iu n' des'ka, matawa teire wo sh'te ts'kutta n' des'ka. Morau mono nara, natsu de mo kosode.^c Kosode to wa kinu no wataire no koto de fuyu no mono des'. Satsumajin wa seinan no ik'sa ni^d shinu ka ikiru ka f'tatsu ni hitotsu to kesshin sh'te hijō ni gekisen shimash'ta. Tenka to iu no to tenga to iu no to dō chigaimas'ka.^e Ano hito wa ano uchi no shinseki des'ka.

a *Futatsu ni hitotsu* expresses the idea of a dilemma. It is a matter of life and death. Compare the saying: *Ichī ka bachi ka yatte mimashō*. I will try, it come what may (*bachi*=*hachi* eight).

b Lit. rat-fellow (p. 15a), a notorious robber in the Tokugawa era. His grave is behind the temple Ekōin in Tōkyō.

c As a gift costs nothing, one is glad to accept it even if there is no immediate use for it. The proverb is also applied to a case of blind avarice.

d From *sei* west, *nan* south; commonly called the Satsuma Rebellion.

e The word *tenka* (lit. under heaven) by *nigori* becomes *tenga*. The *Shōgun* used to be called *Tenga Sama*.

Betsu ni shinseki to iu wake de mo arimasen ga, nandemo taisō kokoroyas'ku sh'te oru yō des'. Ano hen ni shima ga aru to miete tori ga taisō tachimas'. Kore de manzoku sureba ii ga, shikashi sō wa ikimas'mai.^a Sō iu ka mo shiremasen ga, made kiita koto wa arimasen. Ame no furu no wo osorete soto ye denai to, sono hito wo hariko no yō da to iimas'. Motoyori to mochiron to wa goku wazuka na chigai des'. Itsu ame ga yamu koto yara. Ame ga futte imas'ka. Furu koto wa futte imas'ga, kakubetsu no koto wa arimasen. Doits' no kihei wa karada ga ōkii kara, gusoku wo kiru to, taisō hittatte miemas'. Tsūshinja wo shimbun no tane ga nakute komaru no de, sonna fūsets'wo koshiraeta no ka mo shirenai. Yoshimune kō wa^b sesshō kindan no basho ni ami wo uchimash'ta kara, Ōoka ni totis'kamaeraremash'ta. Nihonjin wa amari sō iu fū ni iimasen ga, zehi iwanakereba naranai baai ni wa sō iu yori hoka ni sh'kata ga arimas'mai. Kono ike wa sesshō-kindan no basho de dare mo torimasen kara, gan ya kamo ga tak'san orite imas' (p. 163,5). Hanash'ka to iu mono wa omoshiroi mono de gozaimas'ka. Sayō sa, jōzu heta de taisō chigaimas'. Koko kara Yushima Tenjin^c ye mairimas'ni wa dō ittara yoroshū gozaimashō ka. Kore kara san chō saki ni hidari ye magaru yokochō ga arimas'ga, soko ye haitte sore kara mata migi ye magatte massugu ni iku to, sugu soko des'. Kusunoki Masatsura wa chichi Masashige ga Minatogawa de uchijini sh'te kara Kawachi ni kaerimash'ta.^d Sekkaku honeotte koshiraeta no da ga, ima ja (de wa) yaku ni tatanaku narimash'ta. San nen saki no koto wo iu to, karas'ga warau. Kuni ye kaeru ya inaya byōki ni narimash'ta. Mukashi Satsuma-ben no mono to Ōshū-namari no mono to ga hanashi wo

^a *Shikashi* often follows *ga* pleonastically.

^b The eighth and one of the most famous of the Tokugawa shōguns. He lived in the first half of the XVIII. Century. *Sesshō-kindan*, from *setsu*=*korosu*, *shō* life, *kin* forbid, *dan*=*kotowaru*, means the prohibition to kill animals.

^c A famous Shintō temple in Tōkyō. *Tenjin* or *Temmangū* is the name by which Sugawara Michizane is worshipped; *Yushima* is a district in Hongō, Tōkyō.

^d *Kusunoki Masashige*, father of the *Masatsura* named above, suffered defeat and killed himself on the bank of the Minato River near Hyōgo. The son after he became of age raised another army in behalf of the Emperor and likewise perished in battle. He is set before Japanese youths as a model of knightly virtue.

sh'ta tokoro ga, ryōhō tomo sappari wakaranakatta sō des'.
Kusuri wo susumeru yara, senaka wo naderu yara, hotondo ne
mo nenu gurai ni kambyō itashimash'ta. Nani ya ka ya
s'koshi no hima mo naku hatarakimash'ta. Hontō ka uso ka
shirimasen. Hyak'shō ka chōnin no ie ye yōshi ni yaritai.
Hyak'shō no mus'me darō to mo kwazoku no mus'me darō to
mo, yome ni ittara, shūto ni fukujū shinakereba narimasen.

As soon as I arrive in Japan I will send you (*sashiageru*) a letter. The physician said that, as it is not at all a serious (*tai sh'ta* illness, he would come (coming see) again after two or three days. When English is literally translated into Japanese it becomes hard to understand. Is that gentleman a relative of yours (*go shinseki*)? He is not a relative, but he is from (a person of) the same province [as myself]. The disease called *kakke* is apt to (*yoku*) break out (*okoru*) when summer comes (it becomes summer). From (*kara wa*) this house Mount Fuji can be seen and also the ocean (can be seen—subord.); the scenery is very fine. Since I removed to Tōkyō there has not once been (pres.) a large fire. He said that if he did not return by half past eleven, we need not wait. It will be some time (there is still an interval) before (*made ni*) spring comes. As the *daimyō* formerly were almost independent, the *padres* called them (the *daimyō*) kings. These days it ought (*hazu da*) to rain, but on the contrary the drought continues. If it doesn't rain soon there will hardly be any crop of rice (rice will hardly be taken) this year. If the tree is dead (*karete iru*), dig it out (digging out finish). He wouldn't be in such distress if he had saved (saving put) money previously. If there is any book that you need (*go nyūyō no hon*) for the study of Japanese, send me word (so saying send), [and] I will very soon buy [it] and send [it to you]. If you are in the midst of business, attend to it (*yaru*) without paying any attention to me (*o kamai naku*). When (*no ni*) it was better to leave it as it was (p. 22), why did you mend it? As *Tenjin sama* was fond of plum blossoms, plum trees are often planted around [his] shrine. A man who is irritable and easily (*yoku*) gets angry is called *mukappara* (*tachi*).^a If I don't take notes (*hikki sh'te oku*), I forget everything. When a young man goes (past cond.) to a place like Tōkyō he is apt to be ruined (*shippai suru*) if he is not careful (*chūi suru*).

^a From *mukau* oppose, and *hara ga tatsu* (*hara wo tateru*) get angry.

CHAPTER LXXXIII

In many cases an English conjunction has to be rendered in Japanese by means of a substantive, the accompanying clause being in the attributive position (Ch. XIX.). Many of these substantives have been treated under the heads of The Adverb and The Postposition. The most common are :

1. *Mae* (*ni*, *wa*) before : *kuru mae ni* or, rarely, *konai mae ni* before he comes. For the use of *ni* and *wa* see p. 155. *Izen* may be substituted for *mae*, especially in speaking of historical events.

2. *Nochi* (*ni*, *wa*) after. Compare :

Watakushi ga detu nochi ni kimashita. He came after I
Gakkō kara kaetta nochi de ii. [left.

It will do after you return from school.

3. *Saki* (*ni*, *wa*) before : *gakkō ni hairu saki ni* before he entered the school : *wasuren saki* before I forget it. Compare :

Oya ga shinda saki wa dō shite ittara yokarō ka.

How shall we manage after father is dead?

4. *Ato de* after. Compare :

Kisha ga deia ato de kimashita.

He came after the train left.

Gozen wo tabeta ato ni (ye) kyaku ga kimashita.

After we had eaten, visitors came.

5. *Ue de* after, until after (with negatives). *Ue ni* means "and in addition."

Mita ue de kau ka mo shiremasen.

I may possibly buy it after I have seen it.

Mita ue de nakereba kawaremasen.

I can't buy it until after I have seen it.

Makesashita ue ni kai mo shinaide itte shimaimashita.

He made him reduce the price and then went off without buying anything.

Note also *ijō wa* :

Makesashita ijō wa kawanakereba narimasen.

After you have beat down the price you ought to buy.

6. *Aida* (*ni*, *wa*) while, as long as : *matsuri no aru aida* as long as the festival lasts.

7. *Uchi (ni, wa)* while, as long as, until (with negatives) :

Inaka ni oru uchi ni while I was in the country.

Yome ni ikan uchi until he is married.

8. *Kagiri (ni wa or wa)* as long as, unless, without (with negatives, p. 155) :

Gessha wo osamenai kagiri wa kyōjō ni iru koto wo yurushimasen. [Students] are not permitted to attend the classes (class-rooms) as long as they are in arrears with the tuition.

9. *Toki (ni, wa, ni wa)* when, as, if :

Chōdo neyō to omou toki ni jishin ga yurimashita.

There was an earthquake just as I was about to retire.

For the present tense the past may be substituted. In translating the English pluperfect the past is required :

Ame ga yanda toki ni yadoya ye tsukimashita.

We arrived at the hotel after the rain had stopped.

Toki wa and *toki ni wa* are often used hypothetically, especially with a preceding *moshi* or *manichi* :

Moshi tegami ga nakunatta toki ni wa dō itashimashō ka.

If the letter should be lost, what shall I do ?

Substantives or adjectives may take the place of verbs with *toki* ; e. g., *kodomo no toki ni* when I was a child, *wakai toki ni* when I was young.

Various substantives denoting time may be substituted for *toki*, such as *ori*, *koro*, *tsuide*, *setsu*, *jī-bun*, *hyō-shi* : *watakushi ga Amerika ni iru (ita) jibun ni* when I was in America.

Rondon ye tegami wo dasu tsuide ni o tanomi no hon wo chūmon shimashō. When I write to London I will order the book for which you have asked.

10. *Tabi (tambi) ni, tabi-goto ni* as often as, whenever : *jishin ga suru tabi ni* every time there is an earthquake.

11. *Tokoro* is often to be rendered "just when", "just as." a

a *Tokoro desu* is often to be rendered "just" : *Ima dekakeru tokoro desu.* I am just going out. (to a visitor). *Tadaima okita tokoro desu* I have just gotten up. In the literary style *tokoro* is used like *koto* : *Kore waga hossuru tokoro nari.* This is what I desire. The learned sometimes use *tokoro* in this sense even in the colloquial. Such expressions as the following are quite common : *Koronda tokoro wa minakatta.* I didn't see the fall. In speeches *tokoro no* is freely used to connect adjectives or attributive (relative) clauses with the substantives which they modify.

It may take various particles and postpositions according to the nature of the principal verb of the sentence :

Gozen wo tabete iru tokoro ye hito ga kimashita.

A person came just as I was eating.

Kirō to suru tokoro wo hito ga tomemashita.

Just as he was about to strike (cut), some one interfered.

For the idioms *tokoro ga* and *tokoro de* as adversative conjunctions see pp. 212c and 365a. The latter has three distinct uses :

Makeru (maketa) to shita tokoro ga...

Supposing that we are defeated...

Maketa tokoro de nigemashita.

When defeated they at once fled.

Shōbai wo shiyō to itta tokoro de, motode ga nakereba dame desu. You may attempt to do business, but it is of no use without capital.

Watakushi ga mita tokoro de wa...

According to my observation...

The peculiar idiom *dokoro ka* or *dokoro ja nai* indicates that something that has just been said is very wide of the mark :

Ano hito wa uta ga dekimasu ka: Utaeru dokoro ka: yūmei na ongakusha desu.

Can he sing? Sing! Why, he's a noted musician.

Kuru made matenai dokoro ja arimasen to mo.

There's nothing at all to prevent my waiting till he comes.

Sore dokoro ja nai. That's not the worst of it.

12. *Kawari (ni)* but instead :^a

Kono ryō san nichi wa kumotte imashita kawari ni kon-nichi wa sukkari haremashita. It has been cloudy the last two or three days, but to-day it is clear.

13. *Tōri (ni)* just as, as :

Naze iitsuketa tōri ni shinai ka?

Why don't you do as I told you?

Mae ni mo mōshita tōri desu. It is just as I said before.

14. *Tame (ni)* in order that, that : *wasuren tame ni* that I

^a "Instead of" is usually to be rendered by means of the negative subordinate : *Ki wo tsukezu ni hoka no koto wo kangae orimashita.* Instead of paying attention I was thinking of something else.

may not forget. In formal speech the literary idiom of the future tense with *ga* is occasionally heard: *shiran ga tame ni* that we may know.

15. *Yō (ni)* in such a manner that, so that, as if:

Subette koroban yō ni ki wo o tsuke yo.

Be careful not to slip and fall.

Sono ki wo kaze ni fukitaosarenai yō ni yoku sasaete kure.

Support the tree so that the wind will not blow it over.

Especially common are the idioms *yō ni suru* (p. 216, top) and *yō ni naru*:

Okurenai yō ni shitai mon' desu.

I should like to arrange so as not to be late.

Shina mo chikagoro wa dandan gwaikoku to majiwaru yō ni narimashita. Recently China too has gradually come to have intercourse with foreign countries.

Jigoku de hotoke ni atta yō ni ureshū gozaimashita.

It was as delightful as if I had met a buddha in hell.

Rampu no abura ga tsukita yō ni miemasu.

It looks as if the oil in the lamp were exhausted.

Aru yō ni iimashita. He spake as if he had it (p. 134d).

Yō ni is frequently joined with *mieru*^a and verbs of saying, as above. With verbs of hearing, thinking, etc., it is usually to be rendered "that":

Nani ka sō iu koto ga aru yō ni uketamawarimashita.

I have heard that there is something of the kind.

16. *Hodo (ni)* so that (of result or degree):

Ano ki wa otona ga jū nin kakaranakereba kakae-kirenai hodo futoi. The tree is so stout that it takes ten grown men to encircle it (if ten grown men do not take part, they cannot completely embrace it).

Ano yama wa ten ni todoku hodo takai.

That mountain is so high as to reach the sky.

^a With *mieru* the conjunction *to* may also be used, especially in the form *miete*: *Tabako ga suki da to miete taisō nomimasu.* He appears to be fond of tobacco and smokes a great deal. *Are wa kindō sugu ni kane wo kaesu yō na koto wo itte ikimashita ga, hon no mōshiwake to miete ima ni mada motte kimasen.* He promised yesterday to return the money at once, but it must have been a mere excuse; he has n't brought it yet. On *yō desu* in the sense of "it is as though," "it seems that," see p. 117g.

Kutabireru hodo sampo shinakereba narimasen.^a

You must walk enough to tire yourself.

In these sentences *gurai* may be substituted for *hodo*.

17. *Yue* (*ni*) for the reason that because, accordingly. *Yue* belongs to formal speech. Note *sore* (*ga*) *yue ni* therefore. In narratives the verb of the clause may be omitted so that words like *mono*, *koto*, etc., immediately precede *yue*:—*to iu yō na ko yue* on the ground that.

Vocabulary

- | | |
|--|--|
| <i>chinami</i> connection, blood-relation. | <i>in-kyo</i> retiring from active life and from the headship of the family. |
| <i>saji</i> spoon. | |
| <i>ama-gaeru</i> tree toad (<i>ame</i> rain). | <i>ryō-shi</i> = <i>karyūdo</i> hunter. ^b |
| <i>fumi-kiri</i> railroad crossing. | <i>san-dai</i> going to the Palace for an audience or to pay one's respects. |
| <i>furu-mai</i> (originally : behavior) entertainment, banquet (also <i>kyō-ō</i>). | <i>shuku-hō</i> a salute of guns. |
| <i>ko-ba</i> } shingle. | <i>tsū-kō</i> (<i>tōri-yuki</i>) passage. |
| <i>yane-ita</i> } | <i>kōen-chi</i> = <i>kō-en</i> park. |
| <i>yani</i> exudation, gum. | <i>mom-bu-shō</i> Department of Education. |
| <i>matsu-yani</i> turpentine, resin. | <i>en-gi no ii</i> of good omen (often pronounced, <i>ingi</i>). |
| <i>me-kiki</i> judging the character of a curio, a connoisseur. | <i>awateru</i> lose presence of mind, become excited. |
| <i>kan-tei</i> = <i>me-kiki</i> judging the quality of an article. | <i>yuwaeru</i> , <i>iwaeru</i> = <i>yuu</i> bind, fasten. |
| <i>uranai</i> divination, fortune-telling. | <i>kujiku</i> crush, sprain. |
| <i>uranai-ja</i> diviner. | <i>kuruu</i> act irregularly, be out of order, be in a frenzy. |
| <i>uttae-goto</i> lawsuit. | <i>wazurau</i> suffer (<i>yamai wo</i>). |
| <i>hatoba</i> wharf, pier. | <i>hazukashimeru</i> insult. |
| <i>ei-gyō</i> avocation, business. | |
| <i>han-dan</i> decision, judgment. | |

^a Compare: *Kutabireru hodo* (or *dake*) *ii*. The more tired you are the better. For *naru dake* and *dekiru dake* see p. 112d.

^b *Ryō-shi* may also mean 'fisherman.'

Exercises

Danna sama, go shuttatsu no o sh'taku wa itsugoro made ni sumash'te okeba yoroshū gozaimashō ka. Itsu de mo tateru yō ni sh'te oke. Ano kata wa giron wo suru tambi ni hidoku okorimas'. Ano kata wa dekiru dake benkyō suru tsumori da to mōsh'te imash'ta ga, chikagoro wa nandaka asonde (asunde) bakari iru yō des'. Watakushi wa san jissai ni naru made ichi do mo (yamai wo) wazuratta koto ga nakatta yō ni omoimas'. Ha ga waruku naranai yō ni matsuyani wo kamu hito mo arimas'. Tonari no heya de samisen nō oto ga shite iru uchi wa dō sh'te mo nemuremasen. Ashi wo kujiite arukenai yō ni narimash'ta. Kazoekiren hodo tak'san arimas'. Mukashi Ieyas' kō ga Edo ni bakufu wo hiraite kara manzai mo dōkoku no chinami de (wo motte) Mikawa kara Edo ni dete eigyō wo suru yō ni natta ga, kō mo kokyō no mono yue betsudan sore wo kinzerarenakatta. Ano seito wa Eigo wo narau tame ni mainichi ni ri hodo zutsu aruite gakkō ye kayotte imas' sō des'. Koko ni wa sō iu hon wa gozaimasen kara, Amerika ye tegami wo das' tsuide ni sō itte yatte yokosh'te moraimashō. Yūbinsen no ma ni au yō ni kono tegami wo kaite shimawanakereba narimassen. Watakushi wa hataraitte oru uchi wa tabako wo nomimassen. Ame ga furidash'ta jibun ni chōdo yadoya ni ts'kimash'ta. You hodo sake wo nonde wa ikemassen. Ano hito wa soba de kiite orarenu hodo no warukuchi wo iimas'.^a Chi no deru hodo inu ni kamaremask'ta. Hito ni damasaren yō ni chūi senakereba naranai. Watakushi wa jishin ga suru tambi ni itsu mo awatemas'.^b Sensei ga irassharu mae ni anshō sh'te okimashō. Fuki no tō wa mada yuki no kienai uchi ni demas'. Ōoka Echizen no kami wa mutsukashii uttaegoto wo kiku toki ni wa shōji no uchi de cha wo hiki nagara kikimash'ta ; sore wa hito no kao-katachi wo miru to, sore ni ugokosarete shirazushirazu handan wo ayamaru koto ga aru no to, mata ki ga tatte kuru to, te ga kurutte cha ga

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^a *Hodo* with the attributive clause belonging to it is governed by *warukuchi*. Such constructions occur not infrequently with ordinary conjunctions (see the end of the sentence beginning with *Ōoka*, below).

^b *Itsu mo* is pleonas'ic.

araku demas' kara des'.^a Go kigen yō to wa hito ni au toki ni mo wakareru toki ni mo iu kotoba des'. As'ko ni hito ga oru yō ni miemas'. As'ko ni ki ga uete aru yō ni miemas'. Kono katana no mekiki wo nas'tte kudasai. Watakushi no kantei (suru tokoro) de wa Bizenmono no yō ni omowaremas'.^b Washi no itta tōri ni shiro. Watakushi no kiita tokoro de wa saki ni Mombudaijin de atta Mori Yūrei shi wa Ise no taibyō de burei wo sh'ta to iu koto des'. Watakushi ga mita tokoro de wa shirō gozaimash'ta. Amagaeru wa ame ga furu toki ni nakimas'. Sampo suru toki ni wa shijū tsue wo motte ikimas'. Ryōshi ga sh'ka no hashitte iru tokoro wo uchimash'ta. Kōenchi no hana wo totte iru tokoro wo junsu ni mits'keraremasht'a. Chōdo neyō to suru toki ni tonari kara hi ga demash'ta (broke out). Kisha ga kuru tokoro ye kodomo ga dete hikikorosaremasht'a. Dekakeyō to suru tokoro ye o kyaku ga kimash'ta. Mukashi wa, moshi samurai ga chōnin ni hazukashimerareta toki ni wa sugu ni kirizute ni shimash'ta.^c O kyaku wo suru (furumai wo suru)^d toki ni wa ryōriya ni iits'keru to, nani mo ka mo motte kimas'. Kyaku ga kimasht'a toki wa chōdo hon wo yomiagete shimatta tokoro desh'ta.

Yuki ga, michi mo wakarazu kuruma mo tōranu hodo ni tsumorimash'ta. Oisha sama mo saji wo oite kubi wo katamukeru gurai ni narimash'ta.^e Ore no ikite iru uchi wa sonna koto wo sasemasen. Sore wa anata no naotta ato de yō gozaimashō.^f

I get headache every time I smoke tobacco ; so I will quit. America by the time (*made ni wa*) you return (to America) will probably be changed in many respects (*banji*). As (*tokoro ga*) I was going to the pier, a man-of-war entered the harbor and fired a salute of three guns (*sampatsu*). If you walk enough to tire yourself, you will probably be able to sleep.

a *Cha wo hiku* pulverize tea with pestle and mortar for the ceremony of *cha-no-yu*; *ki ga tatte kuru* become agitated; *te ga kuruu* the hand becomes unsteady.

b *Bizen*, a province in Chūgoku, opposite Shikoku, was noted for its manufacture of swords.

c *Kirizute ni suru* cut the offender down with a sword (*kiru*) and let him lie, giving himself no further concern (*suteru*).

d Have company to dinner.

e The physician was nonplussed.

f Compare: *Atomawashi ni shimashō*.

When you go out, shut (shutting put) the door tight. Europeans could not live in the interior of Japan before the treaties were revised (*kaisei ni naru*). I should like to meet you once more before I leave. If you study Japanese diligently (*benkyō sh'te*) [for] even one year, you will probably learn to speak (it will become that you can speak) a little (*wa*). I have written it (writing put) just as I heard it. Do just as you were ordered. In order that the shingles may not be blown off (fly) when the wind blows, stones are placed upon them. Ieyasu, after he went into retirement (became *inkyō*), moved to Sumpu^a and made that his residence (*o sumai ni naru*). Rub (*hiku*) camellia oil on the swords to keep them from rusting (that they may not rust). Take care that the rice does n't burn. I will make a note of it (*kakits'kete oku*) so as not to forget. The Japanese in order not to forget a thing tie a finger with a paper string. The Japanese don't talk much at meal time. The fog is so thick (deep)^b that one can't see well, but I think (*omowareru*) that (*yō ni*) there is an island there. When a train is passing it is a dangerous thing to go over (*kosu no wa*) the railroad crossing. Go and say (saying come) that he shall come without fail. Ōkubo Toshimichi was assassinated as (*tochū de*) he was going to the Palace. As Kiyomori was going to Aki,^c a fish jumped into the boat, and (*ga*) a diviner said that it was a good sign (thing of good omen). I should like to have (*yō ni sh'tai mon'des'*) you get well soon. I should like to have it finished by to-morrow. See to it (*sh'te oke*) that the fire does n't go out.

a *Sumpu* is the old name of Shizuoka (p. 96e).

b A verb may without *hodo* express result or degree when a subordinative precedes (p. 101, 2).

c *Kiyomori*, of the clan of *Taira (Hei-ke)*, was in the second half of the XII. Century *Da-jō-daijin* (prime minister) and the most powerful man in the country. *Aki* is a province on the main island west of *Bizen*. Its chief city is *Hiroshima*.

THE INTERJECTION^a

CHAPTER LXXXIV

Interjections may be divided into two groups. The first consists of mere sounds expressive of emotion:

1. *Ā* Ah—of a sudden perception or recollection, delight, admiration, alarm, weariness, etc.

Ā, ii koto. Ah how fine!

Ā, shimatta Ah, too bad! (p. 248d).

2. *Ō* Oh—of fright or pain.

3. *Ei*—of displeasure or contempt:^b

Ei, imaimashii. Pshaw! Hard luck!

Ei, urusai ko da nei.

Don't bother me (you are an annoying child).

4. *Mā*, Well—of pleasure, satisfaction, amazement, hesitancy, exhortation, etc.

Mā, mā, yoku irasshaimashita.

Well, well, I'm glad you've come.

Mā, yokatta. Well, that was fine.

Mā, dō shita mon' darō. Well, what shall we do?

Mā, sonna imi deshō. Well, it means something like that.

Mā, ippuku o agari nasai. Come, have some tea (or, a

5. *Sa, sā* Come—urging, inciting, encouraging: [smoke].

Sā, ikimashō. Come, let's go.

Sā, sā. Come (or go) on!

6. *Ya, yā*—of surprise, delight, alarm.

Yā, o kuma san. Well, is that you Kuma?

7. *Yai*—calling, reproaching:

Yai, nani wo suru n' da. For shame! what are you doing?

8. *Oi, oi* Hello! (used mostly by men in trying to get the attention of others, especially inferiors).

9. *Oya, oyaoya*—of surprise:

Oya, sō desu ka Indeed! you don't say?

Oyaoya, taihen na fukiburi desu.

Whew! it's a dreadful storm.

Oyaoya, o cha wo koboshimashita.

Oh dear, I've spilled the tea.

^a *Kan-tō-shi*, from *kan*=*aida*, i.e., "inter-" and *tō*=*nageru* throw, i.e., "-ject."

^b *Hei* (p. 356) is often pronounced *ei*: *Ei, nan to osshaimashita ka.* What did you say?

10. *Dokkoi, dokkoisho*—encouraging, warning.

The second group consists of interjections which seem to have been derived from other words:

1. *Kore, kora*,—rebuking.

2. *Sore, sora* look at that!

3. *Are, ara*—of surprise:

Are, niji ga dekimashita. See! there's a rainbow.

Ara, taiken na koto ga dekimashita.

Oh! a terrible thing has happened.

4. *Nani, nāni* what! Oh no! Nothing at all.

5. *Dore, dōre, dore dore.* Well! (p. 42b, 207b).

6. *Hate (na)*—of perplexity,

Hate, myō na koe ga suru. That's a queer sound.

Hate, komatta na. Dear me! What a fix!

7. *Moshi, moshimoshi.* Hello! Say! (p. 207b).

8. *Yare, yareyare*—of relief, pleasure:

Yareyare, go kurō deshita.

It is too bad to have burdened you so.

Yareyare, shiken ga sumimashita.

At last the examination is over.

9. *A-ita* (from *ā, itai*) Ouch! That hurts.

10. *Dō-mo*—of perplexity:

Dōmo, ikemasen. Pshaw! it's of no use.

Nakanaka, dōmo (=it's exceedingly difficult).

Oya, mā, dōmo, mā omoigakenai. Well, I'm amazed.

11. *Naru-hodo* I see, quite so, very true, indeed. *Naruhodo* may indicate the sudden perception of a new thought. It may also take the place of the *ha's, he's, ei's, um's*, etc., with which polite people punctuate a conversation to which they are listening attentively. *Sō desu ka* may be used in the same way. Older men or provincials say also *ikanimo* or *ikasama* (p. 354a).

From the English have been imported *hiyahiya* (Hear, hear) and *nōnō*, exclamations indicating respectively approval and disapproval of a speech. Another expression is *kin-chō = tsusushinde kiku* I listen respectfully.^a

^a While the speech of the average Japanese is more refined than that of the average foreigner, execration and the abuse of sacred words are by no means unknown. Vulgar people express their detestation of a person by saying *kutabare* (*kutabaru* die), or *Shinde shimae*, or *Shini-sokenai-me* (lit. one who has failed to die). Old people express gratification by saying *Namu Amida Butsu* (*Namu* I adore, from the Sanscrit), just as the Germans say *Gott sei Dank*. *Namusambō*=Great heavens! *Sambō* are the three [Buddhist] treasures *bup-pō-sō*, i.e., *butsu* Buddha, *hō* law or doctrine and *sō* priest.

With the interjections should be classed the imperative particles *na* and *yo* (p. 150,2)^a and *ya* (vulgar, p. 249f); the interrogative particles *ka*, *ya* and *yara* (pp. 397-8), and the familiar vocative *ya* (classical *yo*, p. 34f). *O Hana san* may be called *Hana ya* by her superiors. A mother in calling her boy will say *Bō ya*. An aged servant may be addressed *Jii ya* (or *Bā ya*).

In this connection note the particles of emphasis:

1. *Ne* or *nei* at the end of a sentence indicates agreement or an appeal for assent:

Nikkō no o tamaya wa kekkō desu ne.

The ancestral shrines of Nikkō are splendid, are n't they?

Sō desu ne. That's so (but see p. 134a).

Ne may also follow any word in a sentence to draw attention to it or simply to fill out a pause, like the English "You know." It is thus used in explaining things to a dull hearer. *Ne* is especially common in Tōkyō. It characterizes the speech of children; e. g.,

Tonari no o bā san ga ne, sakuban kite ne, kyō wa ne, Shintomiza ye ne, tsurete iku to itta n' da kara ne, watasha ne, matte iru n' da yo. The old lady next door said last evening that she would take me to Shintomiza^b to-day; so I am waiting for her.

Ano ne, or simply *ne*, like the English "I say," attracts attention to what is to be said.

2. *Na*, *nā* is used like *ne* in Kyōto; in Tōkyō only by men.

3. *No*, *nō* is becoming obsolete in most parts of the country.

4. *Sa* occurs after words like *sayō* and *nani* and is very common with elliptical constructions:

Ikanai to sa. He says he won't go.

Nani sa, sonna wake wa nai.

What do you mean? That's not the case.

A story often ends with *to sa*.

5. *Wa*: *Mā, honto ni iya da wa.* I certainly do dislike it.

6. *Wai*: *Kore wa migoto da wai.* This is surely handsome.

7. *Ya*: *Yare, ureshii ya.* How delightful!

8. *Ye* may follow a question: *Sō ka ya.* That so?

9. *Yo* at the end of a sentence indicates a positive assertion. It is used very much more by women than by men.

a *Na* and *yo* may follow even regular imperatives of the second conjugation: *Ippai agare yo. Kudasai na.* Note also: *Chōdai na* (said by a woman).

b The name of a famous theater in Tōkyō (*shin* new, *tom*i wealth).

Kono jibiki ni wa arimasen yo.

It isn't in this dictionary, I tell you.

Abunai yo. Look out; that's dangerous.

Girls have a fashion of substituting the subordinative with *yo* for the indicative:

Watakushi mo itte yo. I am going (or, went), too.

10. *Zo* often follows sentences which contain a command or prohibition. It is the harshest of the interjections of emphasis:

Sonna koto wo shicha naranai zo.

You must n't do anything like that, do you hear?

11. *Ze* is vulgar except in some provinces.

Mono may occur at the end of a sentence, especially when it has a tone of complaint:

Itte mo kikanai n' desu mono.

Though I tell him he won't listen.

Koto following an adjective or a verb expresses surprise, wonder or admiration:

Kono hana no nioi no ii koto. How fragrant this flower is!

Samui koto. How cold it is!

Yoku mawarimasu koto. How it spins!

Kitai no yōsu da koto. How extraordinary!

Vocabulary

(In addition to the interjections)

toga fault, transgression.

makanai (from *makanau*)

housekeeping, a steward,
board.

fusuma sliding doors covered
with wall paper forming
partitions between rooms.

te-bukuro glove.

mō (lit. hair) one tenth of a
rin.^a

gyū-nyū (*ushi no chichi*) milk.

kan-nin forbearance.

ge-shuku-ya boarding house.

omo-datta chief.

wasure-gachi na forgetful.^b

ai-mai na vague, ambiguous.

tondemonai = *tohōmonai*.

kibamu turn yellow.

sha suru thank, apologize.

kippari to distinctly, definitely.

saka-sama ni, sakasa ni upside

down.

a The term *rin* denotes the tenth part not only of a *sen*, but also of a *bu* (unit of interest, p. 80, or one tenth of a *sun*) or of a *fun* (one tenth of a *moni*, p. 69). *Bu*, *bun* and *fun* are variant readings of the same character.

b Compare *ari-gachi* in: *Kō iu baai ni wa arigachi na (no) koto desu kara, sō fukaku togameru ni wa oyobimasen.* You need not censure [him] severely; for in such a case [a blunder like that] is very apt to occur.

Exercises^a

Ne ! anata choito sono fusuma wo tatete kudasaimashi na. Mā, yoku dekimash'ta koto nei. Oya, Matsubara san ! yoi tokoro de o me ni kakarimash'ta. Dochira ye irasshaimas'ka. Nāni, chotto sampo ni itte kimash'ta tokoro sa. Yareyare, mendok'sai kotta (=koto da) nā. Aita, omae wa hidoi koto wo suru ne ; nandatte (=naze) hito wo utsu n' da.^b Ara, utta n' ja gozaimasen yo ; hyotto attata n' des'kara, kannin sh'te kudasaimashi. Dōmo, nan to mo ienai iya na kokoromochi ni natte kita ; dō sh'ta n' darō. Ikasama, sayō na wake de gozaimas'ka nā. Sonna koto wo osshatte wa anata go muri de gozaimas'wa, watashi wa nani mo zonzimassen mono.^c Ā, ii koto ! kore wo watashi ni kudasaimas'no.^d Moshimoshi ! Kanda ni deru ni wa dō ittara yoroshū gozaimashō. Mā, mā, sonna koto wo iwanaide shibaraku o makase nasai ; watashi ga yoi yō ni sh'te agemas'kara. Oya, mā, taisō kirei na kanzashi des'koto nei. Bō ya ! kore kara (=kara wa) sonna warusa wo suru to, yurushimassen zo. Sore de mo yokutte yo. Ōsaka ye itte hakurankwai wo go kembutsu nasai ; taisō omoshirō gozaimas'ze. Ei, sonna tsumaran'koto ka. Oi, nei san ! hayaku gozen wo dash'te kurenja komaru ja nai ka.^e Nāni, ore datte kane no hyaku ryō ya ni hyaku ryō wa koshiraerarenai kotā (=koto wa) aru mon'ka.^f Sa, kimi ! yari tamae ; guzuguzu sh'te oru to, hi ga kurete shimau zo. Ara, koko ni oita kamiire wa dō sh'tarō. Sora, ōki na ringo wo yaru za. Ano ne, Onime san (=o Ume san) wa ne, okkasan ni mo hanasanaide kinō Tōkyō oe itta n' des'to. Dōmo, komatte shimaimas'wa ; ikura itte kikasete mo wakaranai n' des'mono. Sore wa

a The purpose of these exercises is to enable the student to understand what is being said in his presence, not to furnish models for imitation. Until one has become very fluent, great caution must be exercised in using the words described in this chapter. It is very difficult for foreigners to use even *ne* gracefully so as not to give offense.

b A gentleman resents being hustled in a crowd. The answer follows.

c A lady protests against being blamed for something she knows nothing about.

d *Kudasaimasu no=kudasaimasu ka* (p. 273, middle).

e *Nei san*, from *ane* elder sister, is used in addressing a waitress or servant at a hotel.

f The old word *ryō* is still used in the sense of *yen*.

dai s'ki des'karu, watashi ni mo hitotsu chōdai na. Ano hito no hanashi to kite wa (kitara) bakak'sakute kikareta mon'ja arimasen yo.^a Mina buji ni kurash'te orimas'kara, anjinai yō ni kotozuketete kudasai na. Mā, tonda shitsurei wo itashimash'ta; dōzo, go men nas'tte kudasaimashi. Kessh'te machigai wa arimas'mai ne.^b Iya, dō itashimash'te, rin mō de mo chigai ga gozaimash'tara sugu ni o torikae mōshimashō. Oi, sonna ni minna de waiwai itta tokoro de sh'kata ga nai kara, omaetachi no uchi kara omodatta mono ni san nin erande yokose: sō sureba, yoku sōdan wo sh'te kimete yarō Oi, kimi! ano koto wa dō narimash'ta ka. Ā, are des'ka; mada kimarande orimas'. Are wa, dōmo nanigoto ni tsuite mo kippari sh'ta koto wo iwazu ni itsu mo aimai na henji bakari sh'te komatta mon'des'. Kore kara Ueno ye hanami ni ikō to omoimas'ga, mina san wa ikaga des'ka. Oya, sō, watashi mo itte yo, dōzo, tsurete itte chōdai na. Sakunen Ueno ye itta jibun wa omoshirokatta yo. Sō desh'ta ne, ano toki wa watashi mo nei san to issho ni itte yo. Anna hito ni shasanakereba (o wabi wo shinakereba) naranai nante (=nado to itte), sorya tondemonai kotta ne, nan no toga mo nai no ni sa. Yā, odoroitte. Oyaoya, mā, yō koso o tazune kudasaimash'ta. Okka san! ano ningyō wo katte kudasai na. Otonashi'ku sae sureba katte agemas'yo. Kora, igo kessh'te sonna itazura wo sh'te wa wa naranai zo. Narukodo, o hanashi wo ukagatte mireba, go mottomo na shidai de gozaimas'. Oi, kurumaya! chotto soko made yatte kure. Oi, kimi! sampo ni dekakenai ka. Yare-yare, kore de dekiagarimash'ta. Tebukuro wo nakusanai yō ni ki wo ts'kenakucha ikenai yo. Ā, wasureta koto wo sh'ta. Kora, sonna baka na koto wo sh'cha naran. Watashi wa gyūnyū wa dai kirai des'yo. Boku no gesh'kuya wa makanai ga warukute komaru kara, utsuritai to omou ga, doko zo yoi tokoro ga arimas'mai ka nā. Mā, go ran nasai, as'ko no shōji ni hito no odotte iru kage ga utsutte imas'. Kono mikan wa yohodo kibanda kara, taigai juku sh'tarō yo. Tokaku wasuregachi de komarimas'yo. Dokkoi, sō wa ikanai. Ā, sonna bin wo sakasa ni sh'te wa mizu ga koboremas'. Are, are, atchi ni kirei na chō ga tonde iru yo; hayaku itte ts'kamae na yo.

a The peculiar idiom *to kite wa* or *to kitara* is an emphatic equivalent of *wa*.

b A gentleman inquires of a shopkeeper if he is sure that there has been no mistake in measuring the goods he has bought. The answer follows.

REMARKS ON APPELLATIONS

It is a peculiar feature of the language that in addressing a person or speaking of members of the family of that person or of one's own family, the terms employed vary according to the relative rank of those concerned. These distinctions are due to the careful grading of social classes and to the strict subordination of the members of a family one to another. Frequently a polite term differs from a common one only in having the honorific prefix *o* or *go* or a suffix such as *sama* or *san* or *go*. In other cases the polite term is a special word.

In calling a person one adds *san*^a to the family name or says *anata*. Teachers, superiors in a profession or an art and older men of culture whom one wishes to treat with regard may well be addressed by the title *sensei*. Soldiers in addressing superior officers add *dono* to the title. Among equals or those who are on familiar terms, such as students, officials, merchants, etc., *kun* takes the place of *san*. Teachers and officers may address students and soldiers by their family names without *san* (a practice called *yobi-sute*). The master of the house usually calls coolies and his own servants by their personal names, which may even be abbreviated (p. 257c); but others in the family add *san*. In talking about persons the same distinctions hold good.

For the titles of persons of high rank see p. 311d. The following are the most important appellations:

I. Master of the house.

Go zen Your Grace, His Grace.^b [rank].

Tono sama (of former feudal lords and other people of high

Danna sama, *danna san* (to the lady of the house by an inferior, to a servant of the person in question, by a servant to his master).^c

Go tei-shu the master of the house, your husband.

Go shu-jin (to a subordinate at a store or a hotel).

Shu-jin (by a clerk to a customer).

“Husband” is *otto*, but among equals a lady commonly speaks of her husband by his surname or personal name without *san*,

a The younger generation does not use the unabbreviated and very formal *sama* with surnames.

b Note the homonymns in the nonsensical sentence: *Go zen wa gozen ni gozen wo gozen meshiagarimashita*. His Grace ate five bowls of rice before noon.

c Shopkeepers usually address a gentleman customer as *danna (sama)*.

while her friends use his surname with *san*. A wife may also use such terms as *yado* or *taku* (p. 365b) or *shujin*. To a caller a servant may speak of his master as *danna*.

2. Lady of the house.

O ue sama Your Grace. *Oku gata* Her Grace.

Oku sama, oku san (corresponds to *danna sama*).

Go shin-zō sama, go shin san (*shin*=*atarashii*, *zō*=*tsukuru*, from a former custom of a new couple's building a new house for their dwelling).

Sai-kun your wife, his wife (among familiar friends).^a

O kami san (among shopkeepers and laborers).^b

"My wife" is *tsuma, sai, gu-sai* (foolish wife), *ka-nai*. A man of the lower classes may say *kakā*. The word *nyō-bō*, originally elegant, is now used only in speaking familiarly of the wife of a third person or of one's own wife.

3. Parents.

Go ryō-shin sama your parents.

"My parents" is *ryōshin, oya*,^c *futa-ya* or *fu-bo* (*chichi-haha*).

4. Father.

Go som-pu sama (*son* honorable) your honored father.

Go shim-pu sama (*shin*=*oya*) your father.

Oya-go sama your father.

O tō sama, otōsan (from *toto*), your father, papa!

"My father" is *chichi, chichi-oya* or *oya-jī* (p. 58b).

5. Mother.

Go som-bo, go bo-kō your honored mother.

Haha-go, haha sama your mother.

O kā sama, okk sama (from *kaka*) your mother.

Okka san your mother, mamma!

"My mother" is *haha*, or *haha-oya*. People of the older generation say *o fukuro*, but this is in most cases a vulgar word.

a A man must not speak of his own wife as *saikun*.

b E. g., *kurumaya no o kami san*. In Kyōto *o kami san* is also used by polite people. Expressions like Mrs. Taguchi, Miss Taguchi, must be paraphrased: *Taguchi san no oku san, Taguchi san no o jō san*, etc.

c *Oya-kata* means the leader of a gang of coolies or the master of a small inn. Distinguish *ō-ya* (great house) the owner of a rented house.

6. Grandfather : *Go so-fu (sama)*, *o jii san (jii for jiji)*.^a
 "My grandfather" may also be *so-fu* or *jiji*, *jii*.
7. Grandmother : *Go rō-bo (sama)* *o bā san (bā or baba)*.
 "My grandmother" : *so-bo* or *baba*.
8. Elder brother.
Go son-kei (sama), *go rei-kei (sama)* your elder brother.^b
O ani sama, *o ani san*, *nii sama*, *nii san*.
Ani san, *nii san* (by younger brothers and sisters).
 "My elder brother" is *ani*. *Ani-kei* is vulgar now.
9. Younger brother.
Go sha-tei (sama) *go rei-tei (sama)* your younger brother
 (*sha* house).
Otōto san, *otōto-go* (to inferiors).
10. Elder sister : *O ane sama* your elder sister.
Ane san, *nei san* (by younger brothers and sisters).
11. Younger sister : *O imoto san* your younger sister.
O imoto-go, *imōto-go* (to inferiors).
12. Son, daughter, child.
Go shi-soku (san), *go reisoku o musuko sama (san)*
 your son.
Musuko your boy (to inferiors), my boy.
Segare my boy, son.
O bō san, *bō san*, *botchan* (p. 232b).
Go chō-nan your eldest son.
Go ji-nan your second son. *Go san-nan* your third son.
Go rei-jō your daughter.
O jō san your daughter, miss!
O musume san, *o musume-go* your (or his) daughter.
Musume your daughter (to inferiors), my daughter.
Go chō-jō your eldest daughter.
Go batsu-jō (matsu-jō) your youngest daughter (*batsu* end).
O ko san your child.

a *O bā san* and *o jii san* are also used in addressing old ladies and gentlemen in general.

b From *re* excellent and *kei* elder brother. *Kei=ani*; *tei=otōto*, *Kei-tei*, more commonly pronounced *kyō-dai*, designates a brother (or a sister, older or younger. "Your brother (or sister) is *go kyōdai*. Compare *shi-mai (shi=ane, mai=imōto)* sister.

Go sō-ryō your eldest child (*sō* all, *ryō* govern).

O chiisai no your baby.

“Father-in-law” or “mother-in-law” is (*o*) *shūto*. *Shūto-me* for “mother-in-law” is a literary word. Strictly speaking *shūto* are the husband’s parents. A man may speak of his wife’s parents as *kanai no chichi*, *kanai no haha*.

A groom, or a husband from the point of view of the wife’s family, is called (*o*) *muko* (*san*); a bride, wife, daughter-in-law, sister-in-law, is (*o*) *yome* (*san*). “Bride” and “groom” in the strict sense are *hana-yome*, *hana-muko*. A wedded pair are (*go*) *fūfu*: *Tanaka san go fūfu* Mr. and Mrs. Tanaka.

13. Grandchild.

O mago (*san*) your grandson, grandchild.

O mago-musume your granddaughter.

14. Uncle, nephew, etc.

O-ji sama (*san*) your uncle, Uncle!

O ba sama (*san*) your aunt, Aunt!

Oi-go sama (*san*) your nephew.

O mei-go sama (*san*) your niece.

O itoko san your cousin.

SYNTAX

CHAPTER LXXXV

The order of words in a clause is rather more simple than in European languages. It is the same in affirmative and in interrogative sentences, in principal and in dependent clauses.

VI. The main rule is that all modifying words and clauses precede the governing word. A modifying word is sometimes separated by an intervening modifier from the governing word; e. g.,

Nadakai daigaku no kyōju a famous university professor,
or, a professor of a famous university (p. 113a).

Furui hyakushō no ie an old farmhouse (farmer's house).

Likewise an adverb precedes the verb, adjective, or adverb which it modifies: *taihen osoi* very late, *goku hayaku* very soon.

Chotto oide. Come just a moment.

There are a few apparent exceptions to this rule:

Shirimasen yoku. I don't know—at least not well.

Shitsurei shigoku. You are exceedingly rude.

Numerals, together with the numeratives, are not modifiers of nouns as in English (p. 341).^a

2. Case-particles and postpositions follow their substantives.^b All the conjunctions, except the auxiliaries *moshi*, *man-ichi*, *tatoi* and *yoshi* (which stand at the beginning of clauses) follow their verbs.

3. The order in a complete sentence is ordinarily the following: (1) subject, often understood; (2) indirect object or adverbial modifier; (3) direct object, and (4) verb.

a Numerals are used as substantives occasionally. Like adverbs (p. 352) they may also with *no* take the attributive position.

b Such words as *made*, *to*, *ka*, *nado*, etc., may separate case particles from their nouns. Words like *kurai*, *bakari*, may be brought under the same rule, except that they take the place of *ga* and *wo*. But they may also follow *ni*. *Watakushi ni bakari kurete tomodachi ni wa yaranai.* He gave only to me, not to my friend. Compare: *Shinu bakari ni natte imasu.* He is at the point of death. See also p. 357c.

An indirect object or an adverbial modifier, with or without *wa*, may take the first position for the sake of emphasis:

Sono hito ni wa nani mo yaranakatta.

I did n't give anything to HIM.

Sukoshi mo shimpai ga arimasen.

I have n't the LEAST anxiety.

Taihen ni hito ga ō gozaimasu.

There are very many people.

The indirect object or adverbial modifier may also stand more naturally between the direct object and the verb: *Tokei wo shichi ni okimashita.* He pawned his watch. In many cases more depends on the stress of the voice than on the position of the words. Thus we may say either *Inochi wo kuni no tame ni sutemashita* or *Kuni no tame ni inochi wo sutemashita*: He gave his life for his country. Compare p. 57a. Ordinarily words denoting time precede words denoting place.

Myōnichi Yokohama ye ikimas'.

I will go to Yokohama to-morrow.

It is a universal rule that the general precedes the particular.

Ashita no asa go ji ni at five to-morrow morning.

Reido ika go do five degrees below zero.

Interrogative words do not necessarily take the first place as in English.

4. The order in a subordinate clause is just the same as in an independent sentence, the only difference being that the principal verb is followed by a conjunction or inflected so as to show the relation of the clause to what follows. All dependent clauses precede the principal clause. In careless speech, however, it often happens that a subordinative or a dependent clause, conditional, concessive or causal, lags behind the rest of the sentence (pp. 85c, 392a). The same construction is sometimes chosen for the sake of emphasis.

5. While, as has been said, the construction of simple sentences or clauses in themselves is not so difficult, the foreign student ambitious to master the colloquial will find that it is his most serious problem to join clauses together so as to form a connected, and to the Japanese mind luminous, whole. Japanese poetry is sententious and fragmentary, but colloquial narratives and addresses must be thoroughly coherent. When listening to a Japanese speech or story one need not be surprised to find no conclusive verbs and no period until the end of the whole is reached. In reading connected pieces like

the following selections it may be a good exercise for the student (1) to rewrite the story, breaking it up into as many short sentences as possible, and then (2) to recombine them so as to make, if possible, one continuous narrative of the whole.

6. Ellipses are very common. Often a verb or auxiliary must be supplied :

Yoku ki wo tsukete. Take good care ! (p. 164, 8)

O medetō. Congratulations !

Dō itashimashite.

Why, how can you? Don't mention it ! (p. 218d).

Senjitsu wa (shitsurei itashimashita).

I was rude the other day.

Kore wa dōmo may mean almost anything, *shitsurei itashimashita*, or *arigatō gozaimasu*, or *o mezurashii* (you are quite a stranger), being understood.

Ellipses are especially common in proverbs ; e. g.,

Naki-tsura ni hachi.

Bees sting a crying face (Misfortunes never come singly).

STORIES

Ichiban Tsuyoi Mono

Aru nezumi no fūfu ni taihen utsukushii onna no ko ga deki-mash'ta kara, sekaijū de ichiban tsuyoi mono ni katazuketete shusse saseyō to omoimash'ta. Soko de taiyō no tokoro ye itte, "Dōka, watakushidomo no mus'me wo yome ni sh'te kudasai" to tanomimas'to, taiyō wa sono wake wo kiite mōs'ni wa: "Sekudoku tōi michi wo oide nas'tte arigatō gozaimas'ga, mada hoka ni watakushi yori tsuyoi mono ga arimas'. Tatoeba, kumo ga deru to, watakushi ga ikura terasō to omotte mo kakusarete teru koto ga dekimasen." Nezumi wa sore wo mottomo to omotte kumo no hō ye itte tanomimas'to, kumo no mōs'ni wa: "Naruhodo, watakushi ni wa taiyō no hikari wo kakus'chikara wa arimas'ga, kaze ga watakushi yori tsuyoi des'." Soko de nezumi ga kondo wa kaze no hō ye itte tanomimas'to, mata kaze no mōs'ni wa: "Naruhodo, watakushi wa kumo yori tsuyoi des'. Shikashi kabe wa motto tsuyoi des'. Watakushi ga sore wo fukitaosō to omotte mo, taoremasen." ^a Sore kara nezumi ga kabe ye itte tanomimas'to, kabe wa: "Kaze no itta tōri, watakushi wa yotsu no uchi de wa ichiban tsuyoi des'. Shikashi nezumi wa watakushi wo kajitte ana wo akemas'kara, watakushi yori nao tsuyoi des'." Soko de nezumi ga sekai ni jibun yori tsuyoi mono wa nai to wakatte, tōtō mus'me wo onaji nezumi no uchi ye katazuketemash'ta.

Nomi to Shirami^b

Nomi to shirami ga Kyōto ye itte Tenshi Sama ni o memie wo shiyō to yak'soku sh'te tabidachi wo itashimash'ta. Nomi wa haneru kara, hayakute yoppodo saki ye itte shirami wo matte imash'ta. Shikashi shirami no kuru no ga amari osoi kara, waki ye yorimichi wo sh'te omoshiroi mono wo mi, utsuts'wo nukash'te ^c imash'ta. Sono uchi ni shirami wa norok'te mo yasumazu ni iku kara, saki ni Kyōto ye tsuite Tenshi Sama no

^a Note the change of the subject.

^b This fable is not generally known to the Japanese. It is given a place here for the sake of its originality.

^c Utsutsu wo nukasu forget the world of reality; nukasu (causative of nukeru) allow to escape.

o ts'kue no ue ni haiagarimash'ta. Tenshi Sama wa sore wo go ran asobasarete, "Kore wa mezurashii mushi da" to osshatte motte irassharu o fude de shirami no senaka ni sumi wo o ts'ke nasaimash'ta. Shirami wa sono sumi wo^a kurai wo itadaita no da to omotte kaette kuru tochū de nomi ni deaimash'ta. Nomi wa taisō odorote, "Watashi wa omae wo matte ita no ni, doko ye itta no ka" to tazunetara, shirami wa, "Omae wa ashi ga hayai kara, sadamete saki ye itta darō to omotte watashi wa kitori de o memie wo sh'te kono tōri kurai made itadaite kaette kita" to kotaemash'ta. Soko de nomi wa jibun ga yudan wo sh'te okureta no wo taisō hajiite makka ni narimash'ta.

Itazura Kozō^b

Aru tera ni taisō kechi na oshō ga arimash'ta. Aru hi hoka kara ankoromochi wo moraimash'ta ga, kozō ni misezu ni sotto shimatte oite soto ye dete yukimash'ta. Kozō wa rusu no aida ni sore wo nusumidash'te tabete shimaimash'ta. Sō sh'te an wo s'koski bakari honzon sama no kuchi no atari ni ts'kete oite jibun wa shiran kao wo sh'te imash'ta. Yagate oshō ga kaette kite ankoromochi wo tabeyō to sh'ta ga, hitotsu mo nakunatte imash'ta. Sore de kozō ga tabeta ni chigai (ga) nai to omotte kozō wo yobi, "Ankoromochi wa dō sh'ta ka" to tazunemash'tara, kozō wa: "Watakushi wa chitto mo zonzimasen; shikashi senkoku hondō no hō de nani ka oto ga shimash'ta kara itte go ran nasai" to mōshimash'ta. Soko de oshō wa hondō ye itte honzon sama no kuchi no atari ni an ga tsuite iru no wo mite, kore de wa honzon sama ga nusunde kutta ni chigai nai to hara wo tatete honzon sama wo buchimas'to, kanabuts'wa K'WAN, K'WAN^c to narimash'ta. Oshō wa, "Konna ni kuchi no atari ni an no tsuite oru no ni k'wan koto ga aru mon'ka" to kanabuts'wo idobata ye hikizuridash'te ido no uchi ye nagekomimash'ta. Suru to, kanabutsu mo^d KUTTA KUTTA to hakujo sh'te shizumimash'ta.

^a Note that the logical subject of a clause dependent on a verb like *omou* may take *wo*. In such a case *wo* may be rendered "in regard to."

^b A well known anecdote. *Itazura kozō* a mischievous young priest, a naughty acolyte.

^c *Kuwanu* I did (do) not eat. *K'wan* also represents the sound made by the metallic idol when struck. So also below: *kutta* is an imitation of the bubbling sound of the water, also the preterit of *kuu* eat.

^d *Mo* after *kanabutsu* indicates agreement on the part of the idol (see p. 429d).

Kaketori

Aru hito ga karits'ke no mise ni kake wo sh'te okimash'ta ga, ts'kizue ni naru to, akindo ga kake wo tori ni kuru darō to omotte o kami san ni: "Moshi kake wo tori ni kitara, washi ga uchi ni inai to ie" to iits'kete okimash'ta. Sō suru to, an no gotoku akindo ga mairimash'ta. Soko de o kami san wa teishu no iits'kedōri ni: "Kyō wa shujin ga rusu des'kara, mata kite kudasai" to mōshimash'ta. Suru to, akindo wa irikuchi no shōji no yabure kara^a uchi wo nozoite, "O kami san go shujin wa o uchi no yōs'des'"^b to mōshimash'ta. Teishu wa sore wo kiite kami de sono ana wo fusaide, "Kore nara,^c rusu no yō ni mieru darō" to iimash'ta. Soko de akindo mo sh'kata naku^d waratte kaette shimaimash'ta.

Tsūben no Kiten

Go isshin mae no koto des'ga, aru hi Nagasaki bugyō ga^e norimono ni notte soto wo tōrimas'to, tochū de uma ni notte iru Orandajin ni deaimash'ta. Sono jibun ni wa dare de mo tochū de meue no hito ni au to, uma kara orite aisats'wo suru shūkwan desh'ta kara, bugyō wa tsūben ni, sono koto wo Orandajin ni hanash'te uma kara orose to iits'kemash'ta. Shikaru ni sono tsūben wa yoku gwaikoku no jijō wo sh'tte ite totemo Orandajin ga uma kara orimai to omotta kara, kiten wo kika-sh'te Orandajin ni mukai: "Watakushi no shujin ga anata no o uma wo taisō homete kaitai to mōshimas'kara, dōzo o ori nasatte shujin no mae made uma wo kiite kite kudasaimasen ka" to mōshimash'ta. Orandajin wa nani mo shirimasen kara, kore wa ii shōhō da to omotte sugu ni uma kara orite teinei ni bugyō no mae ye kite aisats'wo sh'ta to iu koto des'.

a *Yabure* a rent in the paper on the sliding door, from *yabureru* be torn; *kara* through.

b Elliptical for *uchi ni oide ni naru yō desu*.

c *Kore nara*=*kō shitara* if ore does this way.

d *Shikata naku* modifies *kaerimashita*. The *mo* after *akindo* is untranslatable, faintly indicating that the shopkeeper assented to what the man of the house said.

e *Bugyō* here means the governor of a city owning direct allegiance to the Shōgun. Compare p. 358a. Nagasaki, though in the fief of the daimyō of Ōmura, was immediately subject to the Shōgun.

Tekiyaku^a

Aru nadakai isha no uchi ye ba san ga kite, "Watakushi no mus'ko wa byōki des'kara, dōka, kusuri wo kudasai" to mōs'no de, isha ga, "Nan no byōki da" to kiku to, bā san ga, "Mus'ko wa dorobō wo suru byōki ga arimas'"; dōka, kusuri wo itadaite sono byōki wo naosh'tō gozaimas' to tanomu to, isha ga nani ka kusuri wo dash'ite yarimash'ta. O bā san ga yorokonde kaetta ato de, deshido mo ga, "Sensei! byōki no nai hito ni kusuri wo kuremash'ta no wa dō iu wake des'ka" to kiku to, isha no kotae ni, "Watakushi wa yoi omoits'ki ga deta kara, kusuri wo yatta. Are wa hai no zō wo kawakas'mon da. Moshi tōnin ga shijū seki wo suru to, dorobō no shigoto ga dekinai darō to iu no de, deshido mo wa, "Sasuga wa sensei da" to itte mina kanshin itashimash'ta.

Saikun no Share

Saikun: Hana ya! konnichi wa o tenki ga yoi kara, s'koshi sentakumono wo sh'te o kure. Hana: Hei. S. Shabon wa aru ka. H. Hei, mada shōshō gozaimas'. S. Sakujitsu jissen^b katta n' da kara, mada aru darō. H. Hei. S. Danna sama no o shiroji no hitoemono wo sammai to shats'wo yo mai to tsuide ni watakushi no yumaki wo ni mai to nemaki wo go mai, sore kara..... H. Oyaoya, shōshō sentaku wo sh'te kure to wa kiite akiremas'. S. Nani wo iu ka. H. Iie.^c S. Sore kara danna sama to watakushi no tabi wo shichi soku. H. Oya—ja nai—hei, hei—de wa shabon ga tarimas'mai. S. Tarinak'te mo, s'koski zutsu ts'katte araeba, tariru darō. H. De mo, go shinzō sama, totemo totemo dekimas'mai. S. Sore wo sore dake de arau ga onna no tsumashii tokoro da. H. De mo..... S. De mo, de mo, nan de mo, sore de araemas'. H. Dō itashimash'te. S. SEKKEN^d sh'te ts'kau n' da.

Baka Muko

Mukashi aru tokoro ni baka muko^e ga arimash'ta. Aru hi yome no sato ye mimai ni ikimash'tara, dango wo dashimash'ta.^f Baka muko wa taisō umagatte tak'san dango wo tabete,

a Appropriate medicine, a specific (*tekito na kusuri*). Compare *ryō-yaku*.

b *Jissen*=*jissen no bunryō* ten cents' worth.

c =*Iie nani mo mōshimasen*.

d The word *sekken* may mean either "soap" or "economy."

e A recently married husband and wife are called *muko* and *yome*.

f *Dasu* set out, offer, give to eat.

"Kore wa makoto ni kekkō na mono des'ga, nan to iu mon' des'ka. Na wo uketamawatte, kaettara, kanai ni koshiraesasmashō" to iimash'ta. Shujin ga, "Sore wa dango to iu mono de gozaimas'" to kotaemas'to, baka muko wa sono na wo wasurenai yō ni sugu ni itomagoi wo sh'te kuchi no uchi de shijū "dango dango" to ii nagara kaette kimash'ta. Uchi no mae ni kimas'to, soko ni chiisai mizutamari ga arimash'ta. Sore wo tobu hyōshi ni hitokuchi "dokkoi"^a to iimas'to, hajime no "dango dango" wo wasurete "dokkoi dokkoi" to itte uchi ye hairimash'ta. Sugu ni yome ni, "Omae no uchi de kyō dokkoi to iu mono wo tabete kita ga, taisō oish'katta kara, kore kara koshiraete kure" to iits'kemash'ta. Yome wa fushigi na kao wo sh'te, "Watakushi no sato de sonna mono wo anata ni das'hazu wa arimasen. Sonna mono wo watakushi wa ichido mo mita koto mo tabeta koto mo arimasen" to kotaemash'ta. Sō suru to, baka muko wa taisō hara mo tatete, "Kisama no sato de dash'ta mono wo kisama ga shiranai to iu hazu ga nai" to itte soko ni aru f'toi bō wo totte yome no hitai wo nagurimash'ta. Yōme wa hittai wo osaete, "Aita, aita! Anata wa hidoi hito des'; go ran nasai, dango no yō na kobu ga dekimash'ta" to iimash'tara, baka muko wa, "O, sō da, sō da! Sono dango no koto da" to mōshimash'ta.^b

Dorobō to Bimbōnin

Aru bimbōnin no uchi ye dorobō ga hairimash'ta tokoro ga, bimbōnin no uchi no koto des'kara, nani mo totte kaerō to omou meōshii mono mo arimasen. Sō suru to dorobō ga, "Koryā shikujitta; konna koto to sh'tta nara, hito no me wo shinonde haitte ki wa shinai; imaimashii koto da" to kogoto wo itte kaette ikimash'ta. Ushirokage wo miokutte bimbōnin no shujin wa toko no naka kara yobikakete iu ni wa, "Oi, dorobō! boku no tame ni sono to wo tatete kuren ka" to. Sasuga no dorobō mo. "Sō ka na, shikashi ore mo kisama ni tazunetai koto ga aru. To wo tatete nan no yaku ni tats'ka."

a In such a case one may say *dokkoi* to gather one's self together for the effort. *Tobu*=*tobikosu* + *hitokuchi* with *iu* conveys the idea of an ejaculation.

b *Sono dango no koto da*. *Dango*—that's the very thing I was talking about!

Hizakurige^a

Nihon ni Dōckū Hizakurige to iu kokkei no hon ga arimash'te, Yajirō to Kidahachi to iu mono ga futari de Edo kara Kyōto made iku koto ga okash'ku kaite arimas'. Sono uchi ni kō iu omoshiroi hanashi ga arimas':

Yajirō to Kidahachi ga Shioigawa to iu kawa ni kita toki, sono mae no hi ni ōame ga futte hashi ga ochimash'ta kara, ōrai no hito ga mina kono kawa wo kachi de watatte orimash'ta. Soko ye Kyōnobori no zatō de^b Inuichi to Saruichi to iu no ga futari kite tazuneru no ni: "Moshi! mizu ga hiza made gozaimas'ka." Kidahachi no kotae ni: "Sayō, sayō, shikashi mizu ga hayai kara, abunai. Yōjin sh'te watari nasai." Inuichi; "Hā, narukodo, mizu no ōto ga yokodo hayai," to ii nagara ishi wo hirotte kawa no naka ye nagekonde kangaete orimash'ta ga: "Kokora ga asai yō da. Koryā, Saruichi! futari nagara kyahan wo toru no wa mendō da kara, omae wakai yaku de^c washi wo obutte kure. Saruichi; "Hā, zurui koto da. Ken de mairō^d Maketa mono ga obutte wataru no da. Yōi ka." Inuichi: Kore wa omoshiroi. Sā, omae! "Soko de, "ryan go sai, ryan go sai" to katate de ken wo utte, sōhō kara migi no te wo dash'te tagai ni hidari no te wo nigiraimash'ta.^e Inuichi: "Katta zo, katta zo." Saruichi: "Ei, imaimashii." Sonnara kono furosh'kizutsumi wo omae ni yaru zo. Sā, koi, koi" to obuu sh'taku wo sh'te se wo mukemash'ta. Yajirō wa kore wo yoko kara mite Inuichi no kawari ni Saruichi ni obuwareru to, Saruichi wa zatō to omotte sassa to kawa no naka ye haitte mukō ye watarimash'ta. Inuichi wa konata no kishi

a This incident is from a humorous work of Ikku (died 1831). See Aston's, *History of Japanese Literature*, p. 371. The book describes the adventures of two worthies, Yajirōbei and Kidahachi, as they tramp over the Tōkaidō. The name *Hizakurige*, from *hiza* knee and *kuri-ge* chestnut-colored fur, is an allusion to the "shank's mare" that they rode.

b Blind men going up to Kyōto.

c *Yaku* means here role; *wakai yaku*, the role of the young man.

d We will decide the matter by means of a game of *ken* (p. 196a). The players repeat as a signal the formula *ryan go sai*. *Ryan* is "two" (*iō-on*); *go* is five; the meaning of *sai* is not known. The blind are very fond of games of chance.

e They played with their left hands, and each used his right hand to feel the movements made by the other.

ni nokotte ite, "Yoi, Saruichi yo! dō suru ka. Hayaku kawa wo wataranai ka." Saruichi wa sore wo mukō kara kiite hara wo tatete: "Korya okashi na yatsu da. Tadaima watash'ta no ni, mata sotchi ye kaette watakushi wo naburu n' da." Inuichi: "Baka wo ie. Omae kitori de watatte futoi yatsu da." Saruichi: "Iya, futoi to wa sotchi no koto da." Inuichi: "Korya anibun ni mukatte gongodōdan. Hayaku kite watasan ka," to shirome wo dash'te hara wo tatemash'ta kara, Saruichi ga sh'kata naku mata kotchi ye watatte kaette, "Sā, sonnara obusari nasai" to itte senaka wo dashimash'ta. Sō suru to, Kidakachi wa shimeta to omotte^a obusarimash'ta kara, Saruichi wa mata sassa to karwa ye hairimash'ta. Soko de Inuichi wa taihen sekikonde, "Saruichi, doko ni oru ka" to ōki na koe de iu to, Saruichi wa kawa no naka de, "Koitsu wa dare da" to Kidakachi wo mizu no naka ye domburi otoshimash'ta. Kidakachi wa, "tas'kete kure, tas'kete kure" to te ashi wo mogaite nagarete oru kara, Yajirō wa tobikonde hikiagemash'ta ga, Kidakachi wa atama kara ashi no saki made bisshori nurete: Ei, zatōme ga tonda me ni awaseta." Yajirō wa, "Hā, hā, hā, mazu kimono wo nuide shibotte yarō" to itte, Kidakachi ga hadaka ni natte gatagata zenskinfuruete, kimono wo shibotte iru uchi ni, zatō wa kawa wo wattate tōrisugimash'ta.

a Shimeta may be an exclamation of joy: "I've got it."

ANECDOTES

Hanawa Hokiichi^a

Hanawa Hokiichi to iu sensei wa shichi sai ni naru to, gambyō ni kakatte mekura ni narimash'ta. Sore kara biwa ya amma no keiko wo shimash'ta ga, amari omoshiroku nakatta kara, Edo ye dete Wakan no gakumon wo benkyō sh'te yūmei na gak'sha ni narimash'ta. Aru ban shosei wo atsumete Genji Monogatari no^b kōshaku wo sh'te imas' to natsu no koto des' kara,^c kaze ga fuite kite akari ga kiemash'ta. Shosei ga soko de sensei ni, "Shōshō o machi nas'tte kudasai! akari wo ts'keneba narimasen" to mōshimas'to, sensei wa, "Me no aru mono wa fujiyū na mono da" to itte waraimash'ta.

Ōoka no Sabaki

Aru onna ga nuka no naka ye kakush'te oita kane wo nusu-mare mash'ta no de Ōoka ni uttaedemash'ta.^d Soko de Ōoka wa sono hi onna no uchi ni otta hitobito wo mina yobidash'te: "Izure nusunda mono no te wa mada nukak'sai^e ni chigai ga nai kara, kore kara ichiichi^f kaide miyō" to mōshimash'ta. Sō suru to, sono uchi no hitori ga sotto jibun no te wo hana ni atete kaide mita no de, yakunin ga sugu ni sore wo mits'kete, sono mono wo toraete gimmi wo shimash'ta tokoro ga, an no go'oku sono mono ga nusunda no de arimash'ta.

Shosei no Kōkatsu

Rai Sanyō ga^g katsute aru uchi ye kyōō ni manekareta toki teishu wa hanashiaite ni tote shosei wo mo hitori yobimash'ta.

a A noted scholar and author, died 1821 at the age of 76.

b A classical romance written about the year 1000 by a lady of the Court, Murasaki Shikibu. See Aston, History of Japanese literature, p. 92.

c The *shōji* were pushed aside to admit fresh air.

d For *Ooka* see p. 358a. *Uttae-deru* is transitive, though the second part of the compound is the intransitive verb *deru*. So also *mōshideru*, *ukagaideru*, etc. (p. 285).

e Rice bran has an unpleasant odor.

f *Ichichi* one by one.

g The famous author of the work *Nihon Gwaishi*, a history of Japan (*gwaishi* external history, i. e., history of the leading families, as distinguished from the official history of the Court) from the times of *Masakado* (X. Century) on, published in 1837.

Sate, iyoio gozen ni narimash'ta ga, mireba Sanyō no yakizakana wa shosei no yori s'koshi ōkii no de shosei wa hara wo tate issaku wo^a kangaedash'te Sanyō ni mukai: So Tōba no So no ji wa uo no ji wo migi ni kaku ga yō gozaimas'ka, hidari ni kaku ga yō gozaimas'ka" to tazunemash'ta.^b Sanyō wa nanigenaku, "Sore wa migi de mo hidari de mo onaji koto da" to kotuemash'ta. Suru to, shosei wa sugu ni, "Sore nara kore mo yahari migi de mo hidari de mo onaji koto deshō" to itte yakizakana wo torikaemash'ta.

Mōshi no Haha

Mōshi wa^c kodomo no toki ni aru tera no soba ni sunde orimash'te mainichi sōsh'ki wo miru mon' des' kara, sono mane wo sh'te asobimash'ta. Soko de haha wa koko wa kodomo wo sodateru tokoro de wa nai to omoimash'te, aru ichiba no yoko ni tenkyo shimash'ta. Suru to, Mōshi wa kondo wa akindo no mane wo sh'te asobimash'ta. Soko de mata haha wa koko mo ko wo sodateru tokoro de wa nai to kangaemash'te, kondo wa aru gakkō no soba ye hikkoshimash'ta. Sō sh'ta tokoro ga, Mōshi wa mainichi gakkō de keiko wo suru mane wo sh'te asobimash'ta kara, haha wa koko ga ko wo sodateru basho da to omotte yōyaku anshin itashimash'ta.

Sono nochi Mōshi wo shugyō no tame aru empō no gakkō ye okurimash'ta tokoro ga, Mōshi wa benkyō ga iya ni natte uchi ye kaette kimash'ta. Sono toki haha wa chōdo hata wo orikakete imash'ta ga, Mōshi no tochū de gakumon wo yamete kaette kita no wo nite jibun no orikakete ita hata wo hasami de nakahodo kara kitte misemash'ta. Sō sh'te Mōshi ni mukatte iu no ni wa, "Omae ga ima chūto de gakumon wo yamete shimanu no wa chōdo orikaketa hata wo kono tōri kitte shimanu yō na mono de nan no yaku ni mo tatanai" to itte iken wo shimash'ta. Soko de Mōshi wa hijō ni osoreitte kokoro wo torinaoshi mata saki no gakkō ye kaette issōkemmei ni benkyō wo itashimash'ta.

a From *ichi* one, *saku* scheme.

b The name of a famous Chinese literateur (*bunshōka*). In the character *so* (蘇 or 蓴), "fish" (魚) may be put either on the left or on the right side.

c The famous philosopher *Meng-tse* or *Mencius* (Japanese *Mō-shi*) lived B.C. 371—288. Having lost his father at an early age, he was educated by his mother. The stories here told illustrate the great solicitude with which she watched over her boy's education. She is commonly referred to as *Mōbo* (*bo*=*haha*). A version in the form of the written language may be found in Chamberlain's "Romanized Japanese Reader."

Sō sh'te tsui ni wa Asei^a to iwareru yō na rippa na hito ni narimash'ta. Sore yue ima de mo hito ga Mōshi no hāha wo homete yoku kodomo wo kyōiku suru michi wo sh'tte ita hito da to mōshimas'.

Aoto Saemon no Keizai

Mukashi Aoto Saemon Fujitsuna^b to iu hito ga hashi wo tōrikakatta toki ni, jū mon no zeni wo kawa ye otosh'te, sore wo hiroiageru tame ni ninsoku wo yatotte kite kawa wo sagasasete go jū mon no hiyō wo haraimash'ta. Tokoro de, aru hito ga waratte Aoto ni mukatte, "Jū mon no zeni wo hiroiageru no ni go jū mon no zeni wo haratte wa sashihiki shi jū mon no son ga iki wa shinai ka" to tazunemas'to, Aoto ga kotaete, iu no ni, "Moshi jū mon no zeni wo kawa ye utchatte okeba, itsu made mo tenka ni jū mon no zeni wo ushinai;^c moshi hiroiageta naraba, ninsoku ni go jū mon wo haratte mo dochira mo yahari tenka ni tsūyō suru wake yue, betsu ni tenka no keizai ni wa son ga nai" to imash'ta.

Ōta Dōkwan no Hanashi

Mukashi Ōta Mochis'ke^d to iu daimyō ga Edo ni orareta^e toki aru hi Tots'ka no hen de takagari wo saremash'ta. Sono toki kyū ni ame ga futte kita no de, hyak'shō no ie ni haitte, "Mino wo ichi mai karitai" to iwaremash'ta. Sō suru to, komus'me ga hitori dete kite yamabuki no hana wo sashidash'te

a *A-sei* next to the sage, i. e., the greatest philosopher next to Confucius "the Wise" (*sei-jin*). This title was first given to Mengtse by one of his commentators and was officially confirmed by the Chinese Emperor Wan-tsung in the year 1330.

b Aoto Saemon, a high official in the second half of the XIII. Century, is famous for his just decisions and his wise and economical administration. *Aoto* is the family name; *Saemon*, originally a title (*sa-e-mon no jō* head of the left gate guard), has become a part of his name; *Fujitsuna* is the given name. The anecdote here related is very well known and is frequently referred to. For this and other stories of Aoto Saemon see Chamberlain's Japanese Reader."

c Translate by means of the passive: Ten *mon* are lost to the Empire,

d This story is well known in Japan. It is found, for instance, in *Edo Meisho Zue* (p. 281f). The hero is better known now by the name Ōta Dōkwan. In ancient times a man might have besides the family name two or three names; a true name (*nanori*), a popular name (*tsū-shō*) and perhaps still another. Since the Restoration it has become the rule to have only one name. In 1456 Ōta Dōkwan founded on the present site of Tōkyō a fortress, which was later transformed by Ieyasu into the great castle of Edo.

e For the honorific inflection of the verbs see p. 268.

mono mo iwazu ni obu ye haitte shimaimash' ta. Ōta wa nan no koto da ka wakaranai kara, taisō okotte kaette kinju no mono ni sono koto wo hanasaremash' ta. Soko de hitori no kerai ga iu no ni, "Sore wa koka ni,"^a

'Nanae yae hana wa sakedomo yamabuki no

MI NO hitotsu dani naki zo wabishiki'^b

to arimas' kara, MINO ga nakute ainiku des' to iu tsumori de gozaimashō" to kotaemash' ta. Ōta wa sore wo kiite naruhodo to gaten ga ikare jibun no mugaku wo hajite sore kara taisō benkyō sh' te nochī ni wa yūmei no utayomi ni narimash' ta.

Ikkyū no Tonchi

Ikkyū ga^c kodomo no toki ni Daitokuji^d de gakumon wo sh' te imash' ta. Aru hi sensei ga yoso kara^e kwashi wo moraimash' ta. Ikkyū wa jibun ni mo sore wo wakete kuresō na mono da to omotte ita keredomo, morau koto ga dekimasen desh' ta. Sore de waza to tobokete sensei ni, "Sono hako no uchi ni nani ga arimas' ka" to tazunemash' ta. Sensei wa, "Sore wa doku da kara, taberu koto wa naran" to iikikase-mash' ta. Sono yokujitsu sensei no soto ye deta ato de Ikkyū wa sono kwashi wo mina tabete shimatte soko ni aru sensei no daiji na hanaike wo kowash' te okimash' ta. Sensei wa kaette kite odorote, "Kono hanaike wo dare ga kowash' ta ka. Shōjiki ni hakujo sureba yurush' te yaru ga, sa mo nakuba kikanai zo" to iimas' to, Ikkyū wa buruburu shi nagara dete kite, "Watakushi ga sosō de sono hanaike wo kowashimash' ta. Sensei ni mōshiwake ga gozaimasen kara, shinō to omoimash' te, saiwai soko ni arimash' ta doku wo tabete shimaimash' ta. Shikashi mada shinemasen kara, mada hoka ni doku ga arimas' nara, chōdai itash' tō gozaimas' " to kotaemash' ta.

a Connect *koka ni* with *arimasu* (=kaite arimasu).

b This poem is by Prince Kaneaki and is found in the collection called *Gō-shū-i-shū* the "Second Gleaning" (go later, *shū*=*hirou*, *i*=*nokori*, *shū*=*atsumeru*). The meaning is: *Yamabuki wa hana ga yae ni saku keredomo, mi ga hitotsu mo nai no ga zannen desu. Nanae yae* (p. 64) sevenfold and eightfold, of the double blossoms (compare *yae-zakura* double cherry blossoms); *sakedomo* = *saku keredomo* (p. 265d); *zo* after *naki* (=nai) is emphatic; *wabishiki* sad (variant reading *kanashiki*).

c *Ikkyū*, a priest of the XV. Century, is noted for his ready wit and is the hero of many interesting tales.

d A Buddhist temple in *Kyōto*.

e *Yoso kara* from some place or other, from some one.

Mata Ikkyū ga kyaku no mae ni deta toki kyaku ga tawamure ni tsuitate no tora o yubizash'te,^a "Omae wa genki da ga, ano tora wo ts'kamaete go ran"^b to *Ikkyū ni mōshimash'ta. Ikkyū wa sugu ni tatte tora no hō ye muki te wo hirogete,* "Dazō, anata oidash'te kudasai" to *mōshimash'ta.*

Ikkyū no Mondō

Ikkyū oshō ga Hitachi no Kashima^c no miya ye sankei wo sareta toki ni tochū no mori no kage kara mi no take shichi shaku bakari no aru yamabushi ga dete mairimash'te oshō ni totsuzen, "Buppō wa ika ni"^d to *tazunemash'ta. Oshō wa sugu ni kotaete,* "Mune ni ari" to *mōsaremash'ta. Tokoro ga, yamabushi wa surari to katana wo nuite,* "Sore nara mune wo watte miyō" to *itte kirikakarimash'ta. Oshō wa s'koshi mo sawagazu kogoe de,*

"Harugoto ni naru ya Yoshino no yamazakura^e ki wo warite miyo hana no arika wo"^e to *iu koka wo tonaeraremash'ta. Yamabushi wa kore wo kiite ōi ni kanjimash'te sugu ni katana wo saya ni osame doko to mo naku nigete shimaimash'ta.*^f

Taishoku no Hanashi

Aru hi hitori no hora^f ki ga^g Ikkyū ni mukatte, "Wata-kushi wa konaida mochi wo itto tabemash'ta; amari hara ga harimash'ta kara, hara wo hes'tame ni kawa no fuchi wo aruite^h orimash'ta. Sō suru to, soko ni fune ga issō tsunaide

a Pointing with a finger. For *tsuitate* see p. 361a. On this screen was painted a tiger.

b This is more familiar than *go ran nasai*. So also *oide nasai* may be abbreviated to *oide*.

c A famous Shintō shrine. For Hitachi see p. 389a.

d *Ika ni=ika ni arimasu ka*, *ni* being equivalent to *de* in the colloquial: *mune ni ari=mune no naka ni arimasu*. The dialogue is after the classical style.

e According to the usual order *Yoshino no yamazakura* would stand before *harugoto ni saku*, *miyo*, after *arika wo*. *Ya*=an exclamation mark; *warite*=the colloquial *watte*, with *ari-ka* compare *sumi-ka* dwelling place. The simple blossoms of the cherry trees (*yama-zakura*) of Yoshino in Yamato are famous all over Japan.

f The end of the tale has been altered somewhat. According to the original Japanese text, the hermit is metamorphosed into a wood sprite.

g From *hora wo fuku* blow a conch, i. e., blow one's horn, brag.

h For *fuchi wo aruku* and *matsubara wo aruku* see p. 362.

arimash'ta kara, sore wo motte kawa no mizu wo sukkari kaedashimash'ta" to jimangao wo sh'te hanashimash'ta. Ikkyū wa sore wo kiite majime na kao de kotaemas'ni wa, "Watakushi no tomodachi ni yamabushi ga hitori arimash'ta ga, sono yamabushi mo anata no yō ni taishoku wo suru hito de, aru hi mochi wo ni to kuimash'ta. Sore de hara ga hatta kara, haragonashi ni matsubara wo aruite imash'ta. S'koshi ashi ga kutabireta kara, matsu no taiboku wo ippon hikinuite sono ue ni koshi wo kakete yasunde iru to, chiisai hebi ga kite ōki na kaeru wo nonde kurushinde ita ga, yagate sono waki ni aru minarenu^a kusa wo kutta tokoro ga, tachimachi konarete shimaimash'ta. Yamabushi wa sore wo mite, 'Kore wa ii hara wo herasu kusa^b da' to omotte hebi no mane wo sh'te sore wo taberu to, sore wa hito mo kaeru no yō ni tokeru^c kusa desh'ta kara, yamabushi wa tachimachi tokete shimatte ato ni wa ni to no mochi ga yamabushi no shōzoku no mama de nokorimash'ta" to mōshimash'ta.^d Horaf'ki wa sono kotae ni hajite f'tatabi Ikkyū no tokoro ye kaodashi wo shimasenda sō des'.

Sorori Shinzaemon

Sorori Shinzaemon^e to iu hito ga Hideyoshi kō no goten ye dete hanashimas'ni wa: "Watakushi ga Kiyomizu Kwannon^f ye mairimash'tara, Otowa no taki de mi no take^g ichi jō go rok'shaku hodo aru bakemono ni deaimash'ta. Suru to, sono bakemono ga ōki na kuchi wo aite (=akete) watakushi wo nomō to itashimash'ta kara, watakushi wa bakemono ni, 'Omae wa taisō ōkii ga, chiisaku bakeru koto wa dekinai ka'to iimash'ta. Sō itashimash'tara, bakemono wa, 'Ikura de mo chiisaku bakete miseyō'to mōshimash'ta kara, 'Sonnara umeboshi ni natte misero'to iimash'ta. Soko de bakemono wa chiisa na umeboshi ni natte hiza no mae ni korogete mairimash'ta kara, watakushi wa sore wo totte hitokuchi ni nonde shimaimash'ta.

a Such as one is not accustomed to see, rare, peculiar.

b *Ii* and *hara wo herasu* are both attributive (p. 423,1).

c *Tokeru* melt may be rendered here "evaporate" or "vanish."

d The subject of *mōshimash'ta* is *Ikkyū*, at the beginning of the story.

e Sorori Shinzaemon, an official attached to Hideyoshi, (1536,...1598), noted for his shrewd sayings and wise counsels.

f A famous temple in Kyōto. In the vicinity there is a waterfall called *Otowa*.

g *Mi no take* length of body. The particle *ga* is understood.

Sore giri,^a *bakemono wa denaku narimash'ta.*" *Kono hanashi wa*^b *Hideyoshi kō ga tenka no kwambaku*^c *de ari nagara kwattatsu na hito yue, tomo mo tsurezu ni hitori de yoru so'to ni deru koto ga arimash'ta kara, moshi*^d *teki no mono ni de mo deatte korosareru yō na koto no nai yō ni chūi wo shikakereba naranai to isameta no de arimas'.* *Hideyoshi no ikioi wa chōdo ōki na bakemono no yō na mono des'keredo, tada hitori de solo ye dete wa, chiisa na umeboshi dōyō ni dare ni de mo korosarete shimau to iu kokoro (koto) wo omoshiroku tatoete mōsh'ta no de arimas'.*

Katō Kiyomasa

Hideyoshi kō wa taihen chanoyu ga s'ki de atta kara, shodaishō no uchi ni wa^e *tabitabi sono seki ni makēkareru no de shizen sono shiki wo kuwash'ku kokoroete oru mono ga ō gozaimash'ta.* *Hitori Katō Kiyomasa*^f *nomi wa cha wo konomimasen desh'ta kara, amari sono seki ni deta koto ga arimasen desh'ta.* *Tokoro ga, aru hi Hideyoshi kō kara wazawaza manekareta no de yamuwoezu cha no kwai ni demash'ta.* *Yagate Katō wa,*^g *dō suru mono yara, cha no nomikata wo shiranai no de, chawan wo motte guzuguzu sh'te imas'to.* *Hideyoshi kō wa, "Katō! hayaku nonde chawan wo mawase" to mōsaremash'ta.* *Soko de Kiyomasa wa hitokuchi ni*^h *cha wo nomihosh'te yubi de chawan wo guruguru mawashimash'ta.*ⁱ

a *Sore giri* only that and no more; i. e., that was the end of the ghost.

b *Kono hanashi wa* has for its predicate *isameta no de arimasu*: This story was [intended as] a warning to the effect that.....

c For *kwambaku* (*kwampaku*) see p. 78a.

d *Moshi* is to be construed with *nai yō ni*: translate: "lest perchance."

e *Shodaishō*, from *sho* many (p. 1) and *tai-shō* general; we may translate, "his generals." *No uchi ni wa* is to be construed with *ō gozaimashita*.

f One of the two generals who commanded the expedition to Korea at the end of the XVI. Century.

g In the course of a narrative either the family name or the personal name may stand alone. Here Kiyomasa also would be correct. In the ceremony of *koi cha* it is the custom to take only a sip and then pass the cup along (*mawasu*). For the distinction between *koi cha* and *usucha* see p. 106.

h At one gulp.

i He spun it (*mawasu*), like a top.

Tsuru no Suimono

Mukashi Tokugawa no hatamoto^a ni Ōkubo Hikozaemon to iu rikō na hito ga arimash'ta ga, kono hito wa chūgi to omoeba donna ni iinikui^b koto de mo kamawazu shōgun ni mōshiage o kami no heigai wo tamenaoshima^hta kara, dare de mo Ōkubo no jiji to ieba kowagaranai mono wa arimasen desh'ta. Aru toki shōgunke ni tsuru no suimono no go chisō ga^c arimash'te, go tairō ya go rōjū wo^d hajime Ōkubo sono hoka amata no hatamoto ga go shōtai ni azukarimash'ta. Ōkubo wa amari-jōseki no hito de nakatta mono des'kara, Ōkubo no suimono ni wa mawarikaneta to miete tsuru no niku wa hito kire mo haitte inaide na bakari haitte imash'ta. Ōkubo wa sore wo fushin ni omoi tameshi ni ippai kaete^e mimash'ta ga, yahari tsuru no niku wa hito kire mo arimasen desh'ta. Sore de (o) ryōriban no fusei na koto ga wakarimash'ta. Sono ban wa sono mama^f kaette kite, yokujitsu ni naru to, kerai ni iits'ke'e na wo tak'san kago ni ire tomo ni motase go ten ni mairimash'te annai wo koimash'ta. Sono toki shōgun wa ni san no (go) kinju to niwasaki no yuki wo nagamete irassharu tokoro desh'ta ga, Ōkubo no koto yue^g sassoku, "Kochira ye maire" to o yurushi ga arimash'ta. Ōkubo wa magatta koshi de tokko-tokko aruite shōgun no irassharu tsugi no ma no engawa no tokoro made susunde nyauyash'ku ryōte wo tsuite^h go kigen wo ukagaimash'ta. Shōgun wa Ōkubo ga rōtai de ari nagara

a *Hata-moto* (lit. under the banner) were immediate vassals of the Shōgun who held fiefs yielding from 300 to 10,000 *koku* of rice. The *hatamoto* of higher rank had immediate access to the Shōgun and held important offices. One of these was *Ōkubo Hikozaemon*, of whom various quaint stories are told. For his biography see *Ōkubo Ichidaiki*.

b *Ii-nikui* unpleasant to say.

c The meat of the crane is highly prized. *Shōgunke ni* at the Shōgun's palace.

d The *go rō-jū* (lit. elders' assembly) were five or six daimyō who were entrusted with the government of the country, like the present ministers of state. At times, as, for example, during the reigns of the fifth Shōguns of the Tokugawa family, the *go rō-jū* had a president called *go tai rō* (lit. great elder).

e He had them bring him another bowl.

f In that condition, i. e., without uttering a word of complaint. See below: *sono mama sashidashimashita*.

g Seeing it was Ōkubo.

h Kept both hands on the floor in a polite attitude, as is the custom when exchanging salutations in the house.

yuki ni mo kamawazu sanden sh'ta no wo kidoku ni oboshimesare koto ni o kotoba wo yawaragerarete, "Jijii, sazo samukatta de arō. Yoku kite kureta. Chikaku yore, chikaku yore; yurus', yurus'" to ōserare mash'ta. Soko de Ōkubo wa za wo susumete sakuya no go chisō no o rei wo^a nobe, mata o niwa no nagame no ii koto ya sono hoka yomoyama no hanashi wo mōshiageto orimas'to, shōgun wa sasuga no^b meikun de iraseraremas'kara, Ōkubo ni mukai, "Jijii, kyō wa betsu ni nani ka yō ga atte kita no ka;^c moshi yō ga areba, enryō naku hayaku itta ga ii" to ōserare mash'ta. Ōkubo wa, "Sayō de gozaimas', jijii^d kyō wa betsu ni tai sh'ta yō mo gozaimasen ga, saiwai ōki na tsuru ga te ni irimash'ta kara, sonran ni sonaetō zonjimash'te^e wazawaza jisan ts'kamatsurimash'ta. Go shōno asobash'te kudasarimasureba, arigatai shiatwase ni zonjimas' "^f to mōshi nagara na wo ireta hako wo sono mama sashidashimash'ta. Shōgun ga kinju no hito ni sono f'ta wo akesasete go ran ni narimas'to, tsuru de wa nakute tada ōki na na bakari haitte orimash'ta. Soko de shōgun wa hen ni oboshimesarete, "Jijii, sochi wa ima tsuru da to itta ga, sore wa tsuru de wa naku na to mōsu mono de wa nai ka" to ōserare mash'ta. Ōkubo wa o kotae wo sh'te, "Sayō de gozaimas'; shikashi goten de wa na no koto wo tsuru to mōs'ka to zonjimas'. Sakuya, 'Tsuru no suimono wo kudasaru yue, sanjō seyo' to (no) ōse ga gozaimash'ta kara, ukagaimash'te o suimono wo chōdai itashimash'ta ga, sono o suimono ni wa tsuru no niku wa hito kire mo nakute tada na bakari de gozaimash'ta. Jijii mo hen ni omoimash'te ippai kaete itadaki-mash'ta ga, yahari tsuru wa hito kire mo naku mae no yō ni na bakari de gozaimash'ta kara, sate goten de wa na no koto wo tsuru to mōs'koto ka to zonjimash'ta" to mōshiagemash'ta.

a Sakuya no go chisō no o rei thanks for the feast of the previous evening.

b For sasuga see p. 323b.

c Kita no ka is familiar for oide nasaimashita ka.

d Ōkubo speaks of himself as jijii.

e Son ran ni sonaeru is very formal for miseru and means here to offer as a gift (son=tattoi honorable, ran look—in go ran). Notice the very respectful language employed by Ōkubo in speaking to the Shōgun.

f Another expression indicative of profound respect: if your Highness deigns to accept it (shō=warau laugh, i. e. laugh disdainfully, nō=uketoru receive).

Shōgun wa Ōkubo no iu koto wo mottomo no koto to oboshimesarete sassoku sakuya no ryōriban no mono wo gimmi seraremas'ta, o maneki ni azukatta hito ga amari ōkatta yue, Ōkubo no suimono ni wa tsuru no niku ga mattaku yukiwataranakatta^a ko'o ga wakarimash'ta kara, sono ryōriban no kashira wa sassoku yaku wo go men ni natte hōchiku saremash'ta.

^a *Yuki-wataru* extend to details (compare *yuki-todoku*). Here *yukiwataranakatta* means did not go around, did not reach, in serving the supper (compare *mawari-kaneru* above).

YUME NO GOKE^a

“ Tanoshimi wa haru no sakura ni aki no ts'ki
fūfu naka yoku san do kuu meshi ”^b

Go fūfu naka no yoi to iu no wa makoto ni kekkō de gozaimas' ga, shikashi, dōmo, go fujin no o yakimochi wa tsutsushimanakereba narimasen. Kono o yakimochi ni tsuite wa zuibun o hanashinikui koto ga ikura mo gozaimas'.

Sai :^c Danna sama wa, nā, taihen ni yoku netsuite irassharu koto ! Oya, nani ka, unasarete..... moshi, danna, anata dō nas'tta ka. O mezame ni narimasen ka. O kaze wo meshi-mas'yo. Danna, danna !

Otto : Ō, ā, dōmo, sukkari nete shimatta.

Sai : Nan des'ka. Taihen ni negoto wo osshaimash'ta. Ano ne, “ Makoto ni naganaga o kokoroyas'ku shimash'ta ga, izure ni san nichi no uchi ni o me ni kakarimas' ” to osshaimash'ta ga, nan no yume wo go ran nasaimash'ta ka.

Otto : Nani, sonna koto wo ii ya shinai.

Sai : Iie, watakushi wa chanto kikumash'ta.

Otto : Nani, chōnai no mujin ni itta^d kaerigake ni aisats'wo sh'ta yume wo mita n' da yo.

Sai : Sore wa ikemasen ; mujin no o kaeri ni “ Nagaraku o kokoroyas'ku itashimash'ta ” to iu no wa okashii jā gozaimasen ka. Fūfu no naka de kakus'to iu no wa dō iu wake de gozaimas'.

Otto : Mattaku sono yume ni chigai nai kara, sh'kata ga nai.

Sai : Sh'kata ga nai to osshatte mo..... yō gozaimas'. Anata o kakushi nasaimashi ! Kitto anata dare ka ii hito ga

a The “ Dream Widom,” by En-yū. This is a good example of the stories told by *hanashika* in the amusement-halls called *yose*, and will give the student some idea of the language used in families of a certain class.

b A humorous poem (*kyō-ka*). There are three great joys, namely, cherry blossoms, the autumn moon and the daily life of a happy wedded pair.

c The situation is : A recently married young shopkeeper has been taking a nap on the floor and has been talking in his sleep. His wife (*sai*) overhearing what he says, is stirred to jealousy.

d Certain men in the *chō* (p. 95e) have formed an organization called *mu-jin* (literally : inexhaustible) or *mu-jin-kō*. Each member pays a certain sum monthly and every month the proceeds are given to one member, the order of the distribution determined by lot. The husband pretends that the words which his wife has heard were spoken to one of his men friends as he was parting from him.

dekite sono yume wo go ran nas'tta n' deshō. O tol'san wa watashi no yō na mono de mo fubin to omotte kudas'tte s'ki na sake da ga, san nen kinjiru kara, dozō, shimbō wo sh'te kure to anata ni o tanomi ni natta de wa arimasen ka.^a Sore wo anata wa nan to mo oboshimesazu ni nani ka mata onna no koto de mo omotte irassharu kara, sono yume wo go ran nas'tta n' deshō.

Otto: Ahā, dōmo, koits'wa yowatta ne. Nani ka sore wa machigai darō.

Sai: Iie, tash'ka ni osshaimash'ta. O Chō mo O Hana mo kiite ita nei.

Otto: Dōmo, osoreitta ne. Iya, sonnara iu ga, omae, yume da kara, okotcha ikenai yo.

Sai: Anata ga hontō no koto wo osshatte kudasareba, nan de watashi ga okoru mono des'ka.

Otto: Sore jā hanas'ga, jits'wa ne, Ōiso no kaisuiyoku ye^b itta yume wo mita no sa. Yume to iu mono wa myō na mon'de tonarizash'ki ni oru onna wa toshigoro ni jū go roku no otsu na onna de..... omae okotchā ikenai, okoru to, hanashi ga dekinai, yume da kara, ne..... sore kara, mā, kokoroyas'ku natte ore wa kaerō to iu to, sono onno mo yappari Tōkei ni kaeru to iu kara, ni tō no kisha no fujinshitsu ni futari de notta.

Sai: Ara, mā, dōmo, anata kesh'karan'de wa arimasen ka. Dai ichi fujinshitsu de wa tabako wo nomu koto ga dekinakutte ikenai to kanete anata osshatte iru jā arimasen ka.

Otto: Mā, sa, sore ga yume nan da kara, sō muki ni natte okotchā ikenai. Sore kara tsuide ni Enoshima ye ikō to iu no de zutto Enoshima ye itte.....

Sai: Hontō ni anata wa uchi no koto mo omowanaide kiraku jā arimasen ka.

Otto: Iya, sa, yume da yo. Suru to, kondo Yokos'ka ye iku koto ni natta.

Sai: Yokos'ka ye anata o hitori de irasshaimash'ta ka.

Otto: Sore ga kondo Hashidategō^c to iu shinzōsen no shin-suish'ki ga aru no de kippu wo moratta kara, dekakeyō to omou

a The father of the young man, knowing the weaknesses of his son and desiring to influence him to mend his ways, in order that he may bring no distress to his wife, has vowed to abstain from *sake*, of which he himself is very fond, for three years.

b *Ōiso*, a well known bathing resort on the Tōkaidō.

c A man-of-war named Hashidate.

to, sono onna mo isscho ni ikō to iu kara, mā, isscho ni itte shinsui-sh'ki wo mita ga, nakanaka ii mono da nā. Fune ga zutto deru toki ni, gak'tai ga ii kokoromochi ni ongaku wo sō suru. Makoto ni tsutsuga naku fune wa umi ye deru. Kore wo mite kaerigake ni Yokohama de yōtashi wo sh'te sōre kara kisha ni notte kaerō to suru to, sono onna ga s'teiskon de matte orimas' to itte ittō no machiai de ichi jikan bakari matte ite kureta.

Sai: Namaiki na onna des'ne; anata no yō wo tas'aida matte iru nante.

Otto: Yume da kara, sh'kata ga nai. Sore kara Yokohama kara Shimbashi ye kuru to, sono onna ga "Watashi no taku wa jiki Kobikichō ku chome no shimnichi de gozaimas'kara, zeki o tachiyori wo negaimas'" to iu kara, isscho ni itta tokoro ga, chotto ii uchi da yo. Soko no uchi wa ni ken^a ni ni ken kan no shimatta kura mo ari, nakaniwa mo ni jū tsubo bakari atte, oku ga jū jō ni hachi jō ni roku jō. Hanare ga atte chashitsu nado mo ari, nakanaka otsu na sumai yo.^a Ore ga yoru to, wazawaza tai sh'ta go chisō, sake nado wa Masamune ga ippon ts'kete ari,^b cha ga s'ki to miete dōgu ga yoku totonotte ite bonsai mo tak'san aru kara, dōmo, kono o dōgu ya bonsai wo oyaji ni misetō gozaimas' to iu to, mukō de wa sh'kiri ni teats'ku sh'te, dōzo, kaette kureru na to iu no ni, izure kinjitsu o me ni kakarimas' to itte kaette kita tokoro wo, omae ni okosareta n' da ga, marumaru yume no koto de ore ga kontō, ni itta wake ja nai kara, shimpai wo shi nasanna.

Sai: Ara, mā, kontō ni hidoi ja arimasen ka. Nandatte anata sono uchi ye ikimash'ta. Annmari des'yo. Kitto fūfuyak'soku ka nan ka nasatta n' deshō.

Otto: Baka na koto wo ii nasanna; yume da yo.

Sai: Tatoe yume de mo kokoro ni sō iu koto wo omotte irassharu kara, yume ni miru n' des'. Kono koto wo otoi'san ni mōshiagete go shinruijū ye furemawashimas'kara, sō omotte oide nasai. Ei, kuyashii.

Otto: Kore, sa, naitcha komaru yo. Yume da no ni, sō hara wo tatete naichā shiyō ga nai.

Sai: Sonnara nan de anata kakoimono nanzo o oki nasaimash'ta?

a Shimatta here means small: the storehouse measured 12 feet by 15. The naka-niwa, a court surrounded by rooms, is rather large. A hanare, separated room, is either a little house standing apart or a room connected with the end of the house. A cha-shitsu is a special room for the ceremony of chanoyu.

b Tsukete ari=zen ni nosele atta. Masamune designates the best sake, said to be named after Okazaki Masamune, a famous sword-smith.

Otto: *Oki ya shinai. Yume da yo.*

Sai: *Iie, ikemasen.*

Otto: *Mittomonai yo. - Yume wo hontō ni sarecha komaru.^a*

Sai: *Ā, watak'sha kontō ni kuchioshū gozaimas'. Kore kara sono onna no tokoro ye itte te wo kitte moraimas'.^b*

Otto: *Sonna koto wo itte mo yume da kara, doko da ka, wakaranai yo.*

Sai: *Tōkyōjū guruguru mawarimas'. O Chō ya, gonimbiki no kuruma wo^c yonde kite o kure.*

"*Bakabakashii na*" to wakadanna mo komatte imas' tokoro ye o tot'san ga kaette kite.

Chichi: *Mata kenkwa ka.*

Sai: *O tot'san, irasshaimashi!*

Chichi: *Nan da, bakabakashii fūfugenkwa wa inu mo kuwanai.^d Yoi kagen ni suru ga yoi. Mata nani ka yome ni shimpai wo keketa n' darō.*

Otto: *O tot'san, watakushi wa shimpai mo nani mo kakeyā shimasen.*

Chichi: *Sore datte nan da kono sawagi wa..... yome ga naite sawaideru jā nai ka.*

Sai: *Danna ga kakoimono wo okinash'ta.*

Chichi: *Nani! Kakoimono..... tondemonai yatsu da. Kore, segare! Yoku kike! Temae ga dōraku wo sh'te kono yome ni shimpai wo kakeru no ga kinodoku da kara, ore ga s'ki na sake wo san nen tatte kisama wo maningen ni shiyō to omou ni, kisama wa sore wo nan to kokoroete kakoimono wo oku ka. Sonna yatsu da kara, anshin wo sh'te shindai ga yuzurarenai n' da.^e Doko ye kakoimono wo oita. Ore ga itte sugu ni te wo kitte kite yaru. Doko da, uchi wa*

Otto: *O tot'san, makoto ni, dōmo, osoreirimash'ta nā. Yume nan de.*

Chichi: *Nani, yume da to iu no ka.*

Otto: *Hei, watakushi ga sono yume wo mita bakari da no ni, nandemo kokoro ni omotteru kara, yume ni miru n' darō kara, Tōkyōjū atooshits'ki no kuruma de garagara norimawas' to iu n' des'ga, dōmo, komarimas'.*

a It is distressing to have my dream made an actuality.

b *Te wo kiru* sever the relation.

c A riksha with five coolies is of course an exaggeration.

d A proverb. A quarrel between husband and wife is such poor stuff that not even a dog will eat it.

e *Anshin wo shite* is governed by the negative: I can't with ease of mind transfer my property to you.

Chichi: Um', sore wa komaru; dōmo, omae bakabakashii ja nai ka. Segare wa yume da to itte oru ja nai ka

Sai: Iie, anata made sonna koto wo osshaimas'ga, kokoro ni nai koto wa yume ni mimasen. Wakadanna wa kitto watakushi wo dasō to iu koto wo osshatta ni chigai nai; mukō no onna mo onna des'. Hito no danna same wo nusumitorō to sh'te chik'shō.....

Chichi: Kore, kore, sonna koto wo itte wa komaru; mise no mono ni kikoete mo gwaibun ga warui.^a

Sai: Nandemo sono onna no te wo kitte kudasaranakereba, watakushi wa ido ye tobikonde shinde wakadanna ni totts'kimas'.

Otto: Sonna koto wo sarechā taiken da.

Chichi: Yoshi, yoshi. Sonnara ore ga kore kara itte te wo kitte kite yaru. Segare, uchi wo skitteru ka.

Otto: Yume da kara, tada mōrō to sh'te Kobikichō no yō na kokoromochi mo sureba, Negishi no yō na ki mo suru shi; mata Honchōdōri no yō ni mo omou n' de.^b

Chichi: Sore wa ikan nā.

Sai: O tof'san, dōzo, hayaku te wo kitte kite!

Chichi: Tonda meiwaku na hanashi da. Sh'kata ga nai. Yume no koto da kara, ore mo nete yume de kotowari ni ikō. Dōka, makura wo motte ki na? *Ā*, bakabakashii onna to iu mono wa tsumaran'koto wo ki ni suru mono da nā, Ima ore ga hitoneiri^c nete yume de pittari kotowatte kite yaru kara, shimpai shi nasanna! Sā, s'koski shizuka ni shi na yo! Neru n' da kara,

Otto: O tof'san, dōmo, o kinodoku sama.

Chichi: Tondemonai koto wo shoikonda; kore, shizuka ni shinai ka.

Sai: Sā, hayaku itte kudasaimashi yo!

Chichi: Sawagi nasanna! Shizuka ni shi na yo!

Sai: Hayaku itte kudasai! Watakushi wa kuyashū gozaimas'!

Chichi: Shizuka ni shi na, shizuka ni shi na!

Sai: *Ā*, kuyashii.

Chichi: Shizuka ni, shizuka ni..... gōgō.

Sai: Oya, mō oyotta yo!

Chichi: Gōgō.

a If the clerks in the shop hear this, people will talk and our reputation will suffer.

b The three places that the son names are in entirely different sections of the city.

c *Hito-neiri* a nap.

Sai: *Itte irasshaimashi!*^a *Choito O Hana! O tot'san wa go jōbu da kara, nets'ki no hayai koto!*

Hana: *Ara, munyamunya itte irasshaimas'yo. Kitto kuruma no ne ka nani ka ts'kete oide nasaru n' des yo.*

Chichi: *Ā, Kobikichō ku chōme no Shimmichi to iu to, kokora darō. Koko ga, nan da ka, hanashi no yō na uchi da na. Ni ken ni ni ken han de kura ga atte niwa no yōs'ga, dōmo, sōrashii, O jochū, chotto mono ga ukagaitō gozaimas'.*

Onna: *Nan de gozaimas'.*

Chichi: *Kono go kimpfen ni Ōiso no kaisuiyoku ye oide ni natta go fujin no o taku..... to itte mo o wakari ni wa narimas'-mai ga.....*

Onna: *Ā, taku de gozaimas'ga..... anata wa.....*

Chichi: *Watak'shi wa Honchō kara mairimash'ta ga.....*

Onna: *Ā, Fukuzumi no ōdanna^b de gozaimas'ka. Mā, yoku oide nasaimash'ta. Anata no go shisoku sama ni Ōiso de kochira no go shinzō ga taihen ni o sewa wo itadaita sō des'. Go shin san, go shin san! Honchō no danna sama no o tot'san ga irasshaimash'ta.*

Shu:^c *Mā, mā, ureshii koto! Dōzo, kochira ye!*

Chichi: *Kore wa, dōmo, kekkō na o sumai de..... doko kara doko made ikitodoita tokoro wa makoto ni osoreirimash'ta.*

Shu: *Mā, dōmo, o tot'san! Kochira ye..... ano, nan de gozaimas', iroiro Ōiso de wakadanna ni go yakkai ni natte hontō ni fushigi na go en da to iu no de, uchi ye kaette maitte mo shijū o uwasa bakari itash'te orimas'no. O kage sama de Enoshima wo kembutsu shi, Yokos'ka de Hashidategō to iu fune no shinsuish'ki wo haiken sh'te taihen ni hoyō wo itashimash'ta ga, dōmo, wakadanna no o yasashii koto! Go yōs'no ii koto! Donna ni oyago sama wa go yōs'ga ii darō to onnadomo to mōsh'te orimash'ta ga, hontō ni ikiutsushi des'nei.*

Chichi: *Segare ga iroiro o sewa ni natta sō de..... mā, ōyorokobi de nā. Tokoro ga, sono segare ni wa kanai ga gozaimash'te kanai ga, hei..... anata fukai naka ni de mo.....*

a Good bye!

b Ō-danna the elder master of the house, as contrasted with waka-danna.

c Shu=*shu-jin* the mistress of the house, a young widow.

iya..... sonna baka na koto wa ari wa sen ga, anata ga o hitoride irassharu koto wo kiite kanai ga tsumaranai shimpai wo sh'te nani, sonna koto wa aru wake no mono de wa nai ga, shikashi ki no semai onna de..... akā..... nyōbo no yaku hodo teishu mote mo sezu de^a wakai mono yue, ki ni suru mo muri no nai tokoro de, dōzo, are ni wa kanai ga gozaimas'kara, hitotsu sono tokoro wo o fukumi nas'tte kudasaru yō ni negaimas.'

Shu: Ara, mā, o tot'san, watakushi wa sonna koto nado wa ari yā shimasen yo. Watakushi mo kō yatte ite betsu ni shinrui to iu mono mo gozaimasende, s'koski bakari zaisan ga arimas'kara, shikarubeki otoko ga attara, kwaitai no koto wo tanonde ichi nen ni ichi do zutsu mo mimawatte itadaite uchi no shimari wo ts'kete itadakō to omotte otta tokoro ga, wakadanna ni o me ni kakarimash'te, ā, kō iu go shinsetsu na o kata ni uchi wo o makase mōsh'tara, watakushi mo kontō ni anshin darō to onnagokoro ni omotta tokoro kara fukuzō naku o hanashi wo sh'te makoto ni shitsurei wo itashimash'ta. Ano, o tot'san wa taihen ni o chazuki de kottō ga taisō o s'ki da sō de irasshaimas'nei. Mā, dōzo, konnichi wa go yukkuri to nas'tte !

To, kore kara o cha wo ippuku das'. Chōdo Masamune no kuchi wo akeru tokoro de atta kara.

Shu: Hayaku go zen wo ! O tot'san, dōzo, hitokuchi !

Chichi: Iie, watakushi wa go shu no tokoro wa shisai atte^b s'koski mo itadakimasen kara.

Shu: Sonna koto wo ossharazu ni.

Chichi: Iie, dōka, go shu wa o azuke ni itashimas'.^c Sore de wa kore de go men wo kōmurimas'.

Shu: Mā, o tot'san, mā, ii jā arimasen'ka^d Sō des'ka. Dōzo, mata kinjitsu zeki..... wakadanna mo, dōzo, ichi nen ni ichi do de mo yoroshū gozaimas'kara.

Chichi: Hai, kitto yokoshimas'; dōmo, makoto ni izure mata kinjitsu.

a A poetical reminiscence. The more jealous the wife is, the less is her husband loved by other women. *Moteru* here means to be loved.

b For a certain reason.

c I will leave it with you for the next time (a frequent idiom).

d Can't you stay? The following *sō desu ka* indicates the perception that the visitor has made up his mind to go.

Sai: Moshi, o tot'san, o tot'san!

Chichi: *Ō, ā.*

Sai: O tot'san, o mezame ni narimash'ta ka. Dō nasaimash'ta. Te wo kitte kite kudasaimash'ta ka.

Chichi: *Ā, yōyaku uchi ga shireta yo.*

Sai: *Ō, shiremash'ta ka.*

Chichi: Sayō, sono onna ni atta ga, nani, omae no aru no wo shitteru yo; sō sh'te nyōbo nazo ni naru to iu kokoromachi wa nai. Segare ga nen ni ichi do de mo ii kara, kite kudasaru yō ni to itte..... kottōmono wo misete tondā hoyō wo sh'te kimash'ta..... *Ā, yume de atta ka. Yume wa gozō no wazurai^a to iu ga, kitai na mono da na. Shikashi Masamune wa ippon ts'kerareta ga, ā, yume da to sh'tte ottaraba, ano sake wo nomeba yokatta.*

a A proverb: A dream is a disease of the five organs of the body.

SHITAKIRI SUZUME^a

Mukashi mukashi aru tokoro ni jii san to bā san ga arimash'ta to sa. Jii san wa makoto ni yoi hito de, kanegane ichi wa no suzume wo katte orimash'ta ga, motoyori kodomo mo nai koto des'kara, kono suzume woba waga ko mo dōzen ni chō yo hana yo to kawaigatte orimash'ta.^b

Aru hi no koto^c jii san wa itsu mo no tōri kama to kago wo motte yama ni shiba-kari ni mairimash'ta ga, sono rusu ni bā san wa idobata ye dete sentaku wo hajime, yagate kore ni nori wo ts'keyō to omotte daidokoro ye tori ni kite mimas'to, ko wa ika ni,^d sekkaku kesa kara koshiraete oita nori ga maru de nakunatte shimatte tada hachi bakari nokotte orimas'.

"Oyaoya, mā, sekkaku watashi ga tansei sh'te nite oita mono wo dare ga totte itta no darō. Hontō ni nukurashii yatsu da yo. Da ga, saki kara dare mo kita yōs'ga nai no ni, nakunaru, to wa, dōmo, fushigi da" to kokubi wo katamuke nagara atari wo mimawashimas'to, chōdo mukō ni oite aru kago no naka kara rei no suzume ga^e koe wo kakemash'te, "O bā san! nani wo sagash'te irassharu."

"Nani, imashigata made koko ni atta nori ga minna nakunatte shimatta kara, dōmo, fushigi de naranai no sa."^f

"Ā, sono nori des'ka."

"Ā."

"Sore nara, watakushi ga minna itadaite shimaimash'ta."

a Tongue-cut Sparrow. A well-known fairy tale. This version, by Mr. Iwaya, is reproduced, with minor alterations, by the kind permission of the *Hakubunkwan*, Tōkyō. The style is not altogether colloquial.

b *Woba=wo wa ; waga ko mo dōzen ni=waga ko to dōyō ni*, *mo* being frequently used like *to* with *o~aji* or *dō*. In *chō yo hana yo to*, the *yo* is an interjection; the combination may be translated "as if it were a butterfly or a flower."

c *Aru hi no koto=aru hi*. This expression is very common in stories.

d *Ko wa ika ni=kore wa dō shita no ka* has become a parenthetical expression, or interjection, and may be rendered "to his (or her) astonishment."

e *Rei=itsu mo*. Compare *rei no tōri=itsu mo no tōri* as always. Here *rei no suzume* might be rendered "the same sparrow of which I have been speaking."

f For such expressions as *fushigi de naranai*, *kimyō de naranai*, etc., see p. 158b.

"E, omae ga tabeta? Ano noti wo?"

"Hei, jits'wa sonna o daiji na mono to wa zonzimasezu, itsu mo watakushi no e wo irete itadaku ano hachi no naka ni gozaimash'ta kara, tabete mo yoi no ka to omoimash'te, tsui nokorazu itadaite shimaimash'ta ga, dōmo, tonda koto wo itashimash'ta. Dōka, go kamben nas'tte kudasaïmashi" to, suzume wa shōjiki des',^a waga sosō wo tsutsumazu kakujō shi, hitai wo kago no soko ye surits'kete sh'kiri ni ayamaimash'ta ga, ne ga tsumuji no magatte iru bā san,^b fudan kara kono suzume wo amma-ri kawagarazu kaette jama ni omotte iru yasaki^c des'kara, tachimachi me wo muite okoridashi, "Onore nikkui chik-shō-me,^d hito ga sekkaku tansei sh'te koshiraeta nori wo yoku mo yoku mo minna tabete shimai otta na^e Sā, dō suru ka oboete iro" to, oku kara hasami wo motte kite, nao mo nani nagara wabite iru suzume woba ikinari kago kara ts'kamidashi, "Onore kono sh'ta de name otta ka;" to, muzan ni mo suzume no sh'ta wo nemoto kara putts'ri kiris'te, "Kore de yōyō mune ga suite. Sā, doko ye de mo useyagare"^f to, sono mama oidash'te shimaimash'ta.

Konna koto no atta to wa yume ni mo shiraga no jii san g yama de shiba wo tak'san katte, kore de kyō no shigoto wa sunda, dorya,^h hayaku uchi ye kaette kawai suzume no kao wo mi-yō ka to, nani yori mo sore wo tanoshimi niⁱ sono hi no kuregata

a *Suzume wa shōjiki desu* is parenthetical. We might substitute *da kara* for *desu*.

b *Tsumuji* the whirl of hair on the head; it is proverbial that one whose *tsumuji* is on one side of the head is cross; *ne ga* (*ne* root) modifies the whole, having practically the force of the adverb *ganrai* naturally.

c *Yasaki* a point of time, junction.

d *Onore*=*kisama*. *Me* is often added to contemptuous epithets.

e *Yoku mo yoku mo* makes the verb emphatic; how dared you eat it? Compare: *Yokuyoku baka da*. You ARE a fool. *Shimai otta*=*shimatta*.

f *Use-agare*=*usete shimae* get out—very vulgar.

g *Shiraga* means of course "gray hair," but is intended here to suggest *shiranai*. Such plays on words are very common. With *yume ni mo* compare: *Yume ni mo oboe ga gozaimasen*. I don't know anything at all about it. One may also say *yumeyume*, which, being derived from *yumu* or *imu* shun, meant originally "God forbid," and is now equivalent to *kesshite*.

h *Dorya*, like *dore*, is commonly used as an interjection. It may be translated "now."

i *Taneshimi ni* with the expectation of enjoying.

isoide waga ya ye kaette mimas'to, dō sh'ta mono ka, kago wa karappo de daiji na suzume wa kage mo miemasen. Jii san wa f'shin ni omoi, "Oi, bā san ya, ano suzume wa doko ye itta" to tazunemas'to, bā san wa shirabakurete, "Doko ye itta ka shirimasen yo." 𐰇

"De mo kago no naka ni inai ze"

"Sō des'ka. Sonnara dōkka ye nigeta n' deshō" to, ikkō sumash'ta kao de orimas'kara, jii san wa naosara sekikonde, "Nani, ano narekitte iru suzume ga dō sh'te jibun kara nigeru mono ka. Kore wa nandemo washi no rusu no ma ni omae ga oidash'ta ni sōi nai. Sā, kak'sazu ni ii nasai" to hoshi wo sasareta no de,^a bā san mo ima wa kakus'ni kak'sarezu, "Jitsu wa omae san no rusu no ma ni watashi ga nite oita daiji na nori wo minna tabete shimatta kara, sh'ta wo kitte oidash'te yarimash'ta" to aritei wo hanash'te kikasasemas'to, jii san wa nagekumai koto ka,^b "Yareyare, kawaisō ni, tatoi nori wo tabeta kara to itte, taka ga^c chik'shō no waza, warugi de sh'ta wake de mo nakarō kara, kannin sh'te yareba ii no ni, sh'ta wo kitte oidas'to wa nasakenai koto wo sh'te kureta. Washi ga sono toki ita naraba, nan to de mo sh'te yurush'te yatta mono wo, washi ga rusu na bakari de tonda sesshō wo sh'te noketa.^d Kore ga nakazu ni orareyō ka"^e to maru de waga ko ni wakare de mo sh'ta yō ni koe wo mo oshimazu naite orimash'ta ga, yokuyoku nats'kash'ku omotta mono ka, sono yokujitsu wa shigoto mo sotchinoke ni (sh'te) bā san no tomeru mo kika-zu, asa hayaku kara uchi wo dete suzume no yukue wo sagashi ni mairimash'ta.

"Shitakiri suzume! o yado wa doko da, shitakiri suzume! o yado wa doko da, chū, chū, chū" to ii nagara tazunete ikimas'to, suzume mo naganen go on wo uketa shujin no jii san no

a Hoshi wo sasu hit the target; in the passive form, be found out.

b Nagekumai koto ka is parenthetical; = *taisō nageite*.

c With *taka ga* (*taka* amount) compare *ne ga* p. 441b; translate "merely," or "after all."

d *Noketa* has the sense of *shimatta*, but is rather impersonal. The old man did not wound the sparrow himself, but reproaches himself for allowing it to be done. Hence the causative *nokesashita* might also be used.

e A very common idiom. It may be expanded: *Kore ga nakazu ni orareru yō na koto ka*.

koe des'kara, hayaku mo sore to^a kikits'kete jibun no yado wo tobidashi tockū made o mukae ni demash'ta, "Kore wa, kore wa, o jii sama, yō koso tazunete kite kudasaimash'ta" to iimas'to, jii san mo yorokonde: "Ō! koko ni ite kureta ka. Washi wa omae ni wakarete kara koishikutte koishikutte tamaranai no de wazawaza kyō wa tazunete kita yo."

"Sore wa, makoto ni arigatō gozaimas'. Shikashi koko wa tockū, musakuroshū gozaimas'ga, dōzo, watakushi no yado made oide kudasaimashi" to shiorash'ku mo jii san no te wo totte jibun no yado ye to annai shimash'ta.

Motoyori suzume no yado no koto des'kara, o sadamari no yabu no naka de, take no kashira ni take no yane to wa ii kagara nakanaka rippa na s'mai des'.

Suzume wa saki ni tatte, "Sā, dōzo kochira ye" to jii san wo kami no ma ye tōshi, "Sate, konnichi wa yō koso o tazune kudasaimash'ta. O bā sama no o nori woba o kotowari mo naku itadaite shimau nado to iu furachi-mono no watakushi yue, sazo go rippuku no koto to zonzimash'ta no ni, betsudan o shikari mo naku kaette kō sh'te wazawaza o tazune kudasaimas'to wa nan to o rei wo mōshkimash'te yoi yara, makoto ni uresh'kute ureshinamida ga deru hodo de gozaimas'" to aratamete rei wo nobemas'to, jii san wa te wo sayū ni futte, "Nan no, nan no,^b shikaru nado to wa yoso no jijii no koto. Kono oyaji wa omae ga kawaikute kawaikute ko yori mo daiji ni omotte iru mono wo, taka ga nori wo nameta gurai no sosō de mugotarash'ku sh'ta wo kitte oidas'to wa uchi no baba koso furachi shigoku na yatsu, kinō mo sanzan sh'katte yarimash'ta. Da ga, kō sh'te buji na kao wo mite washi mo konna ni ureshii koto wa nai" to hokuhoku yorokonde orimas'.

Suzume wa daiji na onjin ga wazawaza tazunete kite kureta koto des'kara, nan to ka sh'te sono kokoro wo nagusametai mono to,^c sore kara kanai no suzume ni iits'ke dekiru dake no go chisō wo sh'te jii san wo motenashi, mata sakana ni wa jibuntachi no o tokui no suzumeodori nado wo sh'te misemash'ta kara, jii san wa ōyorokobi, washi wa kono toshi ni naru made konna

a Sore to=jii san no koe da to.

b Translate nan no "Never!"

c Here omotte is understood

omoskiroi me ni atta koto wa nai to, maru de gokuraku ye de mo itta kokoromochi, kotonohoka no go kigen des'.

Sono uchi ni hi mo kurekakatte kimash'ta kara, jii san wa ki ga tsuite, "Yareyare, o kage de kyō wa junyō ya nobita. Shikashi mō hi ga kureru kara, kyō wa kore de o itoma to shi-yō" to iimas'to, suzume wa nakanaka kaesō to mo sezu: "O jii sama, nani wo osshaimas'. Tatoi hi ga kuremaskō to mo, o tomari asobaseba yoi de wa gozaimasen ka. Konna kitanai tokoro de wa gozaimas'ga, o iya de nakuba, iku nichi de mo go tōryū kudasaimashi. Ima made o sewa ni narimash'ta go on wo omoeba, ichi nichi ya futs'ka go chisō itashimash'ta kara to itte nakanaka mambu ichi mo o kaeshi wa dekimasen. Dōzo, komban wa o tomari wo....."

"Iya, sono kokorozashi wa ureshii keredo, washi mo uchi wo akeru wake ni wa ikanai kara, kyō wa hitomazu kaeru to shimashō. Sono kawari kono nochi wa tabitabi asobi ni kuru kara, sono toki ni wa mata kyō no yō ni omoshiroi koto wo sh'te misete o kure yo.

"Sore de wa dō de mo kyō wa o kaeri de gozaimas'ka. Sore wa, mā, o nagori-oshu^a gozaimas'ne. Shikashi sō iū koto nareba, shōshō o machi kudasaimashi" to, yagate oku no kura no naka kara tsuzura wo futsu motte kimash'te: "Sate, o jii sama, sekkaku no oide ni nan no o aisō mo naku kono mama o wakare mōshimas'no wa makoto ni hoinai koto de gozaimas'. Ts'kimash'te wa^b koko ni karui tsuzura to omoi tsuzura ga gozaimasu'ga, dochira de mo o ki ni meshimash'ta^c hō wo miyage ni o mochi kudasaimasen ka."

"Nani, o miyage wo? Go chisō ni nattari o miyage wo morattari sore de wa, dōmo, sumanai ne. Shikashi sekkaku no kokorozashi da kara, enryo naku moratte ikō."

a *Nagori*, from *nami* wave and *nokoru* be left, waves still swelling after the wind has gone down, or water left on the beach by waves, has come to mean the state of one who is separated from a friend (or has lost a treasure). It is also written *nanokori*, the idea being that the name only is left. *Nagori wo oshinuu* be sorry to part; *nagori-oshii* hard to part.

b *Tsukimashite wa*, which is here translated "so," might be classified as a conjunction. Other subordinatives used as connectives are *motte*, *shitagatte*, *yotte* (see Ch. LXXXI.).

c More polite than *ki ni itta* or *ki ni atta*.

"Sore de wa kono omoi hō wo o mochi kudasaimas'ka."

"Iyaiya, washi wa kono tōri toshi wo totte iru kara, omoi hō wa totemo shoenai. Karui hō de tak'san da yo."

"Sore de wa karui hō wo o mochi kudasaimashi."

Soko de jii san wa karui tsuzura wo senaka ni showash'te morai, kadoguchi made okurare nagara: "Sore de wa iroiro arigatō. Mata sono uchi ni asobi ni kuru yo."

"Kitto o machi mōsh'te orimas'. Ki wa ts'kete o shizuka ni irasshaimashi. Go kigen yoroshū" to miokuru suzume ni mikaeru jii san tagai ni nagori wo oshimi nagara sono hi wa wakarete shimaimash'ta.

Hanashi kawatte, bā san wa tada hitori de rusuban wo sh'te imash'ta ga, jii san no kaeri no osoi no ni haya butsubutsu to kuchikogoto, "Da kara, iwanai koto ja nai. Anna itazuramono no suzume no yukigata nanzo tazunete nan no yaku ni tatsu n' darō. Honto ni ki no shirenai o jii san da yo" to sh'kiri ni warukuchi wo ii nagara kadoguchi made dete matte imas'to, yagate mukō kara jii san wa tsuzura wo shotte kaette kimash'ta.

"Nan da nei, omae san, imajibun ni kaette kite sa" to shikaru yō ni iimas'to, jii san wa ase wo fukifuki, "Bā san! sō kogoto wo itte kureru na. Kyō wa suzume no uchi ye itte honto ni omoshiroi omoi wo^a sh'te kita ze. Sore ni kore kono tōri o miyage made moratte kita" to senaka ni atta tsuzura wo oroshi, "Omoi no to karui no to dash'te dochira ga ii to itta kedomo, omoi no wa shotte kuru no ga taihen da kara, karui hō wo moratte kita. Ittai nani ga haitte iru n' darō. Hayaku akete miru ga ii" to iwarete bā san wa niwaka ni nikoniko, "Sō des'ka, sore wa, mā, ii koto wo sh'te ki nas'tta. Dore, o miyage wo haiken shiyō" to tōmichi wo aruite kite kutabireteru jii san ni wa shibucha ippai kunde mo yarazu, sugu ni tsuzura no f'ta ni te wo kake, akeru ma ososhi to, naka wo mireba, sā, aru koto, aru koto, kingin shugyoku wa iu ni oyobazu, rippa na kimono ya kirei na takaramono ga afureru bakari haitte imas'.

Kore wo mite jii san wa sakki mite kita suzumeodori no o

a Omoi here means feeling, experience.

sarai de mo hajimeta yō ni odoriagatte ureshigaru to, bā san wa nani omotta ka, fusoku-sō ni^a hō wo fukurashi: "Omae san mo ki ga kikanai nei. Konna ni ii mono ga haitteru nara, naze sono omoi hō wo moratte ki nasaranai. Honto ni yoku wo shiranai o jii san da yo."

"Kore sa, nani baka wo in n' da. Kore dake areba tak'san ja nai ka. Yokubari mo ii kagen ni suru ga ii."^b

"Sore de mo mis'mis' omoi no ga aru no ni, karui hō wo moratte kuru nante honto ni omae san wa baka na hito da yo. Ii sa, kore kara watashi ga itte sono omoi hō wo moratte koyō" to haya tachiagarimas'kara, jii san wa sh'kiri ni tomete, "Yoshi na, yoshi na, omae ga itta'tte muda da kara" to itte mo, bā san wa mimi ni mo irezu, sugu ni shiri wo hashotte jii san no tsue wo sono mama ts'ki, "Shitakiri suzume, o yado wa doko da, chū, chū, chū" to onnaji koto wo ii nagara suzume no yado ye to isogimash'ta.

Sate, mata suzume no yado de wa jii san wo okuridash'te kara, sugu ni omote wo shimete shimai, ato ni wa kanai no mono ga yoriatsumatte, "Honto ni ano jii san wa ii kata da. Kondo mata oide ni nattara nan no go chisō wo sh'te ayeyō ka shira. Sore ni hikikaete ano o bā san no iji no warusa, taka ga nori wo nameta gurai no toga ni sh'ta wo kitte oidas'to wa honto ni nasake wo shiranai ni mo hodo ga aru"^c nado to sh'kiri ni uwasa wo sh'te oru tokoro ye kusame wo shi nagara^d kadoguchi wo tataite, "Moshimoshi, shitakiri suzume no o yado wa kochira ka e"^e to tazuneru mono ga arimas'kara, dara ka to omotte akete miru to, uwasa wo sureba kage^f to yara, sh'ta wo kitta bā san des'.

Suzume wa sore to mite, sh'ta wo kirareta urami wa arimas'ga, nanishiro^g naganen kawareta on mo arimas'kara,

a From *fu-soku* insufficiency. For *sō* see p. 107, top.

b For *yoku-baru* see p. 284a; *ii kagen ni suru* moderate, *ka-gen* being derived from *ka* increase, *gen* decrease: *Kagen ga aru*. There must be just so much, no more, no less.

c The idiom *ni mo hodo ga aru* indicates an excessive degree.

d *Kusame*=*kushami*. See p. 219f.

e *Ka e* is a vulgar equivalent of *desu ka*.

f *Uwasa wo sureba kage ga sasu* is a proverb. Compare the English: "Speak of an angel and he appears at the door."

g *Nanishiro* (lit. do what you will) at any rate.

teinei ni jiggi wo sh'te, "Kore wa, kore wa, o bā san, yō koso-
oide kudasaimash'ta. Sā, dōzo, kochira ye" to saki ni tatte
annai shikakemas'to, bā san wa sore wo uchikesh'te: "Iya,
mō kessh'te kamatte kudasanna. Washi wa chitto isogu no da
kara, sugu ni o itoma ni shiyō yo."

"Sore de mo sekkaku oide ni natta no des'mono, chotto de-
mo o agari kudasaimashi."

"Iie, mō sō sh'te wa irarenai. Sugu ni kaeranakereba
naranai no da kara, go chisō mo suzumeodori mo nuki ni
sh'te^a hayaku sono o miyage wo moratte ikō" to kotchi kara o
miyage no saisoku des.

Suzume wa nan to iu yokubari-babā darō to kokoro no uchi
de akire nagara mo: "Sō de gozaimas'ka. Sore de wa o mi-
yage wo sashiagemashō. Shikashi karui hō wo sakihodo o jii
sama ga o mochi ni narimash'ta kara, nokotte orimas'no wa
omoi hō bakari de makoto ni o kinodok'sama de gozaimas'
ga....."

"Iya, washi wa o jii san to chigatte made toshi mo waka-
shi, chikara mo aru kara, omoi hō ga kaette kekkō da. Dore,
hayaku dash'te kudasai."

"Sore de wa tadaima motte mairimas'" to suzume wa oku
no hō kara ōki na tsuzura wo sa mo omotasō ni motte demas'to,
bā san wa sore wo uketotte, kore sae moraeba mō yō wa nai,
"Dore, suzume san, go men nasai yo" to aisatsu mo roku ni
wa sezu, dokkoisho to shoidashimash'ta.

Tokoro ga, sono tsuzura no omoi no omoku nai no'tte uchi
ni aru takuan no omoshi^b yori wa ni sōbai mo omotai kara,
sasuga no bā san mo odorote yudama no yō na ase wo hitai
kara takutaku nagashi nagara unun itte aruite kimash'ta ga,
sore de mo kokoro no naka de wa kono omomi nara sazo tak'san
haitteru darō to, sore wo dai ichi no tanoshimi ni isshōkemmei
ni natte yatte kimash'ta ga, nanibun omotakutte tamaranai no-
to mata hayaku naka ga mitai no to de, uchi ye kaeru made

a Nuki ni suru omit, from nuku.

b Omoshi=omoi ishi used to keep daikon or na under the brine in the process
of pickling, as is done also in making sauerkraut. For omoi no omoku nai no'tte
see p. 133, top.

machikirezu, mama yo,^a *kokora de akete yare to, yagate tsuzura wo michibata ye oroshi, ase wo fuki nagara f'ta wo totte miru to, ko wa so' mo ika ni, ko wa ika ni, naka wa takaramono to omoinohoka mitsumekozō ni gama no nyūdō,*^b *aruiwa mamushi ni kemushi ni kamakiri nando iu sa mo osoroshii bakemono ga ujauja tsumatte imas'kara, bā san wa kimo wo tsubushi, kya-tto*^c *itte hikkurikaeru to, naka no bakemono wa sono koe wo kikits'kele sorosoro atama wo mochiage, mamushi ga nūtto kubi wo nobash'te bā san no teashi ni makits'keba, gama wa berobero sh'ta wo dash'te hoppeta wo namemawasu to iu sawagi ni bā san wa mō kyūshi-issō,*^d *"Tas'kete kure, tas'kete kure" to naki nagara korogaru yō ni nigedashimash'ta ga, yatto no koto de uchi ye kaette jii san ni kono hanashi wo suru to, jii san wa kaette odorokazu: "Sore da kara iwanai koto ja nai. Amari yokubaru to, sonna mono da" to dandan itte kikasemash'ta no de, bā san mo hajimete me ga same, sore kara nochi wa zenshin ni tachikaette jii san to onashi yō na makoto ni yoi hito ni narimash'ta to sa. Medetashi, medetashi!*^e

a An interjection indicating acquiescence or indifference.

b *Mitsu-me-kozō* a bugaboo with three eyes; *gama no nyūdō*, from *gama* toad and *nyūdō* monk, likewise a bugaboo in the shape of an enormous toad.

c The sound of *a* in the exclamation *kya* is like the English short *a*. In *kana* such sounds are indicated by adding *tsu*.

d For *kyū* nine, *shi* death, *ichi* one, *shō* life, there being one chance in ten of escaping.

e Fairy tales usually end with these words.

ADDRESS BY MARQUIS ITÔ^a

Shokun! Watakushi wa senjitsurai Hōchiku^b kakuchi manyū no kokoroe de dekakemash'ta tokoro ga, itaru tokoro ni oite yūshisha no kwangei ni azukari, kakuchi ni oite gusets'wo kikitai to iu yōkyū ni aimash'ta yue ni, shosho ni oite konnichi mokuzen ni yokotawatte iru^c mottomo hitsuyō to mitomeru tokoro no kotogara wo hanash'te maitta shidai de arimas'. Konnichi wa sude ni kakuchi no junkwai wo owatte masa ni Kyūshū no chi wo saran to suru ni nozonde,^d mata tōchi no yūshi shokun no go kontoku naru o maneki ni yorimash'te nani ka hanashi wo seyo to no go seikyū ga arimash'ta.

Tōchi no keisei wo ichi ran shimasuru to, jū nen izen ni watakushi ga yoki shinakatta tokoro no hankwa wo sh'te oru yō ni miukemas'. Hikkyō kore (wa) tōchi no kōtsū no bengi naru^e to mata tankō no kaihats'to tetsudō no fusets'to ni yotte tennen no ryōkō ga riyō serareru ni itatta kekkwa da to zonjimas'. Wazuka jū nen mae ni wa tōchi wa mukō no Shimonoseki ni hi sureba, irikomi ga yoku umi ga fukai tokoro

^a Marquis Itō, whose given name is Hirobumi or Hakubun, the most influential of modern Japanese statesmen, in the year 1899 undertook a journey through Kyūshū. The address here reproduced, with a few modifications, was delivered at Moji, the port opposite Shimonoseki or Bakan, on May 21st of that year, as he was returning from his tour. See the collection of addresses of Marquis Itō, published by the Nichinichi Shimbun. The student will feel a great contrast between the sprightly narratives of the preceding pages and this grave discourse. The style is not purely colloquial, quite a few classical forms being used. The selection also contains over one hundred Chinese compounds that have not hitherto occurred in this book, practically all of which are much used in discussions of political and economic subjects. To understand them satisfactorily some knowledge of the elements of the classical Chinese is needed. As in the study of arithmetic there comes a time when it is best to substitute the algebraic method for the arithmetical, so in the study of the colloquial there comes a time when it is best to leave *rōmaji* and *kana* and study the ideograms.

^b *Hō* indicates the provinces *Bu-zen* and *Bun-go*; *Chiku* stand for *Chiku-zen* and *Chiku-go*. *Hō* is an alternative reading of the character pronounced *bu* in *Buzen* and *Bu(n)go*.

^c Construe with *kotogara*.

^d Translate: being about to leave the land of *Kyūshū*. For *saran to suru* see p. 180. The form *nozonde* is from *nozomu* approach.

^e Understand *koto*.

kara^a *taikan no ôrai no sai shibaraku kikô suru gurai no yô ni kyô serarete otta*^b *ni suginai ga, kinkin jû nen no aida ni taikin wo tsuiyash'ta to iu koto mo naku kaku no gotoki seidai wo kitash'ta no wa kore (wa) mattaku ryôkô no shikarashimuru tokoro de arô to kangaeru.*^c *Sude ni konnichi no seikyô wo motte miru to, shôrai no jû nenkan ni oite hijô naru shimpô wo nasubeki koto wa utagai wo irenu tokoro de arô to sasserareru.*^d *Tsumari kaisei-jôyaku no jissshi boeki no hattats'tô ni yotte koko no ôrai wa masumasu himpan to nari, onozukara sempaku shutsunyû no kazu wo mash'te kuru de arô to kangaeru ga, shokun no go chûi ni narubeki koto wa kônai ni oite nizumi hiki-age no ben wo hakari, rikujô ni oite wa ryokaku ôrai no ben wo hakari, narubeku tsûshô bôeki ni bengi wo ataeru yô ni ts'tomerareru no ga hitsuyô to sasseraremas'.* *Mochiron korera no koto ni tsuite wa shokun no go keikwaku mo aru yue ni, oioi hattats'wo nasubeki dôri de wa arimashô ga, izure ni sh'te mo sono hanjô wa jû nen wo hite jissôbai ni naru ni sôî nai to omou.* *Tsumari kono Hôchiku kakuchi no sekitan no sanshuts-kaku ra wo uketamawatte miru to, tanzan wa hotondo Hôchiku no sanya wo uzumete oru to itte mo yoroshii sô des'.* *Go roku nen mae ni watakushi no uketamawatta tokoro de wa kono chihô no sude ni hirakete aru tanzan wa nagakute san jû nen, mijikakute jû go nen gurai de ts'kiru de arô to iu koto wo Seiyôjin nado mo tonaete orimash'ta ga, konnichi kakuchi wo mawatte sono gyômu ni jûji sh'te oru hito no sets'wo uketamawatte miru to, sono yô na urei mo nai to iu koto de aru.* *Kore wo motte miru to, shôrai hanjô wo kiwameru*^e *koto wa utagai nai.*

Sore de konnichi ni atari shôrai no tame ni nizumi no bengi ya rikUAGE no bengi nado wo hakatte yuku to iu koto wa jikan wo tsuiyas'koto wo s'kunaku sh'te keihi wo habuku wake de arimash'te motoyori dandan kakuchi ni oite mo kôwan no kaichiku aruiwa tetsudo no fusetsu ra wo keikwaku shi tsutsu

a The word *irikomi* here has reference to the indentations of the coast. Translate: because the coast is good and the sea is deep.

b Translate: opportunity was afforded (p. 261a).

c *Shikarashimuru* cause to be so (p. 254a). The good harbor accounts for the prosperity of Moji.

d Translate: I judge that it is a point admitting no doubt. Compare the potential inflection in *sasserareru* with *omocareru*. The polite termination *masu* is more readily omitted in speaking to an assembly than in speaking to a single person.

e Translate: will be very prosperous (p. 345a).

arimas': *Kono kaikyô wa Keisets'kan*^a *oyobi Tôkyô no hō ni tsūkō suru sempaku no shutsunyū suru monko de arimas'kara, takō ni yoru yori wa kono minato ni kikō suru hō ga benri ga ôi no de aru to kangaeru. Muron ta no minato mo oioi hirakeru de arimashō ga, mottomo bengi wo ete oru tōkō ni tai sh'te wa tōtei hitteki wa dekinai to omou. Kore ni tsuite wa onozukara gishi nado no kangae mo arimashō ga, watakushi no miru tokoro de wa tōkō wa tsūkō no shō ni attate ite kakubetsu fune wo ukwai sh'te kikō senkereba naranu to iu urei no nai tokoro de arimas'kara,*^b *s'koburu bengi ni sōi nai, yue ni ōku wa kono minato ni yoru koto de arō ga, kore ni yotte tōchi no eikyū no rieki wo hakari, katsu masumasu hanjō wo kuwaeyū to iu naraba, mae ni mōsh'ta tokoro no bengi wo ts'keru koto ga hitsuyō to kangaeru.*

Mazu tōchi ni oite miru tokoro no taiyō wa kaku no gotoku de arimas'ga, kakuchi ni oite hanash'te maitta gotoku, ittai Nihonkoku ga kono kyokutō ni oite shimete iru tokorō no ichi kara kangaeru to, hompōjin wa shōrai masumasu susunde kokka no seiryoku wo soto ni oyoboshi;^c *mata kokka no bōgyoryoku wo kenrō ni narashimete takoku no shinryaku wo ukenu yō ni suru koto; mata Nihon kokumin ga kempōjika ni oite*^d *eru tokoro no kenri; kore ni tai suru tokoro no gimu; mata ishin no kokuze, sunawachi kaikoku shinshu no hōshin ni yotte konnichi no shimpō wo nashikitatta*^e *koto; sh'tagatte mata shōrai masumasu kore wo shimpō seshimete, sō sh'te itsu ni shok'san kōgyō no hattats'wo mo masumasu hakari; kaigwai no tsūshō wo kwakuchō shi, sunawachi jikoku no shōgyō ni nomi yasunzuru no kyū-kwannen wo uchiyabutte, gwaikoku to tsūshō bōeki wo nasu no kwannen wo tsuyokarashimuru koto, korera no koto wo jikkō suru shudan hōhō wo kangaeru no ga hitsuyō de aru to omou.*

So sh'te kaiseijōyaku no jikkō mo mokuzen ni sematte iru kara, kono jōyakukaisei no kekkwa to sh'te gwaikokujin ga

a The region about Kyōto and Ōsaka. *Kei* is the *kanon* for the character *kyō* in *Kyōto*; *setsu* is the first of the name of the province *Settsu* in which Ōsaka lies; *kan*=*aïda*.

b There need be no anxiety about inducing vessels to call; for the port lies right in their path.

c This inconclusive form is correlative with *suru koto*, etc. The expression *oyobosu koto* might be substituted for it.

d Translate: under the constitution. The suffix *jika*, from *shika*, is used as a substantive.

e *Nashikitatta*=*shite kimashita*.

waga kuni ni kitatte kyojû shi, ôrai shi, mata shôgyô kôgyô wo itonamu tō no jōyakujō ni kwakushū sh'taru kenri wo jikkō suru ni tsuite wa Nihonkokumin wa dai naru doryō wo motte kore ni tai sh'te narubeku emman ni jikkō suru no michi wo kangaenak'te wa naranu. Mata kyōiku no fukyū wo hakatte jimmin no bunkwa no teido wo takame, masumasu Nihonkokumin no ichi wo ageru to iu koto ni tsuite mo isson nari, itchō nari, ichi gun nari, sono chikōteki dantai no ue ni oite wa^a chikō no yūryok'sha ga tomokaku sono shiryō wo tsuiyasanakereba naranu koto to kangaeru. Korera no daitai no yōryō ni tsuite wa itaru tokoro ni hanashi wo sh'te okimash'ta kara, shimbun sono ta ni yotte onozukara shokun no ichi ran wo heru de arimashō, aete koko ni chōfuku shi kurikaesh'te mōsu made no hitsuyō mo nakarō to omou ga, nani ni sh'te mo konnichi no Nihon no ryōchi, Nihon no keisei, mata ai-tai-suru tokoro no Tōyō nō keisei, Yōroppa no shōgyō no hattatsu, kōtsū no masumasu himpan ni sh'te jinsoku wo kiwametaru koto yori kangaete miru to, jitsu ni konnichi wa ichi jitsu to iedomo^b makura wo takaku sh'te ammin suru toki de nai to kangaemas'. Yotte seifu mo kokumin mo tsubusa ni narubeku itchi sh'te kokka no shinro wo ayamaru koto naku shimpo suru yō ni aritai^c to iu no ga watakushi no kibō de atte shokun no nozomu tokoro mo sono hōshin ni suginu no de arimas'.

Kwajitsurai shosho ni oite chinjutsu sh'ta uchi ni wa motto seimitsu ni watatta koto mo arimas'ga, shugan to suru tokoro wa ika naru seifu to iedomo..... aete sono seifu no shurui wo towazu..... narubeku sono seifu no keizoku sh'te konnichi sude ni keikwaku sh'te aru tokoro no seifu no jigyō, oyobi minkan no keizaijō ni kwankei suru kakushu no jigyō no gotoki wo kotogotoku jikkō sh'te ikeru^d yō ni naran koto wo kibō suru no de aru. Ikan to nareba, seifu ga kawari, hito ga kawareba, hitobito no kangae to iu mono wa ichi yō ni deru mono de nai kara, sono keikwaku wo jikkō suru ue ni oite kanarazu sono juts'wo aratame, chikū suru koto ga shōzuru no de aru. Kore wa ta no koto ni hirei sh'te mite mo wakarū. Tatoeba, kikaiteki no shigoto ni sh'te mite mo gishi ga kawareba, onozukara kangae ga kawatte keikwaku wo henkō suru ni itaru to iu no to onaji koto de aru kara, konnichi no keisei ichi jitsu mo yurū sube-

a Translate: with reference to the local communities.

b Translate: even a single day.

c Desiderative of *aru*: would like to have it so.

d Potential of *iku*, making the expression stronger than *jikkō suru* would be.

e Adverbial form of *yurin*: must not make conditions unstable.

karazu^a to iu kangae yori sureba, sunawachi seifu no eizoku sh'te sono keikwaku no chakuchaku ho wo susumete kyokô ni naran koto wo kibô sezaruru enu no de aru.^a Sore kara mata seitô ya nado ni tai sh'te nozomu tokoro wa, watakushi wa mizukara seitô no naka ni atama wo tsukkonde wa oranu-kere-domo, kempô-seiji ga okonawarete kakuchi ni oite iwayuru daigishi naru mono wo^b senshutsu sureba, sono daigishi wa kokka no keikwaku to shôrai ni keikwaku subeki koto oyobi minkan no keizaijô no mondai shok'san-kôgyô-jô no koto wo seifu ga yūdô shi, kore wo tas'kete yuku mondai no gotoki ni tai sh'te wa narubeku kûron wo sakete jijitsuteki no mondai to sh'te kore wo kôkyû shi, sh'tagatte seitô mo mata subete jijitsuteki no mondai ni tsuite rongi suru yô ni kairyô suru koto wo kibô suru no de aru.

Sorera no shûi no taiyô wa kakuchi ni oite mo nobete okimash'ta kara, onozukara shokun ni mo shimbun ya zasshi ni yotte go ran ni naru koto ga dekimashô.

Yue ni, koko ni wa kasanete chinjuts'wa itashimasen. Kwajitsurai kakuchi ni oite hanahada gekibô naru ryokô wo itash'te shôshô konnichi wa ts'karete orimas'kara, kantan ni taii wo nobete shokun no kôï wo sha suru kotoba ni kaemas'.^c Kore kara mata Bakan no hō ye watarimas'yue ni, kore de gomen wo kōmurimas'.

(Hak'shu kassai.)

a This is a very emphatic way of saying *kibô-suru*: one cannot but hope. Idioms like *sezaruru wo enu* are very common in literary compositions.

b The expression is somewhat contemptuous: the so-called representatives.

c I offer these brief remarks in lieu of thanks for your kindness.

VOCABULARY-INDEX*

ā Ah! 414.

ā in that manner 351a; *ā* in
(*yō na*) such.

abareru become fractious.

—*wo abiru* bathe in.

abisaseru have—bathe.

abiseru pour (water) over.

abunai dangerous.

abura fat, oil, blubber.

aburakkoi fatty.

abura-mi fat, suet, lard.

achi there.

achi-kochi here and there.

achira=*achi* 337.

ada injury, foe 247.

adakamo just about 328a.

aete daringly (formal) 348b.

afureru be full, overflow.

agaru go up 121c; take 310.

—*agaru* 286.

age-ku ni finally, besides all.

ageru lift up, give 84f, 116c,
286c, 308; praise 178a.

—*ageru* 286.

age-shio flood tide.

ahiru duck (domestic).

ai=*hai* yes, all right.

ai=*ayu* trout.

ai-174d, 302.

aida interval, relation 67c,
389b; between, during 358,
406. [ing.]

ai-kawarazu without chang-

ai-mai na vague, ambiguous.

ai-naru=*naru* become (for-
mal)

ai-narubeku 174d.

ainiku=*ayaniku*.

Ainu native of Yezo.

ai-satsu salutation, answer.

(o) *ai-sō* entertainment.

aita vacant (past of *aku*).

a-ita Ouch! that hurts.

ai-te partner, opponent.

aitsu that thing (vulgar).

Aizu 393a.

aji taste 215.

ajisai hydrangea.

aka dirt, filth.

aka san=*akambō*.

aka-gaeru a brown frog.

aka-gane copper.

akai red.

akambō baby, infant 232b.

* This list of Japanese words that occur in the text has been abridged as much as possible, omitting all easily understood words, such as easy onomatopoes, derivatives, compounds, foreign terms, etc. The definitions are curtailed, to save space. When fuller explanations are to be found in the body of the book the page is indicated; the letters then refer to footnotes.

aka-mi reddish tinge 21.

aka-nasu tomato 106.

akari light;—*wo tsukeru* light
a lamp. [light.

akari-tori opening to admit

akarui light, clear.

ake-banasu leave open 228.

Akechi Mitsuhide 264b.

akemashite 317b.

akeppanasu=*akebanasu*.

akeru open (tr.), vacate, come
to a close; *yo ga*—day
dawns.

aki autumn.

Aki 413c.

aki-ma vacant room.

akinai trade.

akindo trader, shopkeeper.

akippoi easily tired, fickle.

akiraka na clear, evident.

akirameru give up hope 288b.

ak-reru be surprised, amazed,
dumbfounded.

akiru be surfeited 142.

Akō 187d.

aku open (intr.), get empty;
ana ga aite iru there is a
hole.

aku=*akiru* be surfeited.

aku evil.

akubi wo suru (ga deru) yawn.

aku-made to the utmost 379.

akuru hi the following day
144.

akyūdo=*akindo*.

ama nun.

ama-do wooden sliding door.

—*ni amaeru* take advantage of.

ama-gaeru tree toad.

ama-gasa rain umbrella.

ama-goī wo suru pray for rain.

amai sweet; *shio ga*—not salty
enough; 106.

ama-mori leak in the roof.

amaneku at large (formal).

amanzuru, amanjiru relish.

amari exceedingly, too, so
much.

amaru be in excess.

amasu leave over.

amata no many (formal).

Amaterasu 121h.

amayakasu pet, indulge.

am-bai temper, manner.

ame rain;—*ga furu* it rains.

ame heaven (classical).

ami net;—*wo utsu* cast a net.

Amida, Amidagamine 377a.

amma shampooer 223a.

ammari=*amari*.

am-min peaceful sleep.

amu braid, knit, crochet.

an sweet bean paste.

an thought, expectation, plan.

an no gotoku as expected 344a.

ana hole.

anata you (polite) 28, 420.

an-don lamp (old style).

ane older sister 422.

an-gwai (ni) unexpectedly.

ani older brother 422.

ani-bun one who deserves to be
treated like an older broth-
er, a superior.

ani-ki older brother (vulgar).

an-koro-mochi a cake of *mochi*
rolled in *an*.

anna such 39.

[173b.

an-nai guidance, knowledge

annai-ja (annai-sha) guide.

annai-jō letter of invitation.

ano that (yonder) 36.

ano hito, etc., 7a, 7b, 28.

ano ne I say 416.

ano tōri 347e.

an-satsu assassination.

Ansei 74.

an-shin peace of mind.

- an-shō* hidden rock, reef.
an-shō memorizing.
anzuru, anjiru be anxious 214b.
aogu fan 236c.
aoi blue, green, pale.
ao-mono vegetables.
Aoto Saemon 436b.
ara offal (of fish), defect 106b.
ara (interjection) 415.
arai rough, coarse.
arakajime beforehand (formal).
ara-mono coarse goods 374.
arashi storm; — *ga fuku* it storms.
aratamaru be amended 276a.
aratameru renew, review.
aratamete again, anew.
arau wash.
arayuru all.
are that one (person or thing).
areru be rough, refractory.
ari ant.
ari-au, ari-awaseru happen to be on hand 286e.
ari-gachi na 417b.
ari gatai rare, precious 25b,
ari-ka place where a thing is.
ari-sama state, condition.
ari-tei the truth of the matter.
aru be 191; (in existence or possession) 20b, 41a; (in enumerations) 63b; *o ari na-saru* 118b; *koto wa, no wa* 54a, 274a.
aru a certain, some 1.
aru hi (no koto) one day.
aruiwa in some cases, or 398.
arukōru alcohol.
aruku walk 122b.
asa hemp.
asa morning.
asa-gao morning-glory.
- asahaka na* superficial.
asa-han breakfast.
asai shallow, thin.
Asakusa 18e.
Asama 185a.
asa-meshi breakfast.
asa-ne wo suru sleep late.
asane-bō a late sleeper.
asa-se shoal, ford.
asatte day after to-morrow 345b.
ase perspiration; — *ga deru, — wo dasu (kaku)* perspire.
Asei Mencius. 435c.
aseru, asette hurry.
(o mi) ashi foot, leg, step.
ashi-ato footprint.
ashida wooden clog 91b.
ashii evil (formal) 105a.
ashi-kakari inclusive 78b.
ashi-moto what is under or about one's feet.
ashita to-morrow.
asobasu deign 310.
asobu play, amuse one's self.
asoko there 337.
assari shita plain, simple 130a.
asu to-morrow.
asuko = *asoko* there.
ataeru grant, bestow.
atai value.
atama head.
atarashi fresh, new.
atari = *hen* vicinity 385, about.
atari-mae no usual, ordinary.
ataru strike 370.
ataakai warm.
atchi = *achi*.
ate ni naranai unreliable.
ate-hamaru be suited, applicable. [ply.
ate-hameru assign, adjust, ap-
ate-na address (of a letter).
ateru apply, hit, guess.

- ato track, trace, succession ;—
wo katazukeru clear away
 things ;—*wo tsukeru* follow
 in another's track ;—*wo tsu-
 gu* become heir ;—*de* after,
 afterwards 112c, 338, 406 ;—
ni behind 385 ;—*kara* after
 257a ;—*no* the remaining,
 the other.
ato-getsu last month.
ato-jimai clearing away things.
ato-katazuke " "
ato-oshi one who pushes a
 vehicle.
ato-oshi-tsuki no kuruma a rik-
 sha with extra coolies to
 push it.
ato-saki 387.
atsui hot, thick (of flat things).
atsukau manage, treat.
atsumaru assemble (intr.).
atsumeru gather, assemble.
atsuraeru order (goods) 380.
attakai = *atataakai* warm.
attaka na warm = *attakai*.
at-tō suru subdue, crush.
au meet 371, 373 ; *tokei ga atte
 iru* 160b.
-au mutually, together 58, 286.
aware na pitiful.
awareppoi pathetic.
awase lined garment. [just.
awaseru join, introduce, ad-
-awaseru = *-au*.
awateru lose presence of mind.
ayamaru err, apologize.
ayamatsu err 195.
ayame sweet flag 192a.
ayaniku unfortunately.
ayashii doubtful, suspicious.
ayu trout.
azukaru take charge of 184b.
azukeru entrust, deposit.
ba place ; *sono—de* on the spot.
- (o) *bā san* grandmother, old
 lady 422a.
ba-ai occasion, case. [lady.
baba, babā grandmother, old
*bach*i plectrum, pick, drum-
 stick.
*bach*i = *batsu* punishment.
bai = *nisōbai* double 80.
baiorin violin.
bai-shaku-nin go-between.
bai-u early summer rain 241a.
baka fool, dunce, nonsense
 250a.
*baka na, bakabakashii, baka-
 rashii* foolish ; *bakarashiku
 omou* consider foolish.
bakari only, just, about 48b,
 340, 350c, 357c ;—*de naku*
 146a.
baka-su (ru) befool, bewitch.
bake-mono ghost, sprite.
bakeru be metamorphose b.
Bakin 319a.
bakkari = *bakari*.
bak-kin fine.
bakuchi gambling 196b.
Baku-fu shogunate.
baku-rō jockey, horse-dealer.
bam-ban certainly 68a.
bamme 93.
ban number 70, 93.
ban checker-board 207.
ban = *man* myriad 1, 68a.
ban evening, night 64, 339.
ban-cha coarse tea 76d.
ban-chi street number.
ban-gata = *bakata*.
ban-hodo in the evening.
ban-ji in every respect 340.
ban-kata in the evening.
ban-kei in the evening.
ban-koku all countries.
ban-zai Hurrah ! 68a.
bappai cup drunk for a forfeit.

- bara* rose. [ing].
barari, *barabara* (of scatter-
-baru 284a.
ba-sha wagon, carriage.
ba-sho place.
bashō banana tree.
bas-shi youngest child.
bassu (ru) punish.
bateren Christian priest 402.
batsu punishment;—*wo kōmu-ru* be punished.
batsu-jo youngest daughter.
battari to unexpectedly 326b.
bawai, *buyai*=*ba-ai*.
-be=*hen* vicinity 288a.
Beikoku America 122a.
-beki 111.
bek-kō tortoise-shell 144a.
ben eloquence; *ben no ii* eloquent.
ben dialect.
ben conveniences, facilities.
ben-gi na convenient.
beni rouge;—*wo sasu* (*tsuke-ru*) apply rouge. [420d
beni-sashi-yubi ring finger
ben-kyō diligence;—*suru* study.
ben-ri convenience;—*no ii*,—*na* convenient.
ben-shi speaker, orator.
Benten 282g, 393a.
ben-zetsu eloquence.
berabō fool, nonsense.
berobero (of movement of the tongue).
besshite especially 345.
bes-shitsu another room.
bes-sō villa.
betabeta (of sticky things).
betsu no another 50.
betsu ni specially, particularly
betsubetsu ni separately.
betsu-dan (*ni*) specially, particularly.
- bettari* (of sticky things).
bettō groom, hostler.
bi unit 83.
bifuteki beefsteak XIII.
biidoro glass XIII.
bi-jin a beauty.
bi-jutsu fine arts xv. [318c.
bikkuri (of a fright or shock).
bikubiku (of hesitating fear).
bim-bō poverty 103a.
bimbō-nin poor person.
bin bottle 64.
bin convenience, opportunity to send a message, mail.
Bingo xxvii. [bers).
bishibishi (of creaking tim-
bi-shō smile 247e.
bisshori (of a soaking).
biwa musical instrument.
Biwako 126h.
Bizen 412b.
bō pole, club, beam, line (in writing) 116d.
bō hat, cap.
bō=*tsuchinee* 367a.
bō san Buddhist priest.
(o) bō san boy.
-bō 232b.
bō-chigiri 242b.
bō-eki trade, commerce.
bō-fu typhoon.
bō-gyo defense.
bo-in vowel xxiva.
(go) bo-kō your honored mother.
boku servant, 27, 117a.
bombon (of ringing) 331.
bombon-dokei clock that strikes.
bommatsuri festival of the dead.
(o) bon tray 32.
(o) bon festival of the dead 76b.
bon-sai potted plant. [215.
bonyari, dimly, perplexedly
borori, *boroboro* (of raggedness or crumbling).

bō-saki wo kiru take a percentage in purchasing 116d.

bōshi hat, cap. [130e.

bota-mochi ball of rice 129,

botan peony (shrub).

botchan=*bōsan* boy.

bōto boat.

bōtto (of beclouded vision or unconsciousness).

bōzu priest 111b, 282f.

bu fraction 80.

bu unit of interest 417a.

bu= $\frac{1}{10}$ *sun*.

bu set (of books) 87.

bu= $\frac{1}{4}$ *ryō* (old coin).

bu- not 124, 213.

buchi- 304.

budō grape.

budō-shu wine.

bu-gyō governor 429e.

bu-ji na safe.

bu-joku insult, contempt.

bu-ke military caste.

bu-kiryō na homely.

bukkiru (*buchi-kiru*) hack.

Buk-kyō Buddhism.

Bukkyō-to Buddhist.

bum-pō grammar.

bun sentence, composition.

bun fraction 80.

bun thing 44d.

bun-gakushi A. B. 208a.

Bungo xxvii.

bun-ko library.

bun-kwa enlightenment, civilization.

Bunkyū 74. [drub.

bunnaguru (*buchi-naguru*)

bun-ryō amount, quantity.

bun-seki analysis (chemical).

bun-shō composition, sentence.

bun-tai style.

bun-ten grammar.

Bup-pō Buddhism (*hō* law).

Buppōsō 415a.

burari, *burabura* (of dangling or idling).

bu-rei rudeness;—*na* impolite. -*buru* 284a.

buruburu (of trembling).

(*go*) *bu-sata wo suru* fail to keep up communication with a friend 337a.

bu-shi samurai 304b.

buta pig (domestic).

bu-ō=*buyu* a venomous insect.

Butsu Buddha.

butsu=*utsu* strike 195.

butsubutsu, *butsuributsuri* (of bubbling or grumbling).

Butsu-dō Buddhism.

butsu-ri-gaku physics.

buttsukaru collide.

buttsukeru nail on, throw at.

bu-yōjin na careless, unsafe.

buyu name of a venomous insect.

Byakkotai 393a.

byō second (of time).

go byō ancestral sepulcher.

byō-bu folding screen 316a.

byō-in hospital.

byō-ki illness;—*ni kakaru* get ill.

byō-nin sick person, patient.

(*o*) *cha* tea 32. [ively.

chokuchoku steadily, progress-
chan=*san* 232b.

cha-no-yu ceremonial tea 90d,
106, 207c, 412a.

chanto precisely, properly.

cha-wan tea-cup, bowl for rice.

cha-ya restaurant.

chi ground, place.

chi blood.

chibichibi in dribblets.

chichi milk.

chichi father 421.

chichi-oya father 421.
chi-chū hesitation.
chi-darake no bloody.
chie wisdom, sagacity.
chifusu typhus, typhoid.
chigaeru make different.
-chigaeru 287.
chigai difference, mistake ;—
 ni (wa) chigai (ga) nai c. re
 tainly.
chigau differ 373.
-chigau 287.
chigiri-ki=*bō* club 242b.
chi-hō locality, province.
chiisa na small.
chiisai small ; *o*—*no* baby 423.
chi-ji governor.
chijimeru shrink (tr.)—
chijimu, *chijimaru* shrink.
chika-goro lately 340c.
chikai near ;—*uchi (ni)* soon.
chika-jika (ni) in the near
 future.
chikara power.
chikara-mochi athlete.
chiku-shō beast.
Chikuzen 266c.
chimba lameness, lame person.
chi-mei geographical name.
chin hire, fare. [lation,
chinami connection, blood-re
chinchin (of ringing).
chin-chō suru prize.
chin jutsu suru state, declare.
chirachira suru flicker, flutter
chirakasu scatter about.
chirakeru be scattered about
chirari to with one glance.
chirasu scatter (tr.) 200.
chiri, *chiri-gaku* geography.
chirin chirin (of ringing).
chiru, *chitte* disperse, fall.
chi-ryō medical treatment.
Chishima Kuriles 61.

chi-sho lot of ground.
(ga) chi-sō treat, feast 262.
chitto a little.
chi-zu map.
chō unit 87. [324a.
chō street, town 51a, 95e,
chō=60 *ken*.
chō, *chō-bu* - 10 *tan*.
chō senior, head 164b.
chō butterfly.
chō-chin lantern XII.
chō-chō butterfly.
chō-chō burgess.
chō-dai suru receive from a
 superior 12b, 213a, 309 ; *chō-*
 dai please give me.
chō-do exactly, just.
chō-fuku reiteration.
chō-hō na useful, valuable.
choichoi occasionally.
choito just a moment ;—*shita*
 brief, easy 328b.
chō-ja wealthy person xxxi.
chō-jo oldest daughter.
chō-jō summit.
chō-ka merchant's house.
chokochoko (of short intervals
 or steps).
chokusetsu ni directly, immedi-
 ately 321e.
choku-yaku literal translation.
chō-men note-book, record
 228b.
chō-nai within the town 51a.
chō nan oldest son 422. [class.
chō-nin one of the trading
chōren-ba parade ground.
chō-ren drill.
chō-ro morning dew 295a.
chorochoro (of the flowing of a
 brook or of toduling).
Chōsen Korea.
Chō-sha elder, superior xxx.
Chōshū 31a.

- chotto*=*choito* just a moment.
chōzuru be expert 371. [386.
chū=*naka* middle 94a, 218h,
chū loyalty.
chū-bu paralysis.
chū-gakkō middle school 55a.
chū-gi loyalty, fidelity.
Chūgoku 277c, 412b,
chū-gwai home and abroad.
chū-i attention, heed, care.
chū-kai note, commentary.
chū-mon order (for goods).
chū-shin loyal subject 155.
Chūshingura 187d.
chū to=*tochū* midway.
chū-tō medium class 71a.
-dachi=*tachi* (plural ending) 1.
dai price 164a.
dai generation 70, 97a.
dai unit 87.
dai order 93; *dai ichi* 97a.
dai great 117e.
-dai=*uchi* 386.
dai-bu, *dai-bun* very, rather.
dai-butsu large statue of Buddha.
dai-chō ledger 228b.
dai-dokoro kitchen.
dai-fuku-chō day-book 228b.
dai-gakkō, *dai-gaku* university.
Daigaku 258b. [parliament.
dai-gi-shi representative in
dai-hyō-sha representative.
dai-ji na precious; *dai-ji ni*
suru take care of 33a.
dai-jin minister of state.
dai-jōbu na secure, all right
 138b.
dai-ka price 164a.
dai-kon large radish.
dai-ku carpenter.
dai-mei-shi pronoun 27a.
dai-myō feudal lord 71b.
Dai Nihonshi 389a.
Daishi (sama) 301.
dai-shō wo suru wear two-
 swords 233.
dai-sū algebra 341a.
dai-tai in the main 340.
dai-tan boldness.
Daitokuji 437d.
Daiyagawa 402d.
dajōdaijin 413c.
Dake quantity, only, just, about
 165a, 340; (with *dore*) 43.
daku hold in the arms.
da-kyū game like tennis 245.
damakasu deceive, impose
 upon.
damaru be silent 184e.
damasu deceive, impose upon.
dame na useless, impossible.
dam-pan conference.
dan baron 76c. [333.
dan-dan (*ni* or *to*) gradually
dan-go [Japanese] dumpling.
dani even 353.
danna master 421c.
dan-nen giving up 356.
Dannoura 266d.
dano and 397.
dan-shi boy, male, man.
dan-tai body, organization.
dara dollar.
-darake 233a.
darari, *daradara* sluggishly.
dare who? 42, 45; —*sore* 47.
daredare (plural) 42b.
dassu (*ru*) escape from.
dasu put forth, bring out, give.
-dasu 287.
Dazai-fu 266c.
de at, with, by means of, on
 the part of 363; *de mo* 46,
 354; *de aru* 191; = *de atte*
 89c, 113, 197g.
de-au meet on the way.

de-bana first infusion 76d.
de-guchi way out, exit.
de-iri inclusive 78b.
de-iri no family-, house- 269c.
de-iri-chō day book 228b.
de-kakeru start out, go out.
dekasu accomplish, finish 255a.
(o) deki=*dekimono*.
deki-agaru be finished.
deki-au be ready made 286e.
deki-daka harvest, crop 387c.
deki-mono sore, ulcer, boil.
dekiru 285b, 118b, issue, result, be possible 48e, 59b, 146d, 160f, 267.
dekiru capable 127b. [112d.
dekiru dake as—as possible
dem-pō telegram 115b;—*wo utsu (kakeru dasu)* send a telegram.
dempō-ryō cost of a telegram.
den biography 319a.
den-ka His Highness 311d.
den-kyō-shi missionary 208a.
den-shin telegraph 115b.
denshin-ryō cost of a telegram.
den-wa telephone.
deppuri (of fulness) 325a.
deru issue forth; (with *kara* or *wo*) 146e; *dete kuru* come out 162; *de-yō* 146h.
-deru 287.
de-shi apprentice, disciple.
Deshima 264e.
deshite 86a.
desu, deshita, deshō 13, 101.
do degree (in measurements) 70.
do unit of time 80.
dō how? what? 42; *dō jū (yō na)*, *dō shita* what sort of? 43, 54a; *dō shite* how? why? 212b, 351e; *dō itashimashite* 426, 309; *dō shite mo, dō de*

mo anyhow 345; *ka dō ka* 397b; *dō ka kō ka* with difficulty 46a; *dō ni ka naru* 360b.
-dō road, district 306d.
dō=*onaji* same 38.
do-bei garden wall 129a.
dō-butsu animal.
dōbutsu-en zoölogical garden.
dōbutsu-gaku zoölogy.
dochi (ru) which? (of two), where? 40c, 42, 337;—*mo* both;—*do mo* either 327a, anywhere.
dō-chū journey.
do-dai foundation.
dōde at any rate, after all.
dō-dō same road, accompanying.
dō-gi motion (in a meeting) 305a.
dō-gu utensils, furniture.
(go) dō-han accompanying 41b.
dō-i same opinion.
Doitsu Germany 119a.
dō-ji=*ji-dō* child.
Dōjikyō 264c.
do-jin native, aborigine.
dō-ka somehow, please! 47a.
dokka (doko ka) somewhere.
dokko, dokkoisho (interjection) 415, 431.
doko where? 42a, 46, 337.
dō-koku same province.
dokoro 408.
Doku Germany 122a.
doku poison;—*ni naru* poisonous, noxious.
doku-ja poisonous snake.
doku-ritsu independence.
dokushin-mono bachelor, widower, spinster.
doku-shin celibacy.
dō-kwa copper coin 269b.

- dō-kyū-sei* classmate.
dō-maki money belt.
domburi headlong (of a fall into the water).
-domo (plural ending) 1, 28.
dō-mo (of perplexity) 46a, 415.
dō-mon tunnel.
don noon gun.
don=*dono* 298a.
donata who? (polite) 30e.
dondon in rapid succession (or of the sound of a drum).
dō nen same year,
donguri acorn xxvii.
donna what kind of? *donna ni* how?
dono (title) 298a, 420.
dono which? (adjectival) 42.
dontaku holiday xiii.
don to (of a loud noise). [gacy.
dō-raku debauchery, profligate.
dore which? (substantival);
dore dore (interjection) 42b.
dōre 207b.
doredore (plural) 42b.
dō-ri reason, truth, right;—*de-su* is natural 252c;—*de* quite right 365.
doro mud;—*darake no* muddy.
dō-ro road, street.
dorobō robber;—*wo suru* rob.
doru dollar.
dorya (interjection) 453.
do-ryō capacity, generosity.
dō-se at any rate, after all.
dō-sen same ship.
dō-setsu same opinion.
dō-shi verb.
dō-shi among themselves 58.
Dōshisha 295b.
Dōshō 257b.
dossari abundantly, largely.
dotchi=*dochi*.
dote dyke, road on a dyke.
dotto (of laughter, applause).
do-yō dog days.
do-yō (bi) Saturday.
dō-yō same manner.
dō-zen ni in the same way 452b.
dō-zō storehouse, "godown."
dōzo somehow, very much, please 47a, 177f.
e (interjection) 453.
e picture.
e food (for animals).
-e -fold; *futa-e* double 64.
ebi shrimp.
Ebisu 225c.
Echigo 188a,
Echizen 358a.
eda branch.
Edo 18d, 73a, 281f, 427a.
e-gaku draw (a picture).
ei (interjection) 414.
Ei England 122a.
Ei-go English.
ei-gyō avocation, business.
Ei-koku England.
ei-kyū no eternal, perpetual, permanent.
Ei-ryō Indo British India.
ei-sei hygiene, sanitation.
ei-zōtu long continuance.
e-kaki painter, artist.
Ekōin 283a, 403b.
em-bi-fuku swallow-tailed coat 173c.
Emma (sama) 204b.
em-man ni completely.
em-pitsu lead pencil.
em-pō distant place 338.
emu smile (classical)
En no Shōkaku 183c.
en veranada.
en relationship.
en-gawa veranada.
en-gi no ii of good omen.
en-kaku development.

- en-ki* postponement.
en-kwai banquet.
en-nichi monthly festival day at a Buddhist temple.
e-no-gu pigments for painting.
Enoshima 73a.
en-ryo reserve; — *suru* feel diffident; (*go*)—*naku* frankly.
en-san hydrochloric acid.
en-zetsu address, oration.
enzetsu-ka orator.
enzetsu-kwai lecture-meeting.
erabu, eramu choose.
erai great, eminent.
eri collar,
eri-nuku choose out, select.
eru get 259a.
eru choose.
esa bait.
eta [Japanese] pariah 335b.
ete dexterity. [siderately].
ete-katte ni selfishly, incon-
e-to=jikkan 367a.
Ezo-jin=Ainu native of Yezo.
e-zu drawing, picture 281a.
fu prefecture 44c, 324a.
fu a kind of food made of wheat gluten.
fu- not 124, 196c, 213.
fū custom, manner, style 321.
fū unit 87.
fu-anshin uneasiness.
fu-ben na inconvenient.
fu-ben na not eloquent 124a.
fu-beuri na inconvenient.
fu-bin na pitiable.
fu-bo father and mother.
fū-bun rumor.
fuchi rim, border.
fuchi pool.
fuda card, label, placard.
fu-dan (ni, kara) usually, generally.
fude writing-brush, style 289d.
fue flute; — *wo fuku* play the flute.
fueru increase (intr.).
fū-fu man and wife 422.
fu-hei dissatisfaction.
fu-i ni suddenly.
fū-ja a cold.
fuji wistaria.
fu-jin lady; — *shitsu* ladies' compartment.
Fujisan 26b.
fu-ji-yū, fujū na restricted 121a.
Fukagawa 282g.
fukai deep.
fukasu smoke (tobacco).
fukeru, fukete become late, get old 260b. [to.
 — *ni fukeru, fukette* be addicted
fuki an edible plant.
Fukiage 229a.
fuki-buri tempest.
fuki-dasu burst out laughing.
fu-kiryō na homely.
fuki-tsukeru blow against.
fu-kō unhappiness 225a.
fuku luck, felicity, wealth; —
no kami gods of luck 204a.
fuku unit 90d.
fuke suru take (medicine).
-fuku clothing.
fuku blow; *fue wo*—play the flute; *kaze ga*—a wind blows.
fuku roof, thatch 294a.
fuku wipe.
fuku-biki (a game) 327b.
fuku-jū submission, obedience.
fukumu contain, understand.
fukurasu distend.
fukuro bag, sack.
o fukuro mother 421.
fuku-shi adverb 314a.
fuku-shū suru review (a lesson).

fuku-sū plural 341a.

Fukusuke 312d.

fuku-zō reserve ;—*naku* without reserve,

fu-kwai displeasure, indisposition.

fu-kyū prevalence, diffusion.

fum-betsu discrimination 127c.

fumi letter, literature.

fumi-kiri railroad crossing.

fu-moto foot (of a hill or mountain).

fum-patsu putting forth one's energies, enthusiasm.

fun minute (of time) 75.

fun = $\frac{1}{10}$ *momme*.

funa a fish like a carp.

fu-nare na inexperienced 196c.

fune ship, boat ; *ni you* get seasick.

furachi na vicious.

fureru touch, infringe, let be known 371.

furi air, appearance 203b, 284a ;—*wo suru* act as if 219b.

furi unit 83a.

furi- 302.

furi-dasu shake out, remit.

furi-hanasu break loose.

furi-kaeru turn around.

furi-kakeru fall upon, happen.

furi-kakeru, furi-kakaru begin to fall (of rain).

furi-kiru sever forcibly.

furi-suteru abandon.

furo bathtub, bath 109c.

furo-shiki cloth used as a wrapper for a bundle.

furu fall down from above 62a ; *ame ga*—it rains 261.

furu shake, wave, scatter.

furu-dōgu second-hand goods, curios.

furueru shake, tremble.

furu-hon second-hand book.

furui ancient, old.

furu-kusai trite, antiquated, obsolete.

furu-mai behavior, entertainment 412d.

furu-sato birthplace, home.

fū-ryū na tasty, elegant, aesthetic.

fusagu shut up, obstruct.

fu-saku bad harvest.

fusegu ward off.

fu-sei na dishonest.

fū-sen balloon.

fuseru, fusette go to bed.

fu-setsu construction.

fū-setsu rumor.

fushi knot, knob (as on a tree).

fu-shi-gi na mysterious, marvelous, queer 158b ,—*koto ni wa* strange to say.

fu-shimatsu na badly managed 233a.

fu-shin inability to comprehend, doubt, suspicion ;—*ni omon* be puzzled. [373b.

fu-shin building, repairing xi.

fu-shinja unbeliever 124b.

fu-soku insufficiency, dissatisfaction ; *nani—ga nai* be well off.

fu-soroi na (no) not uniform 196c.

fusuma sliding partition 417.

futa cover, lid.

futa-e double.

futa-go twins.

futa-oya parents.

futari two persons ;—*de* two together ;—*to mo* both.

futa-tabi twice, a second time.

futatsu two ;—*ni wakareru* disagree ; *futatsu hitotsu* 403a.

futo (of a breath).

fu-to unexpectedly 326c.

futoi thick (of round things)
impudent.

futokoro bosom.

fu-ton wadded quilt, cushion.

futoru get stout ; *futotta* fleshy
325a.

Futsu France 122a.

fu-tsū na usual, general.

fu-tsuyō na inconvenient, im-
proper.

futsuka two days, second day.

fu-tsuri-ai na (no) out of pro-
portion 196c,

futto=*futo*.

fu-un na unlucky.

fuyasu augment, multiply.

fu-yō na not needed, useless.

fu-yōjin na careless, unsafe.

fuyu winter 23c.

fuyu-fuku [European] winter
clothing. [ing.]

fuyu-gi [Japanese] winter cloth-

fū-zoku manners and customs.

fūzuru seal (a letter).

ga 3, 12d, 12e, 153d ; (with in-
terrogatives) 20c, 42c ; =*no*
13, 53 ; =*wo* 176, 268.

ga but 399, 149.

ga-gen classical language.

gai injury ; — *ni naru* in-
jurious.

-*gake ni* 321.

gak-ki term (of school).

gak-kō school, XIX, 55a.

gak-kwa lesson, curriculum.

gaku hanging tablet, framed
picture.

gak-mon learning.

gaku-sei student.

gaku-shi university graduate
208a.

gaku-sha scholar, learned man.

goku-tai musical band.

gama toad ; — *no nyūdō* 460.

ga-man endurance.

-*gamashii* like 110.

gam-byō disease of the eye,
ophthalmia.

Gammangafuchi 402d.

gam-pi-shi a kind of paper.

gan wild goose.

gan-kwa ophthalmology.

Ganu 233c.

-*gara* kind, quality 217a.

garari, garagara (of clatter
ing noise).

garasu glass.

-*garu* 284.

gasagasa of rustling sound.

Gasshūkoku 358d.

gasu gas, fog 268c.

-*gata* (plural ending) 1, 28.

-*gatai* (*katai*) hard 110.

gatari gatagata (of banging,
shivering).

ga-ten understanding ; *ga iku*
perceive.

-*gawa* (*kawa*) side 385c.

ge lower (in composition) 94a.

-*ge* appearance ; *oshi-ge-mo-*
naku ungrudgingly 315 ;
nani-ge-naku nonchalantly.

gebiru be vulgar.

gei accomplishment, entertain-
ing performance.

gei-sha singing girl 317d.

ge-jo maidservant 113c, 298a.

geki-bō na strenuous.

geki-sen hard fighting.

ge-kwa-i surgeon.

gem-bun it-chi XIV.

gen = *hiku* subtract 79.

ge-nan manservant XXVIII.

gen-an original motion.

gen-in cause.

Genji 74, 95b.

Genji Monogatari 434.

gen-ka = *genkwan* vestibule.

gen-ki vitality, liveliness;—*no*

ii,—*na* vigorous, vivacious.

gen-kin ready money 120a.

gen-kwan vestibule, main entrance.

geragera (of laughter).

ge-raku fall (of prices).

geshinaru retire 310.

ge-shukuya boarding house.

ges-sha monthly tuition.

geta wooden clog.

getageta (of laughter).

getsu month 74.

getsu-yō (*bi*) Monday 75.

gi righteousness, trustiness.

gi suru discuss 305a.

gi-an bill (in an assembly);—
wo teishutsu suru introduce
a bill.

gi-chō president.

gi-in member of an assembly,

gi-ji parliamentary business.

giji-dō legislative hall.

gi-ketsu suru take a vote.

gi-kiwai deliberative assembly.

gin-mi investigation, trial.

gi-mu duty.

gin silver.

gin-kō bank.

gin-kwa silver coin 269b.

Gin-za 95a.

gin-zaiku silverware.

giri = *kiri* merely, only, just.

gi-ri right, obligation;—*aru*
kyōdai step-brother, brother-
in-law 127c.

gi-ron debate, argument.

gi-shi loyal samurai 304b.

gi-shi expert, engineer.

[bers.

gishigishi (of creaking tim-
gi-shiki formality, ceremony.

go game like checkers;—*wo*
utsu play checkers.

go (honorific) 31.

go five.

go = *nochi* after, later 385; *sono*

go after that.

gō number, suffix to the name
of a ship.

gō = $\frac{1}{10}$ *sho* 69a.

ga-ban checkerboard 359d.

go-bō burdock.

Godaigo 343b.

go-fuku dry goods.

ga-gaku linguistics.

gō-gi ni enormously,

go-go = *hiru-sugi* afternoon.

gōgō (of snoring).

go-han boiled rice, a meal.

go-hei Shintoistic symbol 129,
189a. [son.

gohei-katsugi superstitious per-

go-hō noon gun 222b.

go-ishi checkers 359d.

gō-jō stubbornness;—*wo haru*
be obstinate.

go-jū-on syllabary XXI.

go-ke widow 245b, 247a.

goku = *kiwamete* very.

goku-raku heaven.

gom-ben 367b.

go men (see *men*).

gomi dirt, dust, rubbish;—*ga*
tatsu dust rises.

gomu gum, rubber.

Gongen 78c.

gon-go-dō-dau (*gon-go* speech,
dō way, *don* cut) unspeak-
able, monstrous.

gongon (of the sound of a bell).

go-on XI.

go ran (see *ran*).

goro (*ni*) = *koro* about (of time).

gorori, *gorogoro* (of a rumbling
sound 335c.

gorōzuru, gorōjiru = *go ran na-saru* see 310.

go-sekku five festivals 94g.

go-sho imperial palace.

Goshūishū 427d.

gotagota (of disorder).

go-ten palace.

-goto ni every 321.

gotoku = *yō ni* as, like; *an no gotoku* as expected 315.

gotoshi is like 295a.

gazaimasu 24.

gozaru = *aru* be 191c.

go zen Your (His) Grace 420b.

go-zen boiled rice, a meal.

go-zen = *hiru-mae* forenoon.

go-zō the five organs; heart, lungs, stomach, liver, kidneys.

gū stupid, my.

-gu-ai xxvi adjustment, condition; —*ga warui* be out of fix.

gu-chi silliness, twaddle; —*wo kobosu* grumble.

guchiru be silly xb.

gudaguda ni you get dead drunk.

gūgū (of snoring).

gun = *kōri* county 324a.

gun-kan war vessel. [ernment.

gun-ken-seido prefectural gov-

gun-zei military force, army.

gurai = *kurai* about 22b; (with *dore*) 43.

gururi, *guruguru* round and round; *no gururi ni* around.

gu-sai my (foolish) wife.

gu-soku accoutrement.

guzuguzu (of loitering, dawdling or grumbling).

gwa picture, drawing.

gwai outside, beyond 386.

gwai-bun reputation.

gwai-koku foreign country 84e.

gwaikoku-go foreign language.

gwaikoku-jin foreigner, European 18g.

gwai mu-shō Foreign Office.

gwai-shi external history.

gwai-tō overcoat.

gwan = *negai* request, prayer; —*wo kakeru* make a vow.

gwan-jitsu first day of the year.

gwan-kin capital, principal.

gwan-nen first year of a period.

gwan-rai originally, in reality.

gwan-sho petition (in writing).

gwatsu month 74.

gyo = *go* (honorific) 31.

gyō-kei (of Empress or Crown Prince) 310.

gyō-kō (of Emperor) 310.

gyoku jewel 89d.

Gyokuhen (dictionary) 89d.

gyō-mu business. [official.

gyō-sei-kwan administrative

kyo-shin ni naru retire 310.

gyō-sho a style of writing 173a.

gyotto (of consternation).

gyū-niku beef.

gyū-nyū cow's milk 90e.

ha leaf.

ha tooth.

haba breadth; —*ga hiroi* is wide (opp. *semai*).

habakari nagara (*desu ga*) 247b, 399.

habakaru be afraid, feed backward 247b.

habuku reduce, abridge.

ha-butae a kind of thin silk cloth.

hachi bee.

hachi pot, bowl; *o hachi* vessel to hold cooked rice 32.

hachi eight.

Hachiman 175a.

- hachi-ue* potted plant.
hada naked body, skin;—*wo nugu* expose the shoulders.
hada-gi undergarment, under-shirt 380b.
hadaka no (na) naked.
hadashi de barefooted.
haeru sprout, grow; *ta ni kusa ga*—weeds grow in the paddy-field 366b.
ha-gaki postal card. [236a.
hageru be stripped off, get bald
hageshii violent.
hagi bush-clover.
hago shuttlecock.
hago ita battledore.
hagu patch together. [236a.
hagu, hagasu peel, strip off
(o) ha-guro black tooth-dye 356.
haha mother 421.
haha-oya mother 421.
hai have heard, yes, all right 356, 17h, 30d, 134a, 207b.
hai ashes.
hai housefly.
hai suru abolish.
hai unit 90.
hai, hai no zō, hai-zō lungs.
hai-byō consumption, phthisis.
hai-fuki bamboo spittoon.
haikara (high collar) a foreignized Japanese.
hai-ken suru look at 309, 229a.
hairi-kireru all go in.
hairu, haitte enter 285b; *haitte kuru* come in; *haitte iru* be inside 44e.
hai-shaku suru borrow 309.
hai-shi abolition.
hai-tatsu distribution, delivery.
haji shame. [ed.
haji-iru be very much ashamed.
hajimaru begin (intr.).
- hajime* beginning;—*ni (wa, ni wa)* at the first.
hajimemashite 96b.
hajimeru commence (tr.);—*wo hajime* 280.
hajimete for the first time 162, 345;—*no* the first 97a.
hajiru be ashamed; *kotae ni*—be shamed by the answer; *mugaku wo*—be ashamed of ignorance.
haka grave.
hakama loose trousers, divided skirt 124c.
hakanai transient. [326c.
hakarazu (mo) unexpectedly
hakaru count, weigh, consider, contrive.
hakase=*hakushi* doctor 208a.
Hakkenden 319a. [clear.
hakkiri distinctly; — *shita*
hako box, case 82b.
hakobu carry, transport, make progress; *hakobi ga tsukanai* progress is slow 241c.
Hakodate 318a.
Hakone 342c.
haku vomit, spit. [etc.).
haku wear (shoes, trousers,
haku count 76c.
haku-butsu-kwan museum.
haku-jō confession.
haku-rai no imported 374a.
haku-ran-kwai exposition, fair.
haku-shi doctor 208a.
haku-shu clapping of hands.
hama beach.
hama-be seacoast.
hama-guri clam.
ha-maki (tabako) cigar 25a.
ham-bun half.
hameru insert, fit.
ham-mai half a sheet, i. e., page.

han plate (for printing) edition.
han half.
han fief, clan, daimiate.
hana flower xxxia.
hana nose, snout.
hana-ayame variety of iris 192a.
hana-bi fireworks.
hana-gami paper used as a handkerchief.
hanahada very, very much.
hanahadashii extreme.
hana-ike vase.
hana-mi viewing the flowers.
hana-muko groom 422.
hanareru be separated 372.
hanashi speech, conversation, story; *no—wo suru* speak of; *—wo shikakeru* address.
hanashi-ka professional storyteller.
hana-shōbu variety of iris 192a.
hanasu separate 199.
hanasu speak 199; *hanashite kikasaru* tell.
hanatsu let loose, shoot 195.
Hanawa Hokiichi 434a.
hana-yome bride 422.
han-dan decision, judgment.
hane feather, wing, shuttlecock; *—wo tsuku* play shuttlecock.
haneru bounce, leap.
Hanfu 264c.
han-ji judge 341b.
han-jō prosperity.
hankechi handkerchief.
han-kiri, han-kire. letter paper.
han-kwa prosperity.
han-shi white native paper.
han-shō fire bell, fire alarm.
han-tai opposition, reverse 371.
ha-ori [Japanese] coat.
hap-pu hair and skin 348b.
hap-pu promulgation.
hara plain, moor, prairie.

hara abdomen, stomach; *—ga heru (suku)* get hungry 102a; *—ga tatsu, —wo tateru* get angry.
harai-sageru dispose of (public property) 271b, 381c.
hara-kiri suicide by cutting the abdomen 186f.
harasu clear off, dispel.
harau clear away, sweep, pay.
hareru clear off (of the sky).
hari needle, sting.
hari-ko papier-mache.
hari-tsuke crucifixion 304a.
haru spring 23c.
haru stretch, extend, be distended; *kōri ga—ice* forms; *gō-jō wo—be* obstinate.
haru spread, paste, cover.
harubaru from a distance.
haruka no far.
haru saki early spring. [rain.
harusame (haru, ame) spring
hasami shears 22.
hasamiu pinch, put between, cut with shears.
ha-sen shipwreck; *—suru* be wrecked (of a ship); *—ni au* be shipwrecked 89h.
haseru, hasete go fast, run.
hashi bridge; *—wo kakeru* build a bridge.
hashi chopsticks.
hashi extremity, end, beginning, margin.
hashira post, pillar, unit 82.
hashiru, hashitte go fast, run.
hashi-sen bridge toll.
hashoru (hashi, oru) tuck up (skirts).
hassuru start, be produced.
hata flag.
hata side 385; *—kara* 378.
hata loom; *—wo oru* weave.

- hatachi* twenty years old 61.
hatogo, *hatago-ryō*, *hatago-sen*
 price of lodging.
hatake field, garden.
hata-moto 441a. [126a.
hataraku work; work cheaply
hatashite after all, really 344a.
hate interjection 415.
hatasu put an end to, complete.
hateru end, be concluded.
-hateru, *-hatasu* 287.
hato dove, pigeon.
hatoba wharf, pier.
hatsu- 176a.
hatsu unit for discharges of a
 gun 197.
hatsu-datsu=*hattatsu*.
hatsuka twenty days, twentieth
 day 61.
hatsuka-nezumi mouse 2a.
hatsu-on pronunciation. [year.
hatsu-yume first dream of the
hat-tatsu development xxix.
hatto (of surprise) 329d.
hau creep, crawl.
hayai swift, early.
hayaru prevail, be in fashion;
hayari no fashionable.
haya-se rapids.
hayashi forest 186a.
hayasu allow to grow long.
hazu fitness; *hazu dēsu* ought
 111, 193a. [116a.
hazukashii ashamed, shameful
hazukashimeru insult; *hazuka-*
shime wo ukeru be insulted.
hazure end (of a town) 246c.
hazureru be displaced, fail 372.
hazusu displace, miss, avoid.
hebi snake. [off 236a.
hegu, *hegasu*=*hagu* peel, strip
hei=*hai* yes, all right.
hei fence, wall 120a.
hei-soldiery.
- hei*=*hinoe* 367a.
hei-eki military service.
hei-gai evil, nuisance.
hei-hō square 72b. [311d.
hei-ka His (or Her) Majesty
Heike 95b.
hei-ki equanimity, indifference.
hei-min common people, plebe-
hei-sotsu, *hei-tai* soldier. [ian.
hei-zei usually, ordinarily.
hen region, vicinity 338.
hen unit (of time) 80.
hen left hand radical 367b.
hen na strange, peculiar.
hen-ji reply.
hen-kō change.
hen-kwa change, inflection.
hen-kyaku returning (a borrow-
 ed article).
herasu=*hesu* decrease (tr.).
heru, *hete* pass through.
heru, *hette* decrease (intr.).
hesu decrease (tr.).
heta na unskilful 117b.
heya room, apartment.
hi sun, day, fire, burning coals;
 —*ga kureru* the sun sets; —
ga deru the sun rises; —*ni*
san do zutsu three times a
 day; —*ga tsuku* fire catches;
 —*wo tsukeru* (*taku*) kindle
 fire; —*wo dasu* start a conflagration.
hi suru compare.
hi-bachi fire-box 37a.
hi-bana spark.
hibari skylark.
hibi ni, *hibikibi* every day.
hibiku resound, sound.
hi-bun epitaph.
hidari no the left.
Hidari Jingorō 198d.
hi-deri drought.
hi-dō ni unjustly, cruelly.

hidoi cruel, dreadful; *xb —me ni au* have a dreadful experience.

hieru become cool, be cold.

hi-gasa parasol.

higashi east.

hige beard.

hi gure evening, twilight 232d.

hiiki suru favor, be partial to (with *wo* or *ni*).

hi-jō ni extraordinarily.

hikaeru be moderate.

hi-kaku comparison.

hikari light.

hi-keshi fireman.

[305a.

hi-ketsu rejection (of a motion)

hiki unit 83.

hiki = 2 *tan* (of cloth).

hiki 303.

hiki-age discharging (a cargo), unloading. [pare.

hiki-awaseru introduce, com-

hiki-dashi drawer.

hiki-kaeru be contrary; *sore ni hikikaete* on the contrary.

hiki-komoru stay at home (on account of mourning or sickness).

hiki-korosu kill by running over or by drawing asunder.

hiki-nuku pull up by the root.

hiki-shio ebb tide.

hiki-tateru favor, encourage.

hiki-tatsu improve; *hittatte mieru* look better.

hiki-ukeru take over, make one's self responsible for.

hiki-zuru drag.

hik-kaeru return (intr.).

hik-kakeru suspend.

hik-ki memorandum, note.

hik-komu draw in, retire.

hik-kosu remove (residence)

203a.

hik-kurikaeru be overturned.

hik-kyō after all.

hiku draw, pull; deduct, subtract 79; *te ni*—lead 370; *cha wo*—grind tea 412a; *kaze wo*—take cold; *koto wo*—play the *koto*; *kuji wo*—draw lots; *tatōe wo*—give an example; *jibiki wo*—consult a dictionary; *nedan wo*—reduce the price; *zu wo*—draw a plan.

hikui low.

hima leisure; *ni*—*wo yaru* discharge;—*wo mite* finding time 276c.

hi-mashi ni day by day.

hi-mawari sunflower.

hi-mei sepulchral inscription.

himojii hungry.

hi-moto origin of a conflagration.

him-pan ni naru become bustling, busy.

(o) *hina* (*san*) doll, puppet 94b.

hi-nan censure, criticism

hinata sunny place, sunshine.

hineru, *hinette* twist.

hi-no-de sunrise 232d.

hi-no-e, *hi-no-to* 367a.

hipparu (*hiki-haru*) pull and stretch, bring along xxxi.

hira-gana syllabary xiv 186d.

hirahira (of waving motion).

hirakeru be opened, become civilized; *hiraketa* civilized.

hiraku open, begin, clear 222a.

hirame flounder, flatfish.

hirari like a flash.

hirattai flat.

hire fin.

hi-rei comparison, proportion.

hirogaru be spread abroad, extend.

hirogeru spread out, enlarge.

- hiroi* broad, spacious ; *haba ga* —wide.
hiromaru be spread, propagated.
hiromeru spread, promulgate.
Hiroshima 413c.
hirou pick up, find.
hiru leech.
hiru noon, day-time, by day.
hiru dry, ebb.
hiru-han noonday meal.
hiru-mae forenoon.
hiru-meshi noonday meal.
hiru-ne midday nap 124b.
hiru-sugi afternoon.
hi-ryō fertilizer, manure 374b.
hisashi small roof over a door or window.
hisashi-buri de after a long interval 375e.
hisashii long continued.
hisoka na secret.
Hitachi 389a.
hitai forehead.
hitaru be immersed.
hitasu immerse, soak.
hito person, man ; somebody 47 ; another 50 ; character 104d.
hitobito people.
hito-e single 64.
hitoe-mono unlined garment.
hito-gomi crowd.
hito-goroshi murder, murderer.
hito-jini violent death, loss of life.
hito-kuchi a bit, a little 321c ; —*ni* at a mouthful, in a word 64, 434a, 436e.
hito-mazu once, for a while.
hito-me ni at a glance 64b.
hito-omoi ni on the impulse of the moment.
hitori one person 65a ; *hitori de* alone ; *hitori-de (ni)* spontaneously 321d, 338b.
hitori-goto wo iu talk to one's self. [240d.
hito-sashi-yubi index finger
hito-suji ni earnestly.
hito-tōri in the main, in a general way 64a.
hitotsu one ; once 61. [one.
hitotsu hitotsu one by one, every
hi-tsuke incendiary.
hitsu-yō no necessary, essential.
hit-tatsu = *hikitatsu*.
hit-teki suru rival.
hit-tsukamaeru catch (vulgar).
hi-uchi-gane steel for striking fire. [fire.
hi-uchi-ishi flint for striking
(o) hiya cold drinking water.
hiyahiya hear, hear ! 415.
hiyakuasu cool, make a fool of 202a.
hiya-mizu cold water.
hiyasu cool.
hiyayaka na cool.
hi-yō expense, outlay.
hiza knee ; —*wo kuzusu* 116b.
Hizakurige 432a.
ho ear (of grain). [sails.
ko sail ; —*wo kakeru* spread
ho step ; —*wo susumete* step by step.
hō cheek xxxi ; —*wo fukurasu* puff out the cheeks (in anger).
hō = *hau* creep.
hō = *kata* direction, side, region, person ; (in comparison) 132, 136, 113a, 153f ; *kono*—I ; *somo*—you 28. [137f.
hō law, teaching of Buddha
hō cannon 222b.
ho-bashira mast.
(go) hō-bi reward 32. [where.
hō-bō several directions, every-

- ko-bune* sailboat.
hō-chiku suru expel, dismiss.
Hōchiku 460a.
hō-chō kitchen knife.
kodo quantity 340; (with *dore*) 43; (of result) 101, 409, 197i; (of degree) 136, 411a; as 329a; *ni mo —ga aru* 458c; —*no ii koto* flattery 357c.
kodo (mo) naku in no time.
kodo yoku agreeably, moderately 318b.
koeru bark, howl.
(go) hō-gyo ni naru die (of Emperor) 271c.
ko-hei infantry xxv, 402b.
hō hei artillery.
hō-hō method.
hoho-emu smile 247e. [will.
hoinoi (hon-i nai) against one's
Hōjō 165b, 343b.
hoka another place, thing or person; others 187e; —*no* other, else; —*ni* besides; *no —ni* besides, except, beyond 338a, 386; *sono—ni* besides that; —*de mo nai* 51.
ho-kake-bune sailboat.
Hokekyō 248f.
hō-ken feudalism; —*seido* feudal system 324a.
hōki broom.
Hokkaidō 306d, 318a.
Hokke 248f.
hō-kō domestic service. [rises.
hokori dust; —*ga tatsu* dust
hoku=kita north 107b.
hokuhoku (of joy).
hom-bako bookcase.
homeru praise.
(go) hō-mon visit, call 216, 247d.
hom-pō our country.
hōmuru bury.
hon book.
- hon* unit 83, 87. [317a.
hon- the chief, the said, this
hon no real.
hon dana bookshelf.
Hondō, Hondo 81e.
hon-dō chief hall (of temple).
hone bone; —*wo oru* exert one's self.
hone-ori effort.
honnori (of redness).
hon-tō ni true, real xxv.
hon-yaku translation.
hon zon chief idol.
hoppeta (hō, heta) cheek.
hora conch.
hora-fuki braggart 433g. [by.
 —*ni hore-komu* be captivated
 —*ni koreru* fall in love with.
hori ditch, canal, moat.
hori-dasu dig out, unearth.
Horikiri 192d.
hori-mono carving, engraving, tattooing 197a.
hō-ritsu law, statute.
horobiru be overthrown.
horobosu overthrown.
horori, horokoro (of teardrops).
horu dig, carve.
hōru, throw; *hotte oku* let alone, be indifferent.
hoshi star; —*wo sasu* hit the target 454a.
hoshigaru desire 152a.
hoshii desiring 152a.
hō-shin direction, aim, policy.
ho-shu-tō Conservative Party.
hō-sō small-pox.
hosoi thin, narrow, fine.
hoso-nagai slender, slim.
hoso-nawa cord, twine 240c.
hos-shin [Buddhist] conversion.
hossuru desire 407a.
hosu dry, ventilate; *hi ni—* dry in the sun.

hō-tei court (of justice).
hō-tō profligacy.
hotoke a buddha; —*ni naru* be made a saint, die.
hctondo almost, very much.
hotori beside, near 385.
hototogisu cuckoo.
hot-tan beginning.
hoya (hi-ya) lamp chimney.
ho-yō recreation.
hō-yū friend.
hyakkwazensho cyclopedia 88b.
hyaku hundred; —*man* million.
hyakushō peasant.
hyō-ban reputation, popularity, rumor; *no* —*wo suru* talk about.
hyō-dai title (of a book).
hyō-gi consultation.
Hyōgo 404d.
hyoi to suddenly, accidentally; *hyoihyoi* to 329a.
hyō-men surface, exterior.
hyorohyoro (of staggering).
hyō-satsu doorplate.
hyō-shi beat, time, occasion; *to bu*—*ni* in the act of leaping.
hyō-tan gourd, flask for liquor.
hyotto = *hyoi* to.
i stomach.
i- 129b.
i-baru be haughty 284a, 267c.
ibiki wo kaku snore.
i-butsu = *yui-motsu* legacy, relics 380a.
i-butsu-ron materialism 380a.
i-byō dyspepsia.
ichi market.
ichi one, a whole 70; —*ji* one o'clock, for a while 70a; *ichi no jō* first volume, first part.
i-chi position, situation, standpoint, xxix.
ichi-ba market place.

ichi-dō as a whole, all 341.
ichi-ichi one by one 433d
ichi-men (ni) all over the surface.
Ichinoseki 188c.
idasu = *dasu* 287.
ideru = *deru* 190a.
ido well.
ido bata brink of a well.
ie house, family, 198f, 386b.
ie-gara lineage, rank 217a.
ieie ni in every house.
Ieyasu 78c, 392b.
i-gaku medical science.
i-gakushi graduate in medicine.
Igirisu England.
i-go afterwards 385b.
i-gon = *yui-gon* will 380a.
ii = *yoi*.
ii-dasu utter, begin to speak.
ie no 356, 193c.
ii-haru insist.
ii-kaeru say in other words.
i-in committee; —*ni ageru* appoint as a committee.
ii-tsukeru command, tell.
ii-tsumeru silence (in debate).
ii-wake excuse.
i-ji disposition, temper, obstinacy; —*no warui* ill-natured, obstinate.
ijiru, ijitte meddle with, tease.
i-jō over 383; after 406.
i-jū suru emigrate.
ika cuttle-fish.
ika ni how? 354a; *ika naru* (classical) = *dō iu*.
i-ka under 384.
ikaga (ika ni ka) how? 351; —*desu ka* how are you? I don't know 330a. [ary.
ikan-to-nareba because (liter-
ika ni-mo indeed, very 415.
Ikao 184g.

ika-sama very true 415.
ike pond.
ike-dori ni suru take alive.
ike-gaki hedge 129a.
i-ken wo suru reprove.
ikenai (potential of *iku*).
ikeru keep alive (a flower),
 put into a vase.
iki breath.
iki-atari 326b.
iki-chigau go in opposite direc-
 tions without meeting.
iki-kaeru revive, be refreshed.
iki-nari abruptly, on the spur of
 the moment 326b. [rate 364.
ikioi power; *sono—de* at that
ikiru survive; *ikita* alive.
iki-sugiru go too far, exceed;
ikisugita conceited.
iki-todoku=*yukitodoku*.
iki-tsumaru get to a place
 where one can go no further.
iki-utsushi a copy true to life.
iki-wataru=*yukiwataru*.
ik-ka how many days? 65;
 which day? 43.
ik-ka-chū the body of a feudal
 lord's retainers.
ik-kō entirely, at all.
Ikku 432a.
Ikkyū 434c.
iku go 221, 123a; *ikanai* it
 won't do; *ikenai* it's of no
 use 29b; *-te wa ikenai* must
 not 102, 167; *wake ni wa*
ikanai 369b.
iku-bun-ka somewhat.
ikura how much? [war.
ikusa war; *—wo suru* make
ikutari how many persons?
ikutsu how many? 63, 69; *o—*
 how old? 30g.
ima now 36a; =*mō* more 34ca;
—no the present 72d; *—ni*

until now, soon 366e; *—de*,
—ni natte, *—ni shite* under
 present circumstances 364b.
ima-gata a moment ago.
ima-goro (ni) about this time
 340a.
imaimashii unlucky, disgusting,
 confounded. [a time.
ima-sara no longer, after so long
imashigata a moment ago.
i-mi meaning, purport.
imo potato 80a.
imōto younger sister 422.
in shade, negative, female 390b.
in wo musubu make magical
 signs.
ina=*-nai* 398.
ina-bikari lightning; *—ga suru*
 it lightens.
inaka country (opp. city).
ina-zuma lightning 137c.
in-chō superintendent, presi-
 dent (of a hospital) 164b.
Indoyō Indian Ocean.
ine rice plants; *—wo karu* har-
 vest the rice.
in-kyo retirement 410.
inochi life.
inoru pray 370.
inu dog; *—chikushō* 41d.
inukoro pup 8b.
inuru return 240.
ip-pai one vesselful 90c, 135c;
—yarakasu take a drink
 342d; *sei—(ni)* with all one's
 might; *—haitta* full.
ip-pan ni generally, at large.
ip-po one step. [90d.
ip-puku a smoke, a cup of tea
i-rai since, hereafter 378a.
i-rai request.
irassharu (iraserareru) be, stay,
 come, go (polite) 189, 268,
 310, 191a.

- ire-kaeru* put in afresh ; *kororo wo*—repent.
ireru put into ; *irete aru* be in 44e ; *go ran ni*—show.
-ireru 287.
ire-zumi tattooing 197a.
iri-kawaru enter by turns.
iri-kuchi entrance.
iri-kunda complicated 128b.
iri-mame roasted beans.
iri-yō need 37b.
iro color, kind 64.
i-ro-ha syllabary xxxi.
iro-iro no (na) various ; —*ni* or *to* in various ways 209b.
ironna=*iroiro na*.
iru, ite be (of living things), live 20b, 41a, 157b ; (with subordinative) 9, 89b, 163 ; *shita ni iro* 152c.
iru, itte enter be needed, set ; *te ni*—be received ; *ki ni*—be liked ; *iri ga aru (ōi)* attendance is large.
iru, itte parch, roast 245.
-iru 287.
i-sai (ni) minutely, in detail.
isamashii brave, intrepid.
isameru admonish.
isamu be bold.
Ise 348.
i-sha physician ; —*ni kakaru* consult a physician ; —*wo tanomu* call a physician ; —*ni mite morau* be examined by a physician.
ishi stone ; checker 359d ; —*ken* (a game) 196a.
i-shi will, volition.
ishi-gaki stone wall.
Ishikawa Goemon 358c.
i-shin renovation, reformation.
i-shō clothes xxix, 358e.
isogashii busy.
isogu hurry.
is-sai altogether, at all. [day.
is-sakujitsu day before yesterday.
is-sakunen year before last.
is-setsu entirely, at all 350a.
go is-shin the Restoration.
is-shō one's whole life ; = *kem-meï ni* with all one's might 71d ; *kyūshi*—460d.
is-sho ni in the same place, together ; *to—ni* with 372 ; *go—itasu* go along.
is-shu one kind.
isso (no koto) rather 350b.
is-sō doubly, more.
is-sun $\frac{1}{10}$ *shaku*, a little bit.
isu chair.
ita board.
ita-bei board fence 129a.
itadaki summit.
itadaku receive with respect 213a, 227, 308.
itai painful.
itameru injure, afflict.
itami pain.
itami-irimasu 193g.
itanu ache, be hurt.
itaru reach ; —*tokoro* everywhere.
itasa pain 22a. [of necessity.
itashikata (mo) *naku* perforce,
itasu do 309 ; *dō itamashite* 426.
itatte exceeding, very. [428b.
itazura wo suru be in mischief
it-chi union xxix.
it-chō-me 95e.
ito thread, raw silk 240c.
Itō-Hakubun 461a.
itoko cousin.
itoma leisure, leave ; (o)—*mōsu* take one's leave.
(o) *itoma-goï* leave-taking ; —*ni deru* pay a parting call.

itonamu do, work at *itsu*=*ichi* one;—*ni* chiefly, particularly.

itsu when? 42a, —*ka* at some time; *itsu no ma ni ka* no one knows when 329c;—*tabe-te mo* whenever I eat it 169b;—*mo* every time 411b;—*mo no o isha san* family physician 402c;—*mo no tōri* as usual;—*de mo* at any time always, never.

iitsu-goro about when?

itsu-ka five days, fifth day.

itsu-nari to=*itsu de mo* 327.

itsutsu five.

it-tai (one body)=*zentai* 350.

it-tan once 70a. [*iu yun*] 245.

itte (subordinative of *iku*, *iru*,

it-ten no (one point) a single.

it-tō first class 71a.

iu say 245; *iwaba* 245; *iu*

made mo nai 379; *itte oku*,

itte yaru tell 227, 248e; *kō*

iu, etc., 39b; *sō iu n' ja nai*

273a; *to iu*, *to iu to* 54,

396b; *to iu mono*, *to iu koto*

1, 126b; *to iu koto desu*

275b; *to iu no de* 246a; *to*

ii, *to wa ii nagara* 280; *to*

itte (*tote*, '*tte*) 167, 401; *to*

iedomo 171; '*ttara* 246; *nan*

to mo ienai 342b.

iwa rock.

iwaeru=*yuiwaeru* bind, fasten.

iwai-bi holiday.

iwashi sardine.

iwanu celebrate.

iwayuru so-called.

iya na disagreeable 91e; *o—de*
nakuba 100a.

iya (classical) more and more.

iya-garu dislike.

i-yaku breaking a promise 70a.

iyoiyo increasingly, after all, certainly.

Izanagi, *Izanami* 121h.

i-zen previously 348, 385b, 406.

izumi fountain.

izure=*nani*, *dore*; *izure* (*ni shite mo*) at all events, anyhow 305b.

ja=*de wa* 35e; 191b.

ja serpent (large).

jaga-imo=*jagataraimo*.

jagatara-imo Irish potato 80a.

ja-kō musk.

ja-ma 218e, hindrance; *no—wo suru* be in the way of; *o—wo suru* disturb.

janjan (of a firebell).

jan-ken 196a.

ji character, ideogram, letter, word;—*wo hiku* look up a word 88c.

ji hour 70, 75.

ji-biki dictionary 88c;—*wo—hiku* consult a dictionary 160d.

ji-bun self 57, 338b.

ji-bun time 84c, 407.

jibun-katte ni selfishly, inconsiderately.

ji-chi-sei self-government.

ji-dai age, epoch;—*no aru* antique.

ji-dō child 264c.

ji-dōsha automobile.

(*o*) *jigi wo suru* make a bow.

ji-gō ji-toku 57.

ji-goku hell.

ji-gyo work, undertaking, enterprise.

jihi pity, benevolence.

jihi-bukai merciful, benevolent.

(*o*) *iji san* grandfather, old gentleman 422a.

- jiji*, *jijū* grandfather, old man 442d.
jī-jitsu fact.
jī-jō condition, circumstances, special reasons.
jika ni immediately 321e.
jī-kan period of time, time, hour.
jī-ken after, case.
jiki (*ni*) immediately 321e.
jiki-so direct appeal.
jik-kan=*eto* 367a.
jik-ko carrying into practice.
jī-kō climate, weather.
jī-kōku time, hour.
jī-koku one's own country.
jī-man pride 57.
jīm-bō popularity;—*no aru* popular.
jī-men lot (of ground).
jīm-min people.
jīn god xxxc.
jīn=*mizunoe* 367a.
(go) jī-nan second son 422.
jīn-dai age of the gods;—*moji* 277b.
jīn-ja Shinto shrine.
jīn-jō ordinary grade 55a.
jīn-ki=*ninki*. [ulous.
jīn-kō population;—*no ōi* pop-
jīn-riki-sha (man power ve-
 hicle) riksha.
jīn-sei human life 295a.
jīn-shu race (ethnological).
jīn-soku rapidity.
jirakasu jirasu tease, tantalize.
jireru be irritated.
jī-san suru bring, take 231b.
jī-satsu suicide 57.
jī-setsu season;—*gara* 217a.
jī-shin self 57.
jī-shin earthquake,—*ga yuru* (*suru*) there is an earth-
 quake.
- jī-sho* dictionary 88c.
jī-sho land, lot of ground.
jī-shu voluntary confession.
jis-sai actual conditions, prac-
 tice, in reality of 356b.
jīs-shi carrying into practice.
jī-ten dictionary 89d.
jī-ten-sha (self move vehicle)
 bicycle 366d.
jitsu day (in composition).
jitsu truth;—*ni* truly, really,
 indeed;—*wa* to tell the
 truth.
jitsu-mei-shi noun 1a.
jitto steadily, with concentra-
 tion.
jī-yū na free 121a, 347d.
jīyū-tō Liberal Party.
jī-zen charity, benevolence.
jizen-shi charity fair.
jizō 204b.
jō=*onna* woman.
jō=*waru* divide 79.
jō feeling, affection, passion.
jō lock.
jō=*kakeru* multiply 79.
jō=10 *shaku* 70.
(o) jō san girl, miss, 422, 421b.
jō article, item.
jō letter, epistle.
jō=*ba* place (in composition).
jō upper (in composition) 94a;
 —*jō no* 383.
jō-bi-gun standing army 357a.
(go) jō-bu na strong, robust,
 healthy.
jō-bukuro envelope 19.
jō-chū maidservant 386a, 298a.
jō-dan jest [down.
jō-ge above and below, up and
jō-go sot 192.
jō-jū suru be accomplished,
 succeed.
jō-ki steam.

jōki-sen steam-boat.
jō-mae=*jō* lock.
jō-rei regulation, rule.
jō-seki upper seat.
jō-shi girl, female, woman.
jō-shin report to a superior.
Jōshū 248g.
jō-tō first class 71a.
jō-yaku contract, treaty ;—*wo musubu* make a treaty.
jōzu na skilful 117b.
jū gun, rifle, arms.
jū ten.
-jū 386.
jū-bako set of lacquered boxes ;
 —*yomi* 19, 77b.
jū-ban undergarment.
jū-bun na sufficient.
-ni jū-ji suru work at, be engaged in.
jū-ji-ka cross 304a.
jū-jutsu, *jū-jitsu* wrestling.
juku suru become ripe, mature.
jum-ban ni in turn.
jū myō life.
jū-ni-shi zodiacal signs 367a.
jūn-jo order.
jūn-kuai going round, tour.
jūn-rei pilgrimage, pilgrim.
jūn-sa policeman.
jutsu art, procedure.
jū zai nin felon.
ka mosquito.
ka (interrogative particle) 397, 17g, 45, 47 ; *to ka* 397, 398 ; *ka to* 108e, 397, *ka wo* 270c ; *ka mo shirenai* 153b.
-ka day 64.
ka house, family (in composition) 16, 87a, 386a.
ka=*kuwaeru* add 79.
ka unit 86.
ka lower (in composition) 94, 311d, 403c.

o kā sama your mother 421.
kaban trunk, satchel.
kabe plastered wall 129a.
kabi mold ;—*ga haeru* become moldy.
kabiru mold.
kabura, *kabu* turnip.
kaburu wear on the head.
kabuto helmet.
kachi de afoot.
(o) kachin=*mochi* 232.
kado gate 248b.
kado-guchi door, entrance.
kada-matsu pines placed by the gate at New Year's 388b.
ka e 458c.
kae-dasu bail out.
Kaei 74.
kaeru frog.
kaeru, *kaete* change, exchange.
kaeru, *kaete* clear out (a well).
kaeru, *kaette* return ; *kaette kuru* come back ; *okaeri* 278a.
kaeru, *kaette* be hatched.
kaeru be bought, be purchasable 259.
-kaeru 291.
kaeshi-kiru return all.
kaesu return ; *ada wo*—take revenge.
kaesu hatch.
-kaesu 291. [exceedingly.
kaesugaesu (*mo*) repeatedly.
kaette on the contrary, rather.
Kaga 118c.
kagami mirror 120.
kage shadow ; (*o*)—*sama*) influence, aid 364 ; *yama no*—*ni* behind the mountain 384.
ka-gen temper, state 33b ; *ii*—*ni suru* moderate 458b ;—*ga ii* feel well.

- kagiri* limit;—*no aru* limited; —(*ni wa* or *wa*) as long as, unless, without 407.
kagiru, *kagitte* limit 398a.
kago basket, cage.
kagu smell.
ka-hi maidservant 298a. [to.
—*kai ga aru* it's worth while
kai shell, shellfish.
kai sea (in composition).
kai-ageru purchase (of the Government).
kai-chiku improvement, repair.
kai-dō highway.
kai-gan sea-shore, bund.
kai-gara empty shell.
kai-gwai oversea. [ment.
kai-hatsu opening, develop-
kai=*kayui* itchy.
kai-inu house dog.
kai-ko silk-worm 248g.
kai-koku opening the country.
kai-kyo strait. [52d.
kii-mono ni iku go shopping
kai-ri knot 189c.
kai-ryō improvement, reform.
kai-sei revision. [in *harakiri*.
kai-shaku-nin assistant, second
kai-sho square script 173a.
kai-sui-yoku sea bathing.
kaji rudder, helm.
kaji-bō shafts, thills.
kajiru, *kajitte* gnaw.
-ka-jō article, item.
kaka=*okka san* mamma.
kakā wife (vulgar) 421.
kakaeru embrace, employ.
kak-ageru hoist, publish 286a.
kakari the one in charge 184d.
kakaru be hung, engaged, involved 306f; *moya ga*—a mist hangs 268c; *kuchi ga*—be in demand; *ni*—371; amount to, take 166d.

-*kakaru* 292.

kake wager, credit. [credit.

kake de kau (toru) buy on
kake-dasu run out.

kake-ji=*kake-mono*.

kake-mono hanging scroll.

kake-ne fictitious price;—*wo iu* (*suru*) ask too much.

kakeru hang (tr.), apply, inflict, multiply; *hashi wo*—build a bridge; *ho wo*—spread sails; *kane wo*—stake money; *mizu wo*—sprinkle water; *nazo wo*—propound a riddle; *megane wo*—put on glasses; *mekata wo*—determine the weight; *gwan wo*—make a vow; *dempō wo* send a telegram; *o me ni*—show.

-*kakeru* 292.

kakeru run 168c.

—*ni kakete* until.

kake-tori collector of bills.

ka-ketsu adoption (of a motion).

kaki persimmon.

kaki oyster.

kaki fence, enclosure 129a.

kaki-gara oyster-shell.

kaki-ireru write in, mortgage.

kaki-kaeru rewrite.

kaki-mono document 164c.

kaki-ne fence 129a.

kaki-nokosu leave a written message.

kaki-tome registration (postal).

kaki-toru write at dictation.

kaki-tsukeru note down.

kak-ka Excellency 311d.

kak-ke beriberi 402a.

kak-kō shape, form; —*ni suru* sell at a reasonable price 328a.

kakoi enclosure.

kakoi-mono mistress, concubine.

kakou enclose, keep.

kaku- every, all 270b.

kaku scratch ; *ibiki wo*—snore.

kaku suffer from ; *ase wo*—per-
spire 133a.

kaku write, draw.

kaku=*kō* thus ; —*no gotoki*=
kō iu yō na.

kaku-betsu (*ni*) exceptionally,
particularly.

kaku-chi various localities.

kaku-jitsu ni every other day.

kakureru be hidden 58a ; die
77a, 271c.

kakushi pocket.

kaku-shu various sorts.

kakusu hide ; *mi wo*—58a.

kama kettle, pot for cooking.

kama sickle.

kamai-tsukeru pay attention to.

kamakiri mantis.

Kamakura 122c.

kamau heed, mind 92a, 135c,
169c, 317f, 355, 371.

kam-ben patience, forbearance.

kam-bun Chinese literature.

kam-byō nursing the sick.

kame jar.

kame tortoise, turtle.

Kameido 118d.

kame-no-ko tortoise ; turtle.

kame-no-kō tortoise-shell 144a.

kami=*ue* above ; —*no ma* up-
per room.

kami (*sama*) god 224a.

(o) *kami* lord, government 358a.

o *kami san* wife, mistress of the
house 47b, 421b.

kami hair ; —*no ke* hair of the
head ; —*wo yuu* dress the
hair ; —*wo karu* cut the hair.

kami paper.

kami-ii=*kamiyui* xxv.

kami-ire pocket-book.

kami-kudaku crunch 285.

kami-makitabako cigarette 25a.

kami-nari thunder ; —*ga ochiru*
lightning strikes.

kami-shimo full dress 166a.

kami-sori, *kamisuri* razor.

kami-yui, *kamiii* hair dresser.

kamo wild duck.

kamoi upper groove, lintel.

kam-pō-i old style doctor
145a.

kam-puku admiration 370.

kamu chew, bite.

kamuru=*kaburu*.

kan=*aida* interval 75, 385.

kan epilepsy, irritability ; —*no*
tsuyoi irritable, peevish.

kan man-of-war.

Kan China x1c, 122a.

Kan Korea 122a.

kana syllabic character x1x.

kana-butsu metallic image of a
god or a buddha.

ka-nai household, wife 421,
87a, 386a.

kana-majiri xxii.

kanamono hardware xxva.

kanarazu surely, without fail.

ka-nari tolerably, passably.

kanashii sad 437b.

kanata there 337.

kana-tsuki xxii.

kanau accord, suit, obtain ;
negattari kanattari 176.

kan-chū cold season 386.

Kanda 17f.

kan-dan-kei thermometer.

kan-dō suru be affected 370.

kane metal 120c, money, bell ;
=*kaguro* 356a.

Kaneaki 427d.

kane-bako money box xxxa.

kanegane formerly.

kane-ire purse.

kane-mochi na (*no*) rich 120.

- kaneru* at the same time do two (things) or occupy two (positions) 217e.
-kaneru 292.
kanete previously. [68]
kane-zashi carpenter's foot-rule
kangae thought; *no—wo kiku* seek the advice of.
kangae-naosu change one's mind.
kangaeru think, reflect.
kangae-tsuku call to mind, invent. [112a.
kan-gakusha Chinese scholar
kan-go Chinese word 11c.
kan-goku, *kangoku-sho* prison.
kan-ja spy.
kan-ji Chinese character 11c.
kanji-iru feel great admiration.
kanjiki snowshoe.
kan-jin na important, vital.
kan-jō account, bill 246d.
kankan (of the sound of a bell).
kan-kwa influence; *—wo kō-muru* be influenced.
kan-nin forbearance.
Kano 225d.
ka-no-e, *ka-no-to* 367a.
kan-on 11.
Kanōzan 375c.
kan-seki Chinese books.
kan-setsu ni indirectly.
kan-shin admiration 370.
kan-shō interference 372.
kan-tan ni simply, briefly.
kan-tei judging a curio.
kan-tō-shi interjection 414a.
kan-yō na important, essential.
kan-zashi (*kami-sashi*) hairpin.
kanzuru, *kanjiru* be moved 370; *ongi ni*—feel grateful for kindness.
kao face; *—no ii* beautiful; *—wo dasu* show one's face.
kap-puku = *harakiri* 186f.
kara shell, hull.
kara from, after, since 378, 401; through 429a; (with passive) 261; = *de* 381c.
kara collar (European).
kara- empty; *kara ni suru* empty.
kara- Chinese, foreign 168a.
karada body.
karai bitter, acrid 106.
kara-kami wall paper, sliding wall paper doors 168a.
kara-kane bronze, [ter] 326.
karakara (of rattling or laugh-
kara-kasa [Japanese] umbrella.
karakau banter 371.
karappō = *kara* empty.
karari completely.
kara-shishi lion.
karasu crow, raven.
kare he, she 28b.
kare-kore about 28b.
kareru wither, perish. [ally.
kari ni temporarily, provision-
kari-inu hunting dog.
kariru borrow, rent 142.
kari-tsuke no mise a store where credit is given.
karonzuru despise 215.
karu cut, mow.
karu hunt.
karu = *kariru* borrow.
karu light of weight.
Karuizawa 185a.
karuta wo toru play cards.
karyūdō hunter 84h.
kasa umbrella 263a; *—wo sasu* hold up an umbrella.
kasamaru be piled up.
kasane unit 83.
kasane-gasane over and over.
kasaneru pile one on another.
kasane-te repeatedly.

kasegu toil, work at.
kashi-hon circulating library book 359f.
kashikoi clever, shrewd.
kashikomaru respectfully acquiesce 208c.
Kashima 438c.
kashira head, chief.
-ka-sho unit 86.
kas-sai cheers, applause.
kas-sen battle.
kasu residue, dregs.
kasu lend, rent.
kasuka ni faintly, dimly.
kasumi haze 268c.
kasuteira sponge cake XIII.
kasu-zuke a kind of pickle 108b.
kata shoulder.
kata form, pattern, mold.
kata side, person; *ano* (o) — he, she 7a, 7b, 28.
katachi form, shape. [166a.
kata-ginu shoulder garment
katai hard; *-gatai* 110.
kata-kana syllabary XIX, 186d.
kataki foe.
katamukeru incline, bend.
katamuku incline, lean.
katana sword 83a. [xx, 50.
katappō (*katā*, *hō*) one of a pair
kataru speak, tell.
kata-te one hand.
katawa cripple.
katawara side 385.
kata-zukeru lay aside, put in order, dispose of, marry off (a daughter); *ato wo*—clear away things.
ka-tō low class 71a.
Katō Kiyomasa 440f.
katsu win a victory 371.
Katsu Awa 393b.
katsugu carry on the shoulder.
katsuo bonito.

katsuo-bushi dried bonito 202b.
katsura vine.
katsuretsu cutlet XIII.
katsute once before (formal).
katte kitchen.
kat-te one's own convenience; —*ni* selfishly 191d.
katte-gamashii apparently inconsiderate 110.
kau buy 244, 364.
kau keep (animals) 244.
kawa river.
kawa skin, hide, bark.
kawa side 385c.
kawaigaru love, be fond of.
kawaii lovely, charming.
kawairashii = *kawaii*.
kawaisō na pitiable.
kawakasu dry, desiccate.
kawaku dry (intr.).
kawara dry river-bed 133b.
kawara tile.
kawari change, substitute; — *mo nai* unchanging; —*ni* instead 387, 408.
kawarigawari (*ni*) alternately, by turns.
kawaru be changed, substituted; *kawatta* different.
-kawaru 291.
Kawasaki 301.
kawas exchange.
kaya rush.
ka-ya mosquito net 186e.
kayō na such 39.
kayou go back and forth.
(o) kayu rice gruel.
kayui, *kaii* itchy.
kazari decoration.
kazaru decorate.
kaze wind; —*wo hiku* (*mesu*) take cold; —*ga fuku* a wind blows; —*ga yamu* the wind goes down.

- kazoe doshi* inclusive 78b.
kazōeru count, number.
ka-zōku household, family 87a.
kazu number.
Kazūsa 375c.
ke fur.
-kē house, family 34h, 87a.
kē-byō feigned sickness.
kechi na stingy.
kechimbō miser 232b.
kedamono beast 346a.
kedo=*keredo*.
ke-ga wound 146h, 159a; *te wo*
—*suru* get a wound in the
hand 214.
kei-ba horse race.
Keichō 359c.
kei-dai enclosure 386.
kei-hi expenses. [code.
kei-hō criminal law, criminal
kei-ken experience.
kei-ki appearance, state of
trade; —*ga yoi* times are
good.
kei-ki-kyū balloon.
kei-ko study, practice 77c.
kei-kwaku plan, scheme.
Keiō 74.
kei-satsu police 208b.
keisatsu-sho police station.
kei-sei state, condition.
kei-shoku scenery.
kei tei=*kyōdai* brother 422a.
kei-yō figure, metaphor; —*shite*
in speak metaphorically,
magnify.
keiyō-shi adjective 98a.
kei-zai economy.
keizai-gaku economics.
kei-zoku continuance. [160c.
kekko na splendid, capital
kek-kon marriage.
kek-kwa result.
ke-mari football 285a.
ken-butsu sight-seeing 278b.
kemmaku appearance, counte-
nance 370.
ke-mono hairy quadruped 346a.
kem-pō constitution.
kemuri smoke.
ke-mushi caterpillar.
ken=6 *shaku*.
ken unit 86.
ken (a game) 196a.
ken prefecture 44c, 324a.
ken-chiku building 373b.
kenchiku-ka architect.
ken-chō prefectural office.
kēn-go na firm, substantial.
kēn-gōme ni in every house
321.
ken-jī public prosecutor 341b.
ken-jutsu art of fencing. [thy.
ken-kō health; —*desu* is heal-
ken-kwa quarrel.
ken-kyū study, investigation.
ken-non na dangerous, risky
121b.
ken-ri rights.
ken-rō na solid substantial.
ken-sa inspection; —*wo ukeru*
be inspected.
ken-so na precipitous.
ken-son modesty.
ken-yaku suru economize.
ken-zuru, kenjiru offer as a gift.
ke-rai retainer.
keredo (mo) but 399, 99, 354b.
keru, kette kick 285a.
kesa this morning.
kesa priest's scarf.
kesa-gata, kesā-hodo this morn-
ing (used later in the day).
keshikaranu improper, unbe-
coming, impudent.
ke-shiki scenery. [ance.
ke-shiki expression, appear-
kesshite positively, never 214a.

kessuru decide, settle.
kesu extinguish, erase.
ketsu=*chi* blood 300a.
ketsu-gi resolution 214a.
ke-tsumazuku stumble 285a.
ket-ten weakness, fault.
ketto blanket XIII.
ki tree, wood.
ki spirit, humor; *ki no hayai*,
 etc., 123; *ki no kiita* smart
 128c; *ki ga uite iru* be giddy
 263f; *ki ga au* be congenial;
ki wo tsukeru pay attention;
ki ni iru be liked 456c; *ki ni*
sawaru offend; *ki ni suru*,
ki ni naru be concerned
 about 368.
ki record, chronicle.
ki=*tsuchinoto*, *mizunoto* 367a.
kibamu turn yellow.
kibishii strict, severe.
ki-bō hope, desire.
ki-bun ga yoi feel well.
kichi- lucky 373c.
ki-chigai lunatic.
ki-chū mourning.
Kido 130d.
ki-doku na praiseworthy.
kieru be extinguished, vanish.
ki-gen temper, spirits; *go-yō*
 316b, 335d.
ki-gen fixed period 228a.
ki-gen era 228a.
ki-hei cavalry.
Kii 38b. [21a.
kii, *ki-iroi*. *ki-iro na* yellow
kiji pheasant (green).
ki-kai machine, engine. [tion.
kiki-awaseru gather informa-
kiki-chigau mishear.
kiki-gurushii unpleasant to
 hear.
kiki-ireru assent, grant.
kiki-komu hear, 292c.

ki-kin famine.
kiki-tsukeru overhear; *kikitsu-*
kete iru be accustomed to
 hear.
ki-kō calling at a harbor (*ki*=
yoru, *kō*=*minato*).
kikoeru can hear, can be heard,
 sound 259, 267c; *mimi ga*
kikoenai be quite deaf.
kikoshimesu eat, drink 310a.
kiku chrysanthemum.
kiku hear, inquire 221; *kiite*
miru inquire 161a; *kikeru*
 267c.
kiku be efficacious 128c, 267c;
ki no kiita smart.
ki-kwai opportunity.
ki-mae disposition, nature.
kimari disposition, order;—*ga*
warui be embarrassed.
kimaru become settled, cer-
 tain.
kim-buchi no gold-rimmed.
kimeru fix, decide 159b.
kimu master, lord.
kimu you 28.
ki-mi yolk of an egg.
ki-mi ga yoi feel well.
kimo liver, courage; *wo tsu-*
busu be terribly frightened.
ki-mochi ga yoi feel well; *yō*
na —ga suru feel as if.
kimono clothes.
kim-pen vicinity 338.
ki-muzukashii ill-humored.
ki-myō na strange, wonderful.
kin gold, money 120c.
kin=160 *me*=1½ pounds.
kin-chō Hear! Hear! 415.
kin-dan prohibition 404b.
ki-nezumi squirrel.
kin-gin gold and silver.
kin-jitsu in a few days.
kin-jo vicinity, neighborhood.

- kin-ju* (no *hito*) attendant, courtier.
kinkin (*kin*=*wazuka*) only, scarcely.
kin-kwa gold coin 269b.
kin-nen in recent years.
kinō yesterday. [228c.
 (o) *ki-no-doku na* regrettable
ki-no-e, *ki-no-to* 367a.
ki-no-ko mushroom.
kin-rai lately, recently 340c.
kin-ri interest on money.
kin-rui metals 241b. [eration.
kin-shin circumspection, mod-
kinu silk.
kin-yō (*bi*) Friday 75.
kin-zoku metals 241b.
kinzuru, *kinjiru* prohibit.
ki-oku memory xxvi.
kippari distinctly, definitely.
kip-pu distinctly, definitely.
kip-pu ticket xxxi.
ki-roku na free from care.
kirau dislike; *kirai desu* 117e.
kire slice, piece, cloth. [ty.
ki-rei na beautiful, clean, pret-
kireru be able to cut, be cut,
 part, be used up; *yoku* — cuts
 well; *shibire ga* — be numb
 (of limbs).
-kireru 292. [foggy.
kiri fog 268c; — *no fukai*
kiri limit, pause xxxi; merely,
 only, just 350c, 440a; =*ma-*
ma 233d.
kiri (no *ki*) paulownia 84a.
kirigirisu cricket.
kiri-nukeru cut a way through.
kiri-suteru, *kirizute ni suru*
 412c
Kirisuto-kyō Christianity.
Kirisutokyō-to a Christian.
kiru, *kite* wear, put on (clothes).
kiru, *kitte* cut, divide.
- kiru* 292.
ki-ryō no ii beautiful.
ki-sama you 28.
ki-sen steamboat.
ki-sha railway train.
kishi bank, shore.
Kishū 38b, 89g.
ki-soku regulation, rule.
kita north.
kitai na extraordinary, strange.
Kitakamigawa 188c.
kitanai dirty, mean, indecent.
kitaru come (literary).
kitasu cause to come, bring
 about.
kitchinto tightly, precisely.
kitchiri exactly, precisely.
kit-chō favorable sign 373c.
ki-ten readiness of mind; — *wo*
kikasu be quick-witted.
kitsui intense, strong (of liq-
 uors, odors), tight (of shoes,
 etc.).
kitsune fox; — *ken* 196a.
kitte stamp, check.
-kitte no 137b.
kitto surely.
kiwa beside, near by 385.
kiwameru determine, carry to
 an extreme 345a. [349b.
kiwamete extremely (formal)
kiyoi pure, holy.
Kiyomizu Kiwannon 439f.
Kiyomori 413c.
kizu wound, scar 159a.
-kke 275c.
ko child, young offspring, egg
 (in the last sense only, of
 fish) 11d; *go-sai-ko* five-
 year-old 74; *o ko san* 422.
ko wa ika ni 452d.
ko- little 8b, 15.
-ko place 274b.
ko unit 82.

kō- old.

kō=*kau* buy; keep xxivc.

kō prince 76c.

kō marquis 76c.

kō merit, achievement.

kō shell, armor.

kō harbor.

kō=*kinoe*, *kanoe* 367a.

kō filial piety 233c, 348b.

kō happiness 225a.

kō fragrance, incense.

kō manufacturing 391c.

kō thus, in this manner 39c;

kō iu (*yō na*) such.

ko-ashi little steps.

ko-ba shingle.

ko-ban ancient gold coin 223b;

—*nari no*, —*gata no* elliptical. [94f.

kō-ban sho police sub-station

kōbe head (literary) 186b.

kō-bi-gun second reserve 357a.

Kōbō Daishi 113d, 359a.

koboreru overflow.

kobosu pour, spill. [ish.

kobotsu break, destroy, demol-

kobu protuberance, swelling.

kochi (*ra*) in this direction, here 40c, 337.

kō-chi-shi postposition 362a.

kō-chō head of a school.

ko-dai no ancient. [cent.

kō-dai na immense, magnifi-

ko-domo child 1c; —*rashii* childish; —*meite iru* is childish. [215.

koe voice, cry; *nō* — *ga suru*

kō-en (*chi*) public garden, park.

koeru become fat, fertile.

koeru pass over, cross.

—*koeru* 292.

kō-fu laborer.

ko-gai buying in small lots.

ogasu scorch, burn.

ko-gatana penknife.

ko-gawa brook.

kō-geki wo ukeru be attacked.

kogeru be scorched.

kō-gi lecture. [cloth).

ko-gire small piece (as of

kogoe-jini freezing to death. 65b.

kogoeru freeze.

ko-goto complaint 15.

kogu row, scull.

kō-gyō manufactures.

kō-gyō promoting industries.

ko-gyō theatrical performance.

kō-hei military engineers.

kōhii coffee XIII.

koi carp.

koi thick, dense, strong.

koi (imperative of *kuru*) 231.

kō-i cordialty, kindness.

koi-cha 106.

ko-inu pup 8b.

koishii beloved, affectionate.

koitsu this thing (vulgar) 28.

kōji (*ko-michi*) lane, alley.

kojiki beggar 16.

Kojiki 89e.

ko-jin=*mukashi no hito*.

kō-jō kind feelings.

ko-ka old song.

kō-katsu na cunning, shrewd.

koke scale (of fish).

Kōkijiten 89d.

Kokinwakashū 188b.

kok-ka state.

kok-kei wit, witticism.

kok-ki flag, standard 94c.

kok-kin national interdict.

kok-kwai diet, parliament, congress. [337.

koko (*ra*) this place, here 36a,

kō-kō filial piety xxv.

(o) *kō-kō* pickle 168b.

koko-chi ga yoi feel well.

kokonoka nine days, ninth day.
kononotsū nine.

kokoro heart, mind; sense
270d; — *ni makasenu* con-
trary to one's preference (of
things); — *wo irekaeru* re-
pent.

kokoro-atari clew; — *ga aru*
happen to know. [tion.

kokoroe understanding, inten-
kokoro-eru perceive, under-
stand.

koroko-miru try, tempt 174b.

kokoro-mochi impression, idea;
— *ga yoi* feel well; *yō na* —
ga suru 215.

kokoro-yusui familiar, intimate;
kokoroyasuku negau 316.

kokoro-zashi intention, desire.
koku = ten to 70.

koku country (in composition).

ko-kubi head; — *wo katamu-*
keru bend the head to one
side (in thinking). [ar.

koku gakusha Japanese schol-

koku-ji-han political offence.

koku-min nation.

koku-motsu cereal.

koku-shi-byō black plague.

koku-ze national policy.

Kō-kwa 74.

kō-kwai repentance.

kō-kwan exchange, passing (of
trains) 289b.

ko-kyō birthplace, home.

Kōkyō 348b.

kō-kyū study, investigation.

ko-ma horse 4a.

koma chessman.

koma-dori robin.

ko-mai old rice. [nute.

komakai, komaka na fine, mi-

komaru be perplexed, embar-
rassed 239a: *kane ni*—369;

kaku ni —369; — *te (wa)* —
102, 170a, 363a.

kom-ban this evening 339.

(o) *kome* rice (raw).

komeru force into.

komī-au be crowded together.

komī-itta complicated 128b.

komma colt 8b.

kōmcri bat [brella.

kōmori gasa [European] um-

komoru be shut up 239a. [XIII.

kompeitō confection, candy

Kompira 44f.

komu be crowded 239a.

— *komu* 292.

ko-mugi wheat. [262, 309.

kōmuru receive from a superior

kon unit 214c.

kon-aida recently, lately 36.

konareru be digested.

konasu pulverize, digest.

konata this side, here 337.

kon-cho this morning.

kon-do this time, next time.

ko-neko kitten 8b.

kon-getsu this month.

kon-i intimacy; *to* — *desu* be

intimate with; *go* — *ni negau*

I hope we may be friends

209c.

kon-jō disposition; — *no yoi*

good-natured.

konkon kindly, carefully.

konna such.

kon-nan distress, difficulty.

kon-nen this year.

kon-nichi to-day; — *wa* How

do you do? 52b.

kono this (here) 36; — *setsu*

in these days; — *ni san nichi*

334d; — *ue mo nai* unsur-

passed; — *uchi* inside this

among these.

kōnō virtue, efficacy, effect.

kono-aida recently, lately.
kono-goro recently 340c.
ko-no-ha = *ki no ha* leaf.
kono-hodo lately; recently.
kono-kata since that time 378a.
ko-no-me = *ki no me* bud.
konomu like, be fond of.
kon-rei wedding.
kon-seki this evening.
kon-shū this week.
kon-toku na cordial.
kon-ya this evening.
kon-zatsu confusion.
kora (interjection) 415.
koraeru endure.
kore this one (person, thing, place, time, etc.) 36; — *de* 96c, 117h, 363a; (literary usage) 348b.
kōri ice; — *ga haru* ice forms.
kōri county 324a.
kō-ri, *kori* a trunk made of wickerware 196.
kori-hateru be taught a good lesson.
koriru be warned.
kōri-suberi skating.
koro, goro period of time; — *ni* about the time when 312a, 407.
kō-rō meritorious deed.
korobasu roll 200.
korobu tumble 282d.
korogaru roll over (intr.)
Koromogawa 188c.
korosu kill.
kōru freeze 333a.
kō-sai social intercourse 373.
kō-saku cultivation (of land).
kosaseru (causative of *kuru*) 255.
kō-shoku lecture, explanation.
koshi loins, back; — *ga maga-ru* become bent like an aged

person 271a; — *wo kakeru* sit 116b.
kō-shi filial child.
Kōshi Confucious 248c, 329.
kō-shi minister, ambassador.
kōshi-kwan embassy, legation.
koshiraeru make, fabricate, 212a.
koso even 353.
ko-sode wadded silk garment.
kossori, kosokoso on the sly, stealthily.
kosu cross, pass over 166b.
-kosu 292.
ko-sui lake.
kotaeru answer.
katatsu quilt-warmer 37a.
kotchi = *kochi*. [222.
koto (a musical instrument)
koto thing, affair; something 47; what 54; — *ga aru*, — *ga nai* 54a, — 272b; — *ga dekiru* 267a; (exclamation) 417.
koto word 71.
koto ni specially; *koto-no-haka* 338a. [55a.
kō-tō high class, advanced xxv,
kotoba word, language, dialect.
koto-gara nature of the thing, matter, circumstances. [ly.
kotogotoku altogether, entire-
koto-no-haka exceedingly 338a.
ko-toshi this year 36.
kotowaru give notice, refuse.
ketowaza proverb, maxim.
kotozakeru send by a friend. send word. [tion.
kō-tsū intercourse, communication.
Kotsudō 296a.
Kōtsuke 248g.
kot-tō curio.

ko-ushi calf.
kowa-baru be stiff 284a.
kowai fearful, terrible.
kowai rigid, unyielding.
kō-wan harbor. [89h.
kowareru be broken, wrecked
kowasu break, destroy.
ko-ya hut, pen, stable.
kō-yaku medicinal plaster 56e.
Kō-yasan 296a.
koyashi fertilizer, manure.
koyasu make fat, fertile.
ko-yori (*kami-yori*) paper
 string.
ko-yubi little finger 240d.
kozotte all (formal).
ko-zō little priest, acolyte, ap-
 prentice, errand-boy, fellow
 15a, 403b.
kō-zui flood.
ko-zukai errand-boy, servant.
Kōzuke = *Kōtsuke*.
Kōzuke nosuke 187d.
ko-zutsumi parcel.
ku nine.
ku district, ward.
ku phrase.
kū = *kuu* eat xxive.
kubaru distribute.
kuberu put into (a fire).
ku-betsu distinction, classifica-
 tion.
kubi neck, head 186b; —*wo*.
katamukeru bow one's head;
 —*wo* *kukuru* hang one's
 self; *no* —*wo* *kiru* decapi-
 tate.
kuchi mouth, opening, de-
 mand; —*ga* *warui* be sar-
 castic; —*ga* *kikeru* be elo-
 quent; —*ga* *kakaru* be in
 demand.
kuchi-bashi bill (of a bird).
kuchi-biru lips.

kuchi-oshii sorrowful, disap-
 pointed.
kudakeru be broken, crushed.
kudaku break, crush.
kuda-mono fruit.
kudaranu, *kudaranai* absurd.
kudari line 64.
kudaru descend; *kudari*. (*no*
kisha) down train 289b.
kudasai please give me; —*na*
 416a.
kudasaru bestow 92a, 104b,
 190, 310.
kudasu cause to descend.
kū-fuku hunger; —*ni naru* get
 hungry 175b.
ku-ge nobility formerly at-
 tached to the Court.
kugi nail.
ku-giri pause xxxi.
kui post, stake, pile.
kui-ru = *kuyuru* repent of.
kui-tsuku bite (as a dog, or
 snake).
kujaku peafowl.
kuji lot; —*wo hiku* draw lots.
kujiku crush, sprain.
kujira whale. [68b.
kujira-zashi dry goods measure
kuki stalk, stem, trunk.
kū-ki air, atmosphere xxv.
ku-ku multiplication table 79.
kukuru bind; *kubi wo* —hang
 one's self.
kuma bear.
kumi set, suite, class 64, 83.
kumi-tateru frame, construct.
kumo cloud. [cloudy.
kumuru be clouded; *kumotta*
kumu weave, knit together,
 frame, compose (type).
kumu draw (water), pour (tea).
kun = *kimi* master, lord 170,
 172c, 420; you 28.

- kun* Japanese equivalent of a Chinese character 君.
kuni country, province; *o* — your country 30a.
kuniguni countries.
kunna = *kure na* 150a.
kun-shō decoration, order.
kun-shu sovereign.
kura storehouse.
kura saddle.
kuraberu compare.
kurai rank, title, throne; — *ni tsuku* (*noboru*) ascend the throne.
kurai, *gurai* grade, about 22b, 23b, 340: so that 410, 334c.
kurai dark.
kurasu pass (time), live, make a living 366e.
kurau eat, drink (*sake*).
kuregata evening, twilight.
kuregure (*mo*) repeatedly.
kureru set, become dark, come to a close, be perplexed; *hi ga* — the sun sets; *namida ni* — be blinded with tears.
kureru give; (*o*) *kure* (*na*) 37d, 150a, 151b; *kure tamae* 246.
kuri chestnut.
kuri-ageru move up, carry forward, rearrange. [change.
kuri-kaeru substitute, ex-
kuri-kaesu repeat.
kuro the black 106.
ku-rō labour, trouble; *go* — *sama* thanks for your trouble 33.
kuroi black.
kurombō negro 232b.
kū-ron vain discussion, impractical theorizing.
kuro-shio the Japan Current.
kuru reed; *nikki wo* — leaf of a diary.
kuru come 230, 261; *to kite wa* = *wa* 419a.
kuruma wheel, vehicle, riksha.
kuruma-hiki riksha-man.
kuruma-ya riksha-man.
kurumi walnut, butternut.
kurushii distressing.
kurushimeru afflict, torment.
kurushimi distress.
kuruhinu suffer, grieve.
kurushisa distress 22a.
kuruu act irregularly, be out of order, be in a frenzy; *te ga* — hand become unsteady 412a. [lanies 294b.
kusa grass, weeds; miscel-
kusagusa no various.
kusai malodorous, offensive.
-kusai 110.
kusame, *kushami* sneezing; — *wo suru*, — *ga deru* sneeze.
kusari chain.
kusaru decay, be malodorous.
kuse habit, propensity; — *ni* though 250c.
kushi comb.
Kusunoki Masashige 40 d.
kusuri drug, medicine; — *ni naru* curative, nutritious.
kusuri-yubi ring finger 240d.
kutabaru die 415a.
kutabireru be fatigued 258d.
kutsu shoe.
kutsu-shita, *kutsu-tabi* [Euro-
 pean] sock, stocking.
kut-tsukere attach firmly.
kut-tsuku adhere firmly.
kuu eat, devour 245.
kuwa (*no ki*) mulberry tree.
kuwaeru add.
kuwashii minute, detailed, well versed 372.
kuyamu deplore, condole.
kuyashii deplorable.

kuyuru, *kuiru* repent of.
kuzureru go to pieces.
kuzusu tear down (a house),
 change (money); *hiza wo*—
 116b.

kwa-bin vase (flower bottle).
kwa-bin na too keen, nervous.
kwa-dan flower bed.
kwa-hei coin, specie.
kwai assembly.
kwai unit of time 80.
kwai-chū do-kei watch 47c.
kwai-gi conference, meeting.
kwai-jō circular letter.
kwai-kei finance, account 246d.
kwai-kei-kakari treasurer 184d.
kwai-sha corporation, company.
kwa-ji conflagration, fire; —*wo*
dasu start a fire.

kwa-jitsu a few days ago.
kwaku-chō suru expand.
kwaku-shū suru obtain.
kwam-baku = *kwampaku* 440c.
kwam-me = *kwan* 69.
kwam-paku prime minister 78a.
kwam-pi de at Government expense.
kwan Government office.
kwan building 194.
kwan can xxx.
kwan = 8½ pounds 69.
kwan unit 87.

[391a.
 —*ni kwan shite* concerning
kwan-gai welcome, hearty
 reception.

kwan-gun Government army.
kwan-kei relation; *ni* — *suru*
 have relations with 372.
kwan-nen idea conception,
 conviction.

Kwannon 116f, 193e, 439f.

kwan-ri official.

Kwantō 137b.

kwan-zume canned goods xxx.
kwa-ryō small fine 373a.

(o) *kwa-shi* sweetmeats, cakes.

kwa-sō cremation 256b.

kwat-tatsu na great-hearted.

kwa-yō (bi) Tuesday.

kwa-zan volcano.

kwa-zoku a noble, the nobility.

kwō-gō sama Empress.

kwō-koku advertisement.

kwō-kyo Emperor's residence.

kwō-tai-shi crown prince.

wō-tei Emperor 77a.

kwō-zan mine.

kya-hon leggings.

(o) *kyaku (san)* guest, customer, passenger; — *ni yuku*
 be invited out 265e, 368;
o — wo suru have company
 412d.

kyaku unit 87.

kyatto (of surprise) 448c.

kyō = *konnichi* to-day.

kyō capital 41c, 41f.

kyō-suru supply, afford.

kyō-dai brother 58c, 422b.

kyo-gen comedy, drama, play.

kyō-iku education.

kyō-in teacher 208a.

kyō-jō class-room.

kyō-jū professor 208a.

kyo-jū suru reside.

kyō-ka humorous poem. [out.

kyo-kō performance, carrying

kyo-ku office xxvi.

Kyoku-tō extreme east, the
 Far East.

kyō-kwa-sho text-book.

kyo-nen = *sakunen* last year.

kyō-ō entertainment, banquet.

Kyō-setsu 463a.

kyō-shi teacher 208a.

kyō-sō competition.

Kyōto 41c, 41f, 282c.

- kyō-yu* instructor 208a.
kyū=*ku* nine 68. [145a.
kyū wo sueru apply moxa
kyū na sudden, urgent.
kyū-byō sudden illness. [372.
kyū-dai suru (an examination)
kyū-ka holidays, vacation,
 leave.
kyū-kō-ressha express train.
kyū-reki old calendar.
kyū-shi-is-shō 460d.
Kyūshū 81e, 266c.
ma=*aida* interval; unit for
 rooms 64, 82; *ma ni au* be
 sufficient, be in time 168e.
ma=*mō* 351d.
ma- true, genuine, pure 299b.
mā (interjection) 414.
mabireru be daubed, smeared.
machi street, town 51a, 324a.
machi-ai-sho, *machi-ai* waiting-
 room.
machi-dōi long delayed.
machigaeru mistake, blunder;
michi wo—lose the way
 223c.
machigai error; — *no ōi* inac-
 curate; — (*mo*) *naku* with-
 out fail, surely.
machigau err.
machi-kaneru wait impatiently,
 be unable to wait
machi-ga=*chōka* merchant's
 house. [199a.
mada still, yet 351b; — *desu*
made until, as far as to, to 378,
 401; — *ni* before, by.
mado window.
mae what is in front; — *wo tōru*
 pass in front 89f; — *ni* previ-
 ously, ago; *no* — *ni* before,
 in the presence of 384, 406;
hitori — 65a, 198f.
Maebashi 248g.
mae motte=*mae ni* previously.
magaru be sent, turn.
mage cue, coiffure; — *wo yuu*
 put up the hair.
mageru bend. [bamboozle.
magirakasu, *magirasu* confuse,
magireru, *magiru* be mixed up.
mago grandchild.
ma-go hostler, driver.
magotsuku be perplexed.
maguro tunny.
ma-hō magic; — *wo tsukau*
 practice magic.
mai unit 83; leaf, double page
 378d.
mai- every 50.
mai-do every time, often.
maige=*mayuge* 357b.
mai-getsu monthly.
mai-go=*mayoigo* lost child.
maigo-fuda 224.
mai-jitsu=*mai-nichi* daily.
mai-nen yearly.
mai-nichi daily. [309.
mairu, *maitte* go, come 231,
mai-shū weekly.
mai-sō interment 256b.
mai-toshi yearly.
mai-tsuki monthly.
majieru=*mazeru* 228d.
ma-jika no very nearly.
majime na sober, serious.
majiru, *majitte*=*mazaru* be
 mixed.
majiwaru associate 373.
*makana*i housekeeping, stew-
 ard, cook, board.
*makana*u furnish board and
 lodging.
makari- 310. [310.
makari-ideru go, be present
makaru be able to come down
 on the price 267.
makasu defeat, beat down.

- makaseru* commit; entrust;
 leave 155c; *kokoro ni maka-*
senu contrary to one's pre-
 ference (of things).
makeru be defeated, yield, come
 down on the price 125a.
maki-gami letter paper 232f.
maki-mono roll (picture or
 writing).
maki-tabako cigar, cigarette.
makkai (ma, akai) *maka na*
 deep red.
makkurai pitch dark 299b.
makkuroi jet black 299b.
makoto truth; — no true; — *ni*
 really, indeed.
maku curtain, act 64.
maku roll up, wrap.
maku sow, scatter, sprinkle.
makura pillow.
mama original condition, natur-
 al preference 227a.
mama yo (interjection) 460a.
mam-bu ichi a ten-thousandth.
mame bean.
mame-iri = *iri-mame* roasted
 beans.
ma-mo-naku in a moment, soon.
mam-puku satiety xxx.
mamushi viper.
man ten thousand, many 68a.
manabu learn, study.
mane imitation; no — *wo suru*
 imitate.
Manen 74.
maneku invite.
maneru imitate.
man-ichi if, perchance 68a, 400.
ma-ningen a proper sort of
 person.
man-jū a kind of cake.
mannaka the very midst 299b.
Manyōshū 187c.
man-yū travelling for pleasure.
- man-zai* strolling comic dancer
 256c.
man-zoku suru be satisfied.
mappira by all means, ear-
 nestly.
mari ball.
maru (de) entirely 338b; —
jū shichi nen full seventeen
 years 78b; — *yake* 52c.
marui round
masa ni just.
masaka scarcely 172a.
Masakado 434g.
masamune 445a.
masaru excel 371.
mashi desu is better 200a.
mashite how much more 359e.
massakari full bloom 299b.
massaki ni at the very first.
masshiroi perfectly white 299b.
massugu ni straight, forthwith
 XXIX.
masu a kind of salmon.
masu increase 200a.
-masu (ru) 205, 311, 184c.
masumasu increasingly, gradu-
 ally 335d.
mata again, moreover, 351c.
matagu straddle, step over.
matawa or 399.
matchi match XIII.
matomaru be brought together,
 settled. [adjust.
matomeru bring together,
matsu (no ki) pine tree.
matsu wait, await 194.
Matsu 257c. [pines.
matsu-bara plain covered with-
matsu-dai future generations,
 eternity 275a.
matsu-jo youngest daughter.
matsu-kazari New Year's decor-
 ation of pine. [tival.
 (o) *matsuri* local religious fes-

matsuri-bi holy day.
matsurigoto government.
Matsushima 218a.
matsu-yani turpentine, resin.
mattaku entirely; — *deskhō* 316.
mawari surroundings; *no* — *ni* around 385.
mawari week 217d. [ous.
mawari-dōi roundabout, tedious.
mawaru turn round, spin, travel about.
mawasu turn round, spin, pass round 437c.
-mawasu around.
mayou go astray 372.
mayu, mayuge eyebrows 357b.
mazaru be mixed 228d.
mazeru mix 228d, 370, 395d.
mazu first of all, on the whole.
mazui unsavory, disagreeable to the taste.
me eye; — *no chikai* near-sighted; — *ga mieru* be able to see 260a; — *ga sameru* wake up 91g; — *ni tatsu* be conspicuous; *o* — *ni kakeru* show 309; *o* — *ni kakaru* meet 96b.
me notch, point 69b, 359d; = .13275 oz. 69.
me experience; *omoshiroi* — *ni au* have a delightful experience.
me bud.
me- female 2.
-me (ordinal) 93.
-me (contemptuous) 453d.
me-aki no not blind 223a.
me-boshii showy, attractive.
mechamecha (of confusion).
me-datsu be conspicuous.
medetai fortunate; *o medetō* 317b; *medetashi* 460e.
me-gane spectacles; — *wo kakeru* put on glasses.

Meganebashi xxx.
megurasu 200.
meguri = *mawari* around 385.
meguru = *mawaru* go round.
mei niece.
mei unit 84.
mei-butsu noted product.
Meiji 73.
mei kun enlightened ruler, [49.
mei-mei every one, severally
mei-nichi anniversary of a death.
mei-shi visiting card.
mei-shi noun 1a.
mei-sho noted place.
meitoru meter.
mei-waku annoyance.
mei-yo honor, reputation.
meizuru command.
me-kata weight; — *wo kakeru* ascertain the weight.
me-kiki judging a curio, connoisseur. [cover.
mekkeru happen to see, discover.
mekkiri (of a fact that suddenly becomes noticeable).
-meku resemble, appear 222.
me-kura blind person 223a.
(o) me-mie interview (with a superior. [49.
mem-men every one, severally
men mask.
go men your (his) permission; — *nasai* beg your pardon 203c; — *wo kōmurimasu* I wish to be excused 238b, 384a; — *ni naru* be dismissed.
men- female 2.
men-dō trouble.
mendō-kusai vexatious.
men-dori hen.
men-eki exemption from [military] service.
men-jō permit, license.

- men-shoku ni naru* be discharged.
meshi boiled rice, a meal; —
wo taku cook rice 168d.
meshi wo kōmūru be called 262.
meshi- 303.
meshi-agaru take (food, drink, etc.) 92c, 143b, 205a, 310.
me-shii blind person 223a.
me-shita, — *no hito* person of lower rank.
meshi-toru arrest.
imeshi-tsukai servant. [vant.
meshi-tsukau employ as a servant.
mesu use, eat, wear, ride, etc. 205a, 310a.
mesu female 2.
metta na heedless 321a. [tives.
metta ni seldom (with negative).
me ue, — *no hito* person of higher rank.
me-zame getting awake 278.
mezurashii uncommon, new;
o — you are quite a stranger 426.
mi body, self 58, 293a; — *no take* length of body 439g;
 — *wo kakusu* hide 58a.
mi substance; meat (of fish); fruit, nut; — *ga naru* bear fruit.
mi- (honorific) 32.
-mi 21.
mi- = *mada* not yet 124b.
mi-ageru look up to.
mi-ataru be found 318a.
mi-awaseru look at each other (*kao wo*); forego, give up.
mi-bun station in life.
mi-buri gestures.
michi road, way — *ni mayou*, — *wo machigaeru* lose the way 223c; — *ga tomaru* the road is impassable 382c.
michi-bata roadside.
michi-shio flood tide.
mieru be visible, be seen, appear 259, 260a, 260b.
migaku polish.
migi no the right.
mi-gurushii unpleasant to see.
mi-harasu see far; *miharashi ga yoi* the view is fine.
mi-hon sample.
mijikai short.
mi-juku no (na) not yet ripe 124b.
mi-kado Emperor (classical).
mi-kakeru catch sight of.
mikan mandarin orange 38b.
mikiri-mono goods at a clearing sale 295f.
mi-kiyu abandon, clear off.
mikka three days, third day.
mi-kotonori imperial rescript.
mimau visit (especially to condole or inquire).
mimi ear; — *wo sumasu* listen intently; — *ga kikoena* be quite deaf 260a; — *ga tōi* be somewhat deaf.
mim-pō civil law, civil code.
Min XII.
mina all, all together 50, 340; — *wa wakaranai* 183e; — *de* 338b.
mi-nage wo suru drown one's self 58.
minami south. [439a.
mi-nareru be accustomed to see.
mi-nashi-go orphan 293a.
minato harbor.
Minatogawa 404d.
mi-ne peak.
min-kan the people.
minna = *mina* all XXIV.
mi-no straw rain-coat 434.
mi-no-ue personal fortunes 58.

- mi-okuru* follow with one's eyes, accompany (a departing guest or friend).
mi-orosu look down upon 64b.
mi-otosu overlook.
mirin sweet sake 395d.
miru see, examine, read; *isha ni mite morau* be examined by a physician; *-te miru* try to 317e, 365a; *mita yō na* looking like 115.
mi-sasagi sepulcher (of Emperor) 311b.
mise shop, store.
miseru show 254. [bers).
mishimishi (of creaking tim-
mi-shinja unbeliever 124b.
miso a kind of sauce.
misoka thirtieth day 61, 65.
mi-sokonau misjudge.
miso-zuke (a pickle) 108b.
misumisu before one's eyes.
mitai na = *mita yō na* looking like 115.
Mito 389a.
mi-tomeru recognize, regard.
mitsu three 61.
mitsu-go triplets 64c.
mitsu-gumi set of three 64.
mi-tsukeru happen to see, discover; *mitsukete iru* be used to seeing.
mitsu-me-kozō 460b.
mittomonai (*mitō mo nai*) disgusting 276b.
mittsu=*mitsu* three 61.
mi-ukeru perceive, have the impression.
 (o) *mi-ya* shrine. 2
mi-ya sama imperial prince.
 (o) *miyage*, *miyage-mono* a present 84d, 348c. [248a.
miya-ko capital, metropolis
 (o) *mi-yuki* (of Emperor) 310.
- mizo* drain, ditch, groove.
mizore sleet.
mizu water.
mizu (negative of *miru*); — *shirazu no* 119b.
mizu-ire water holder 151.
mizukara=*ibun de* 339a.
mizu-no-e, *mizu-no-to* 367a.
mizu-tamari pool (as in a road).
mizu-umi lake.
mo also, too, on the other hand, even 353; substituted for *wa*, *ga*, *wo* 5a, 11; (with *onaji*) 440b; (with adverbs) 321; even if, although, though only 400; (with interrogative and subordinate) 169b.
mō hair, $\frac{1}{10}$ *rin*.
mō already, by this time, soon, now, still, no more 17d, 351d, 50, 135.
mochi a pasty food made of glutinous rice 129; — *wo tsuku* make *mochi* 322.
mochi- 303.
mochi-dasu offer a motion or bill 303a.
mochi-gome glutinous rice.
mochiiru use 285b.
mochi-kakeru try; *ni hanashi wo* — solicit. [property].
mochi-kuzusu ruin (self or
mochi-ron of course; — *no kota* 352, 146a.
modoru come or go back.
modosu send back, vomit.
moeru burn (intr.).
mogaku writhe, struggle.
mogusa moxa (medicine) 145a.
mohaya already, soon, no more.
moji=*mon-ji* letter, character, ideogram.

mō-jin blind person 223a.

mo-jū wild beasts.

mōkaru (potential of *mōkeru*)
367, 271b.

mōkeru establish, make, gain,
acquire.

Mōko Mongolia.

moku=*me* point on a checker-
board, unit for checkers.

moku-teki object, purpose.

moku-yō (*bi*) Thursday 75.

moku-gen no before one's eyes.

mom-ban gatekeeper, porter.

mom-bu-daijin Minister of Edu-
cation. [Education.

mom-bu-shō Department of
momen cotton cloth.

momeru be rumpled, troubled.

momi red silk cloth.

mom-me=*me*=13275oz. 69.

momo peach 234c.

momo thigh.

momo-hiki [Japanese] close fit-
ting trousers.

Momotarō 234c.

momu rub 223a, 240; *ki wo* —
be distressed, grieve.

mon gate, school 113c.

mon=*rin* 137d.

mon-dai theme, problem.

mon-dō dialogue, conversation.

mon-ji letter, character, ideo-
gram.

mon-jin disciple.

mon-ko gate, entrance.

mono thing, person; (concrete)
38d; something 47; — *wo*

taberu 177e; — *mo iwazu*

171; who, what 54; (abstract)

54a; — *nara* 158a; — *jan ai*

you must n't 273a; — *demo*

nai 355; — *wo* would that

149a; (exclamatory) 417.

mono-gatari tale.

mono-goto affairs.

mono-morai beggar 16.

mono-oki storeroom 16.

mono-sashi foot-rule 68. [147b.

mono-wasure forgetfulness

mono-zuki na curious, meddle-
some.

Monotoshū 113c.

moppara principally, specially.

morai-mono gift 16.

morau receive; *yome wa* —
marry a wife; — *te morau* 92h,
250.

mori grove 186a.

Mori 348a.

mō-rō dimness, vagueness.

moru leak. [415.

moshi, moshimoshi Hello! Say!

moshi (*mo* or *ya*) if (with con-
ditional, *to, toki wa, mo*, etc.)
400, 354b; (with *nai yō ni*)
428b.

Mōshi 435c. [— 33c.

mōshi-ageru tell 309; *o rei wo*

mōshi-atwaseru reach an agree-
ment.

mōshi-kaneru hesitate to say.

mōshi-komu put in a request.

moshikuwa or 399. [207a.

mōshi-tateru state, declare

mōshi-tsukeru tell, command
264d.

mōshi-wake excuse 391b.

mōsu say, call 31b; (with *o* and
stem of verb) 95c, 207a,
309a; *mōsareru* 310.

motaseru have one hold, let one
carry; *motashite yaru* send
254b, 257a.

mote-nasu entertain.

moteru be loved.

moto origin; — *no* original; —
kara from the first, origi-
nally, formerly 340.

moto base, bottom, foot; *no* —
ni under,
moto-de capital.
moto-kin capital, principal.
motomeru desire, search for,
 purchase.
moto-yori originally, in reality.
 — *ni moto-zuku* base upon, be
 based on.
motsu have, hold; *motte iru*
 85c, 198c, 366a; *motte kuru*
 bring 37d; 251b; *motte iru*
 take 88e.
motsu last, endure.
motsureru be tangled; confused.
motte with, by means of 390;
de — 390a; then 456b.
motte-no haka very (in bad
 sense) 345.
motto more 109c, 135, 327.
mottomo most 137.
mottomo but.
mottomo na reasonable 33d.
mōya fog. [things 293c.
mō-yō pattern, design, state of
mu- not 124.
mū byō na healthy.
mu-chū in a dream; absent-
 minded, delirious; — *ni arun*
 become absorbed 368.
muda na vain, of no use.
mu-gaku ignorance.
mugi cereal, barley, wheat.
mugoi, *mugotarashii* cruel.
mūka six days, sixth day.
 — *ni muite* over against, to-
 ward 390.
mu-jinkō, *mujin* lottery associa-
 tion 445a.
mu-jitsu no untrue, innocent;
 — *no tsumi* false accusation.
mukaeru meet, welcome, em-
 ploy 247c.
mukai opposite side 385c.

mukappara (*tachi*) irascible
 person 405a.
mukashi in ancient times; —
kara of old; — *no* ancient;
mukashi mukashi 332b.
 — *ni mukatte* over against, to-
 ward 390. [*no hō ni*].
mukau face, oppose (with *ni* or
mu-kei abstract xi.
mukeru turn, send 247c.
mukeru peel (intr.).
muki direction, aspect, manner,
 fitness, earnestness.
 (o) *muko* (*sān*) groom, husband
 422, 430e.
mukō what is in front of one,
 the place opposite or yonder
 338; — *de* (*wa*) be, they 28,
 365; — *no* the opposite, yon-
 der, the other, that 50; *no*
 — *ni* opposite, beyond 385c.
Mukōjima 52a, 342d. [ly 171.
mukō-mizu ni blindly, reckless-
muku face 371.
muku peel, skin; *me wo* —
 glare in anger *mukuyuru*,
mukuiru requite; *ada wo* —
 take revenge.
mune breast; — *ga soku* get
 relief from a feeling of op-
 pression.
munē ridge of a roof, unit 82.
munyamunya iu mumble.
mura village, district, township
 324a. [ther.
muragaru be gathered toge-
mura-kumo cluster of clouds.
muri-na unreasonable, absurd;
muri ni in spite of every-
 thing.
mū-roŋ of course.
musakuroshii dirty, nasty.
mu-sen-denshin wireless teleg-
 raphy xi

mushi insect, worm, bug; —

ken 196a. 罎

mushimushi atsui sultry.

mushiro straw matting.

(o) *musubi* ball of rice - for lunch 186, 188e.

musubu tie; *miwo* — bear fruit;

jōyaku wo — make a treaty;

in wo — make magical signs with the fingers.

(o) *musuko* (*san*) son, boy, 422.

(o) *musume* (*san*) daughter, girl 422.

mutsu six.

mutsumashii difficult, serious;

mutsumashiku ieba to use precise language.

mu tsuki January (classical) 349a.

mutsumashii friendly, intimate.

muttsu = *mutsu* six 61.

myami ni recklessly.

mu-yō na unnecessary 124b.

mu-yoku na unselfish.

mu-zan na pitiless, cruel, pitious.

muzukashii = *mutsumashii* xxx.

myō na strange, wonderful, admirable.

myō-asa to-morrow morning.

myō-ban to-morrow evening.

myō-chō to-morrow morning.

myō-go-nen year after next.

myō-go-nichi day after to-morrow.

myō-ji family name XII.

myō-nen next year.

myō-nichi to-morrow.

myō-ya to-morrow evening.

n' = *no* 203d, 272. [famous.

na name; — *no aru*, — *ni ou na* greens.

na = de aru 113, 95a.

na (imperative) 150, 415.

na, nā (interjection) 416.

na-ate address (of a letter).

nabe pot, kettle, pan.

naburu tease, meddle with.

Nachi 139c.

nada stretch of rough sea.

na-dakai famous 124, 372.

naderu stroke, rub.

nado, nazo, nanzo et cetera.

nae young plant, seedling.

na-fuda visiting card.

naga-bakama trailing trousers 124c.

naga-biku be protracted.

naga-gutsu boot.

nagai long.

naga-iki long life.

nagameru gaze at, view.

naganaga a long time.

Nagano 265a.

nagara (*mo*) at the same time, while, though 279c, 401; *futari* — both.

nagaraku a long time.

nagare current, stream.

nagareru flow, float along.

Nagasaki 429e.

nagasu let flow, banish.

Nagato 31a. [one roof.

naga-ya row of houses under

nage-kakeru throw on or at.

nage-komu throw in.

nageku grieve, lament.

nageru throw, fling.

nage-suteru throw away.

nage-tsukeru throw at, fling.

nagori farewell 456a. [waves).

nagu be calm (of winds,

naguru beat. [fort.

nagusameru cheer, amuse, com-

nagusami diversion, fun.

nai not existent, not possessed,

not 100, 191; — *de* 365d; — *ja* 171b.

nai=uchi 386.
nai-chi interior (of a country);
 — *zakkyo* 84e.
naifu knife.
nai-gwai home and abroad 84e.
nai-kaku cabinet, ministry.
nai-koku home (opp. abroad)
 84e.
nai-mu-shō Home Office.
naka inside, relationship 385;
 — *ni* among them; *no* — *ni*
 in, within, inside, among; —
ga ii be on good terms; *o*
naka ga suite have become
 hungry 102a.
naka-ba middle.
naka-bataraki housemaid 298a.
naka-ma company, associates.
nakanaka (*ni*) contrary to
 expectation, very, hardly
 131b, 241c, 268a, 310a; —
dōmo 415.
Nakasendō 171, 242f.
naka-yubi middle finger 240d.
naki-dasu begin to cry.
nakōdo go-between (in mar-
 riage).
naku cry, sing (of birds), crow.
naku (*m*) *ba* 100a.
nakunaku tearfully.
naku-naru disappear 271c;
nakunatta is lost, dead.
naku-su (*ru*) lose 108a.
nakute see *nai*; without 391.
nama no (*na*) raw, uncooked;
 — *mama* 227a; *nama* hard
 cash 120a.
 (o) *namae* name (of person).
nama-iki na bold, forward.
namakeru be lazy, neglect.
nama-nurui tepid.
namari lead.
namari dialect.
nama-zakana fresh fish 121g.

nambo (*nani-hodo*) = *ikura*.
nam-bun = *nanibun*.
namekuji slug.
nameru lick, taste, eat.
nami wave.
nami no common, ordinary.
namida tears.
namidagumu be moved to tears
 284.
nampito = *nani hito*.
namu I adore 415a.
namu-sambō 415a.
nan = *nani* what? — *to* how!
nan = *minami* south 107b.
nana-e seven-fold.
nanatsu seven; *nana* 70, 282d.
nan-da-ka without any special
 reason.
nandatte (*nanda to itte*) = *naze*
 why?
nan-de-mo probably 355.
nando = *nado* et cetera.
nan-gi hardship.
nani, *nan* what? 42; *nanibito*
 what kind of a man? 42;
 how many? 42, 69; *nan to*
iu what kind of? 43; *nan to*
mo nai 252b; (indefinite)
 42c, 47; *nani yori* 136, 378b;
nan no whatsoever, never
 455b; *nani fusoku ga nai* be
 well off. [415.
nani, *nāni* (interjection) 281e,
nani bun at any rate, by all
 means 341.
nani-gashi a certain person 47.
nani-ge naku nonchalantly.
nani-goto = *nani*; — *ni yorazu*
 360c. [351.
nani-hodo, *nambo*, how much?
nani ka to = *iroiro* in many
 ways.
nani-shiro at any rate 458g.
nani-to-zo somehow, please.

Naniwa 265a.

nanji you (classical).

nankin-mame peanuts 186c.

nankin-nezumi white mouse 2a.

nanori true, personal name
436d.

nante=*nado* to *itte*.

nan-ta-naku without any special
reason 315.

nanuka seven days, seventh
day.

nanzo=*nado* et cetera.

nao still more 135.

naoru be mended, healed.

nao-sara all the more 135,
359e.

naosu mend, heal, correct;
translate 258e.

-*naosu* 293.

nara (*ba*) if 400.

naraberu put in a row, arrange.

narabu be in a row, parallel.

narashite on an average.

narasu cause to produce 201a.

narasu level, grade.

narasu ring.

narasu train, tame.

narau learn, practice 251, 371.

nareba 246b. [tomed.

nareru become tame, accus-

nari form, shape, appearance.

onari=*oide* 258a. [327a.

nari=*desu* 348b; (alternative)

— *ni nari-kawaru* take the
place of.

nara sound (intr.).

naru become; *ni* — make 30g,

63a, 308; (passive) 262;

(polite) 310; *ni natte oru* be

191; *to* — 373; *de naranai*

452f; *-te wa naranai* must

not 102, 167, 369b.

naru be produced; *mi ga* —
bear fruit.

naru=*de aru* 113.

naru-beku as — as possible, if
at all possible 111a, 112d.

naru-hodo quite so, very true
415.

naru-take, *narudake*=*narube-*
ku 112d.

nasake kindness, compassion;
— *nai* unfeeling, too bad.

nasaru do 104c, 189, 308.

nasasō seem not to be 107.

nashi pear.

[391.

nashi=*nai* 98b; — *ni* without

nasu (*bi*) egg-plant 178b.

nasu do (classical) 225a.

natsu summer.

natsukashii homesick 252a.

na-tsuku, *nazuku* become at-
tached 252a.

nawa rope 240c.

naze why? 351e; — *naraba*, —
to iu ni 400.

nazo=*nado* et cetera.

nazo riddle; — *wo kakeru* pro-
pound a riddle.

nazuku=*natsuku*.

ne root; — *ga tsuku* take root;
— *ga by* nature 453b.

ne price.

ne, *nei* (interjection) 416, 418a.

ne-dan price 164a; — *wo hiku*
reduce the price.

ne-doko bed.

negai request, prayer.

negai-sho petition (in writing).

negau desire, request 370;

negattari kanattari 176.

negawakuwa=*dōzo* 352a.

ne-giru beat down the price.

ne-goto wo iu talk in one's
sleep.

nei san 418e, 422.

nei (interjection) 416.

ne-iru be asleep.

nejiru, *nejitte* twist, screw.
nekasu put to sleep.
neko cat.
neko-go kitten 8b.
ne-ma bedroom.
ne-maki night dress.
nem-matsu end of the year.
ne-moto root, origin.
neimui sleepy.
nemu-ke drowsiness; — *ga sa-meru* get wide awake 91g.
nemuru sleep, slumber.
nen year 70, 74.
nen thought, attention; — *no itta* thoughtful, painstaking; — *ni* — *wo irete* taking the greatest pains 367; — *uo tame* to avoid mistakes 387.
nen-ga New Year's congratulations.
nen-gen term of years.
nen-gō period, era 73.
nengoro na cordial.
nen-kan period of years.
nennen yearly.
nen-shi ni iku pay New Year's calls 88a.
neru, *nete* go to bed, sleep.
neru, *nette* knead, soften, train.
neseru put to sleep.
nes-shin zeal, enthusiasm.
ne-tsuku fall asleep.
ne-uchi worth, value.
nezumi rat, mouse 2a.
Nezumikozō 403b.
ni baggage, freight.
ni two; *ni no jō* second volume, first part.
ni in, by, at, to 365 — 372; (adversative) 399a.
nichi day (in composition).
Nichi Japan 122a.
nichi-botsu sunset 232d.
nichinichi every day.

Nichiren 248f.
nichi-yō (bi) Sunday 75.
neru boil (intr.).
nie-tatsu, *nitatsu* boil (intr.).
nigai bitter.
niga-mi bitterish taste.
ni-gao portrait, likeness.
nigasu allow to escape.
nige-dasu escape, run away.
nigeru flee, escape.
nigiri-meshi balls of rice 188e.
nigiru, *nigitte* grasp. [lively.
nigiyaka na crowded, bustling.
nigori turbidness; (in euphony) xx, xxx.
ni-goshirae packing.
ni-guruma cart. [Japanese.
Nihon, *Nippon* Japan; — *no Nihon-deki no* made in Japan.
Nihongi 283b.
Nihon-go Japanese language.
Nihon-jin a Japanese.
nii san 422.
Niijima 295b.
niji rainhow; — *ga tatsu (deru)* a rainbow appears.
Nijūshikō 233c.
(o) ni-kai second story 373d.
ni-ki diary; — *ni tsukeru* note in a diary; — *wo kuru* leaf of a diary.
Nikkō 35b, 160c.
nikkori, *nikoniko* (of smiling) 326.
nikku = *nikui*.
niku flesh, meat.
niku ink for seals.
niku-gan naked eye.
nikui detestable; *nikui* 110.
nikumu hate.
niku-rashii odious 109.
nim-ben 367b.
ni-motsu baggage, freight.
nin man, unit 84.

ninaiu carry on the shoulder.
 nin-gen human being 386a.
 nin-gyō dll 94b; — shibai
 puppet sbw.
 ni-nim-biki no (of a riksha
 drawn by two men).
 nin-jin ginseng.
 ni-jin carrot.
 nin-ki temper of the people.
 nin-soku colic.
 nin-tai patience, fortitude.
 nin-zu number of people.
 ninzuru, niiru appoint.
 nioi odor, fragrance; no — ga
 suru smell of.
 Nippon = Nippon Japan.
 niramu glare.
 niru boil, cok 168d.
 niru resemble 371. [feit.
 nise-mono imitation, counter-
 niseru imitate.
 nishi west.
 nishiki brocade.
 nishin herring.
 Nisshin Senō 122a, 363b.
 nis-shutsu sunrise.
 ni-tatsu = natsatsu boil.
 nite = de ori (classical) 363.
 ni-tō-dachi no (of a vehicle
 drawn by two horses) 85d.
 niwa yard, garden 366b.
 niwaka ni suddenly.
 niwa-saki garden.
 niwa-tori banyard fowl.
 niyaniya (of grin).
 ni-zukuri packing. [ing.
 ni-zumi shipping (cargo), lad-
 no plain, moor, prairie.
 no (genitive particle) 7; (expli-
 cative) 839a; = ga 13, 53;
 (forming adjectives) 119;
 (with subordinatives) 345,
 137b; (substantivized adjec-
 tives and verbs) 131, 272;

(at end of sentence) 418d;
 = mono or koto 272, 112h,
 113b; no de 104h; no ni 132,
 149, 273, 399a.
 no, nō (interjection) 416.
 nō dramatic performance with
 chorus.
 nō agriculture 391c.
 nobasu extend, postpone.
 noberu extend, postpone.
 noberu express, tell; o rei wo
 — thank.
 nobetsu ni continuously.
 nobi-agaru straighten up.
 nobiru become long, grow, be
 postponed.
 nobori flag 94c.
 noboru ascend (with ni); nobori
 (no kisha) up train 289b.
 nochi (ni, wa) after, after-
 wards 385, 406, 112c. 385b.
 nochi-gata, nochi-hodo after a
 little while (within the day)
 340.
 nochinocchi after some time, in
 the future 350. [thirsty.
 nodo throat; — ga kawaku get
 nodoka na calm.
 nō-fu agriculturist, farmer.
 nō-gyō agriculture.
 no-hara plain, moor, prairie.
 nokeru remove, exclude 454d.
 nokorazu none being left, all
 50, 171, 346.
 nokoru be left over.
 nokosu leave.
 nomi flea. [de naku.
 nomi only; — narazu = bakari
 nomi-hosu drain (a cup).
 nomi-kake half smoked cigar
 252d. [stand.
 nomi-komu swallow, under-
 nomu drink, swallow, smoke
 (tobacco) 268b.

nōnō No ! No ! 415.
nori paste made of starch, mucilage.
nori-kaeru change cars, etc.
nori-ki ni naru fall in with a proposal.
nori-koeru, nori-kosu ride past, overtake.
nori-mono palanquin, sedan.
noroi sluggish, slow ; *ki no* — phlegmatic.
noronoro sluggishly, slowly.
noru (with *ni*) ride, be on, mount, get aboard ; *sōdan ni* — 366d.
noseru place on, record.
nossori, nosonoso at a snail's pace, unwieldily.
nozoite except 390.
nozoku bend the head down to look, peep at.
nozoku remove, except ; *wo* — *no hoka* except.
nozomu hope for, wish for.
nozomu approach.
nū = *nuu* sew.
nugu take off 235 ; *hada wo* — expose the shoulders.
nugu wipe.
nui embroidering 213.
nui-mono sewing.
nuka rice bran 434e.
nukasu allow to escape 427c.
nukeru be extracted, escape ; *shibu ga* — the astringent taste disappears.
nuku draw, extract ; *nuki ni suru* omit 459a.
-nuku 293.
nurasu wet.
nureru get wet.
nuri-mono lacquered ware.
nuru paint.
nurui tepid, not hot enough.

nusu-bito thief.
nusumu steal. [460.
nūtto (of slowly appearing)
nuu sew.
nyō-bō, nyōbo wife 421.
nyū-bai early summer rain, rainy season 241a.
nyū-dō Buddhist lay monk 460b.
nyū-wa na gentle, amiable.
nyū-yō = *iri-yō* need.
o tail.
o (honorific) 14c, 31, 100.
o- male 2.
o- little 15.
o (*sama*) king 77a.
ō (interjection) 414.
ō yes (classical) 355b.
ō-ashi, owashi money xxvi, 32.
o-atari great hit 15.
ō-ba (*sama*) aunt.
ō-ban (coin) = ten *koban* 223b.
obi girdle, belt, sash.
obiru gird on, wear in the belt.
oboe memory.
oboeru learn, remember 267b.
oboezu unconsciously.
oboreru be drowned.
oboshimeshi thought 310a.
oboshimesu think 205a, 310a.
obusaru be carried on another's back, get an another's back.
obuu carry on the back 263c.
ochi yonder, far (classical) 339a.
ochi-au come together (of rivers, persons).
ochi-komu fall in.
ochiru fall 62a, 165b.
ochiru flee.
ochi-tsukeru compose 222.
ochi-tsuku become composed ; *ochitsuita* calm, sane.
Oda Nobunaga 264b.

Ō-danna elder master, old gentleman.

Odawara 165b.

odayaka na calm, tranquil.

ō-dōri main street.

odoroku be astonished 132, 370.

odoru dance.

oeru=*owaru* end, complete; *te ni oenai* unmanageable.

ō-fuku going and returning.

ō-fuku-gippu excursion ticket.

ogamu worship.

ōgi folding fan 236c.

ogori luxury. [feast.

ogoru be extravagant, give a

Okashi 381b.

o-hiya cold drinking water.

oi nephew x.

oi, oioi Hello! Say! 414.

ōi many, numerous 14a.

o-ide coming, going, being in a place 190a, 310, 436a; — *wo negau* 178c; — *no jibun ni* 278.

Ōigawa 183b.

oi-harau drive out.

oi-kakeru, okkakeru pursue.

oioi (ni) gradually.

oira I (vulgar) 27.

oishii delicious 4b.

Ōiso 445b.

oi-tateru drive away, evict.

— *ni oite* at, in regard to 390.

— *ni oi-tsuku, ottsuku* overtake.

oi-tsumeru corner.

Ōji 18c.

o-ji (sama) uncle.

ōjiru=*ōzuru*; — *ni ōjite* in accordance with.

oka hill, land.

oka-bo upland rice.

Okame 335a.

ōkami wolf.

okashii, okashi na ridiculous, funny.

okasu violate (law), commit (crime). [ably,

ō-kata for the most part, prob-

ō-kaze storm, great wind, typhoon.

oke tub, bucket.

oki the open sea.

Oki 343b.

ōki ni greatly, very.

oki-agaru rise up.

ōkii, ōki na large, great 114.

oki-mono ornament kept in the *tokonoma*.

okiru awake, get up.

okite law, statute, precept.

oki-zari ni suru abandon. [421.

okka san your mother, mamma

ok-kakeru=*oikakeru* pursue.

okonai conduct, behavior.

okonau do, perform, practice.

okori origin, etymology.

okorippoi irritable 380d.

okoru arise, break out, get angry.

okosu raise, rouse, waken, start.

okotaru be lazy, neglect.

oku inner part of a house.

oku san madam 421b.

oku set, place, put, employ; (with subordinative) 226, 173d; *ichi nichi oki ni* every other day.

oku a hundred million.

ōku (see *ōi*); — *wa* for the most part; — *no* many 316; — *to mo* at the greatest 102.

Ōkubo Hikozaemon 442d.

Ōkubo Toshimichi 265f.

oku-niwa back garden.

okureru be late.

okuri-mono gift 84d.

okuru send, escort 59a.
okuru pass (time), lead (a life).
o-mae (*san*) you 28.
omake ni into the bargain.
omasu (dialectical) xxii, 191c.
om-bin ni quietly, in a private way.
ombu (*ombo*) *suru*=*obuu* 263c.
Ōmi 126h. [65.
ō-misoka last day of the year
ō-mizu flood; — *ga deru* there is a flood.
omo ni mainly, chiefly.
omocha toy.
omo-datta chief.
omoi heavy, grave.
omoi feeling, experience 457a.
omoi-chigau misapprehend 287.
omoi-dasu call to mind, recall.
omoi-gake (*mo*) *naku* unexpectedly 315.
omoi-kiru cease to think; *omoi-kitte* decisively, resignedly.
omoi-komu get an impression.
omoi-megurasu reflect 200, 203a.
omoi (*mo*) *yoranu* unexpected.
omoi-no-hoka beyond expectation, very 338a.
omoi-tsuku happen to think of.
omompakaru cogitate xxvi.
omonzuru esteem 215.
omoshi stone weight 459b.
omoshirogaru feel interested in.
omoshiroi interesting; *omoshiro hambun* half in jest.
omotai heavy.
omote front, surface 384.
omou think, intend 144, 245; *hito nokoto wo* — 362; *wata-kushi no* — *ni wa* 369a.
omowareru it seems to me 252.
omowazu unintentionally 171.

omo-ya main house.
ōmu parrot.
ō-mugi barley.
on (honorific) 31, 313a.
on- male 2.
on favor, kindness, benefits.
on Chinese reading of an ideogram xiiia.
onaidoshi same year 39a.
onaji same; — *mono*, — *koto* 38d.
o-naka abdomen, stomach.
o-nari=*oide* 258a.
Onarikaidō 258a.
onashi=*onaji* same.
on-do temperature.
on-doku reading aloud.
on-dori cock.
on-gaku music.
on-gi obligation, favors.
oni demon, devil 76d, 234a.
on-jin benefactor.
onna woman, female; — *shū* (of servants); — *no ka* girl.
onna-buri ga yoi handsome 284a.
onnaji=*onaji* same xxix.
onore self (classical) 27; =*ki-sama* 453d.
onozukara=*jibun de* (classical) 339a; of itself, naturally.
on-sen, *onsem-ba* hot spring, sanitarium.
Ontakesan 139b.
Ōoka 434d.
ora I (vulgar) 27. [oughfare.
ō-rai going and coming, thor-
ōrai-dome closing a street.
ore I (vulgar) 27.
oreru be broken.
ori opportunity, time 407; — *wo ete* (*mite*) 259a.
ori pen, cage, box (for food).

ori-ashiku inopportunistically.
ori-fushi now and then, just then.

ori-itte persistently earnestly.

ori-komu weave in.

oriori at times, occasionally.

oriru descend, alight.

ori-yoku opportunity.

oroshi de at wholesale.

orosu let down 179a.

oru weave 241d.

oru break.

oru=*iru* be (of living things).

osaeru repress, hold back.

Ōsaka xxx.

osamaru be governed, pacified;

osamari ga tsuku be settled.

osamaru be paid (of taxes).

osameru govern, pacify.

osameru put by, sheathe (a sword), store away, pay (taxes).

o-san-don servant girl 298a.

ōse command; *ōse no tōri* as you said 278.

ōseru say (classical) 310.

ōse-tsukeru tell, command.

o-shaberi chatterbox.

oshi- 303.

oshi-ageru push up.

oshi-e a picture made of stuffed pieces of cloth.

oshieru teach.

oshige (mo) naku ungrudgingly.

oshii prized, regrettable; — *koto ni wa* sad to say 369.

oshi-ire closet.

oshi-kaesu have one repeat, refuse to accept (a gift).

oshimu prize, deplore, spare, begrudge 282a.

oshi-nabete on an average.

o shiroi face powder 32.

oshi-tsumaru approach the end (of a year).

o-shō Buddhist priest 111b.

Ō-shū 198g.

osoi slow, late; *osokare hayakare* sooner or later 316.

osorakuwa perhaps 352a.

osore-iru be overwhelmed by regret for a fault or by another's condescension, be struck with admiration 166c, 193g, 349c.

osoreru fear.

osoroshii frightful, terrible; — *takai* dreadfully dear 315.

osou attack.

osowaru he taught, learn 251.

ossharu say 181, 189d, 310.

osu male 2.

osu push, press.

Ōta Dōkwan (Mochisuke) 436d.

Otafuku 335a.

o-tama-ya ancestral sepulcher.

oto sound, noise; — *ga suru* 215.

otodoshi=*atotoshi*.

otoko man, male 7a; — *no ko* boy. [284a.

otoko-buri ga yoi handsome

otoko-yamome widower 247a.

otona adult.

otonashii quiet, well-behaved.

otoru be inferior 371.

otosu drop, lose, omit, take (a castle); *mayuge wo* — shave the eyebrows.

-otosu 297.

otōto younger brother 422.

otōtoi day before yesterday 339a.

ototoshi year before last 339a.

ototsui=*ototoi* 339a.

ototsan papa 421.

Otowa 439f.

otsu = *kinoto* 367a.

[ing.

otsu na strange, quaint, charm-
o-tsuke soup 32.

otte afterwards, by and by.

ottsuke presently, soon 297a.

ottsuku = *oitsuku* overtake.

ou chase.

ou carry on the back.

Ou 334b.

††

[ing.

owari end ; — *no* last, conclud-

Owari 89g, 224c.

owaru end, finish.

owashi = *oashi* money xxvi.

owasu = *gazaru* 191c.

oya parent.

oya, oyaoya (interjection) 414.

ō-ya landlord 421c.

oya-jī father 421.

oya-kata boss 421c.

oya-kōkō = *kōkō* filial piety.

oyami (mo) *naku* incessantly.

Oya Shirazu Ko Shirazu 188a.

oya-yubi thumb 240d.

ō-yō suru put into practice, ap-
ply, adapt.

oyobi or (classical).

oyobosu cause to reach, extend.

oyobu reach ; *ni oyobanai* is not
necessary 33c, 218d, 371 ;

oyobazu nagara 279c.

oyogu swim 237b.

oyoru sleep (polite).

[352b.

oyoso about, approximately

ōyoso in general 352b.

Ōzaka = *Ōsaka*.

ō-zaka-nomi drunkard.

ō-zei in great number 52f, 340.

ōzuru agree, comply with 355b.

pan bread.

pan to (of a little explosion),

pan-dane yeast xxx.

patatto with a thud.

patchiri (of bright eyes).

patto (of quick spreading).

pei-jī page XIII.

[gar] xv.

peke bad, spoiled, useless (vul-

perapera rapidly (of talk).

pichipichi (of floundering fish).

piipii (of a flute, of whining).

pikapika, pikaripikari (of shin-
ing, glittering, flashing).

pimpin vigorously.

pin to (of cracking crockery or
glass).

pishanto with a slam, tight.

pisshari to with a slam, tight.

pittari completely.

pointo switch (on a railroad).

pokaripokari (of tobacco smoke
or mild heat.

pokketto pocket.

potsupotsu, potsuripotsuri here
and there, leisurely.

pumpun (of an odor or sullen
anger).

puttsuri (of cutting).

-ra (plural ending) I, 28 ; et
cetera Ib, 265f ; *kokora* here-
abouts 40c.

rai thunder.

-rai since.

Rai Sanyō 434g.

rai-getsu next month.

rai-nen next year.

rai-shū next week.

raku na easy, happy.

raku-dai failure in examination.

ram-bō na unruly.

rampu lamp.

ramune lemonade.

ran orchid.

(go) *ran* look 438b ; — *ni ireru*
show 309 ; — *nasaru* look
310.

Ran Holland 122a.

rappa trumpet.

rappa-shu trumpeter 255b.

rasha woolen cloth.

-rashii 109.

rei nought, zero.

(o) *rei* bow, thanks, politeness, present 33c; — *ni iku* 130b; — *no shirushi ni* 368a.

rei instance, example, usage; — *wo toru (hiku, ageru)* give an example 187a; — *no* the said 452e; — *no tōri* as usual.

rei- 422a.

rei-do zero (on thermometer).

rei-fuku ceremonial dress.

go rei-jo your daughter.

go rei-kei (sama) your older brother 422a.

(go) *rei-kei* your wife.

go rei-soku your son.

go rei-tei (sama) your younger brother.

rei-ten zero (nought point).

reki-shi history.

rem-pei military drill.

ren-dai hand-barrow for carrying people across a river 183.

res-ska railway train.

ri reason, principle, right.

ri=2.44 miles.

ri-eki profit, advantage.

ri-en divorce. [208a.

ri-gakushi graduate in science.

ri-hatsu-ten barber-shop 232c.

ri-kō na clever, smart 118e.

riku land (opp, sea); — *ni a-garu* land; — *jō* on land; — *de* by land, over-land.

riku-gun army.

ri-kutsu reason, argumentation.

rin = $\frac{1}{10}$ *sen*, *bu* or *fun* 417a.

ringo apple.

rippa na splendid.

rip-pō cube 72b.

rip-puku anger.

ri-sō ideal x1a.

ri-soku interest on money.

ris-shin rise in the world, promotion.

risu squirrel.

ri-sū number of *ri* 341a.

rittoru liter.

ri-yō use, utilization.

-ro (imperative) 150.

Ro Russia 122a.

rō prison.

go rō-bo (sama) your grandmo-

(go) *rō-jū* cabinet minister in feudal times 441d.

rō-ka corridor.

roku six. [(with negatives).

roku ni satisfactorily, fully, well

roku-bu pilgrim.

rokuroku fully, sufficiently (with negatives). [xxiii.

rōma-ji Roman characters.

rom-bun essay, article.

ron argument, debate.

ron-gi discussion.

Rongo 244b, 282b.

rō-nin masterless samurai 187d.

ron-setsu essay, article.

Roshin Ginkō 122a.

rō-tai old body, aged person.

rō-ya prison.

-rui 241b.

ruri emerald.

ruri blue fly-catcher.

ru-su absence; *rusu desu* is not at home.

rusu-ban keeper of the house in the absence of the master.

rusu-i=*rusuban*.

ryan go sai 440h.

ryō (coin) 418f.

go ryō sepulcher (of Emperor) [311b.

ryō unit 87.

ryō- both ; — *san* two or three.

ryō good.

ryō-*chi* domain, estate.

ryō-*gae-ya* money changer.

ryo-*hi* travelling expenses.

ryō-*hō* two sides ; — *tomo* both.

ryō-*ji* medical treatment.

ryō-*ji* consul.

ryō-*ji-kwan* consulate.

ryo-*kaku* traveller.

ryo-*kō* travelling.

ryō-*kō* good harbor.

ryō-*kō-menjō*, ryō-*kō-ken*, ryo-*ken*
passport 269a.

ryoku power.

ryō-*ri* cooking.

ryō-*ri-ban* cook.

ryō-*ri-ya* restaurant.

ryō-*ru* cook xb.

ryō-*sen* fishing boat.

ryō-*shi* hunter, fisherman 410b.

ryō-*shin*=*futa-oya* parents 421.

ryō-*shin* conscience.

ryō-*yaku* good medicine.

ryū grain 80.

ryū-*gaku* being abroad for study.

ryū-*kō* prevalence, being in fashion.

Ryūkyū Loochoo Islands.

sa (interjection) 416.

sa, sã come ! 414. [not.

sa=sō thus ; *sa mo nakaba* if
-sa 21.

sabaki judicial sentence.

sabiru, *sabi ga deru* rust.

sabishii lonely, dreary.

sabi-*tsuku* get rusty.

sabu=san three 80.

sadamaru be decided.

sadameru fix, decide 159b.

sadamete doubtless 345.

sae even 353 ; *de* — *mo* 354.

saeru be bright (of the moon).

saezuru, *saetzutte* sing, twitter,
chirp, warble.

Sagami 90b.

sagaru descend, return 184d.

sagashi-*dasu* look up, find out.

sagasu search, inquire for.

sageru let hang, take down
169e ; suspend, carry ; blame
178a.

sagi heron.

sa-hai-*nin* real estate agent.

sa-hodo (ni) so much (with neg-
atives).

sai west 107b.

sai ability ; — *no aru* talented.

sai year 74, 68a, 256c.

sai wife 421.

sai time occasion.

sai=*mottomo* 135d.

sai-*ban* judicial sentence.

saiban-*kwan* judge.

saiban-*sho* courthouse xxx.

sai-*fu* money bag, purse.

Saigyō 318d.

sai-*han* second edition 94.

sai-*han*=saiban xxx.

sai-*jitsu*=*matsuri* festival day.

sai-*jō* the highest.

sai-*ku* artificer's work.

sai-*kun* wife (familiar) 421.

Saikyō=Kyōto 41f.

sai-*nan* misfortune.

sai-*sen* offering of money.

saisai yearly. [274a.

sai-*shi* wife and child(ren)

sai-*sho* the very beginning, at
the first ; — *no* the first 97a.

sai-*shō* prime minister 300a.

sai-*soku* dun, demand 214.

sai-*tori* middleman, broker.

saiwai na happy, fortunate ; —
(ni) 320.

saji spoon.

saka slope, ascent, summit.
sakai boundary, frontier.
sakan na flourishing, prosperous.
saka-na fish 107c. [tion.
sakari bloom, prime, culmination.
saka-sama ni, sakasa ni upside down.
saka-ya liquor-dealer xxxa.
saka-zuki wine cup.
sake rice-beer, alcoholic liquor.
sake salmon.
sake-nomi drinker, toper xxxa.
sakeru avoid.
sakeru be torn, ripped.
saki tip, point, front; — *no* former, beyond, ahead 219a; — *ni* previously, ahead 382b; *o*—384a; — *wa* hence, after 384, 406; — *de (wa)* he, they 28, 365; — *kara* since some time ago; — *ye* 382b, 384a.
saki-goro the other day.
saki-kodo a little while ago.
saki-ototoi three days ago.
saki-ototoshi three years ago.
sakki a short while ago.
sak-kon nowadays 340.
saku tear, rip.
saku bloom.
saku produce, yield, crop.
saku plan, scheme 434f.
saku-ban last night.
saku-chō yesterday morning.
saku-jitsu yesterday.
saku-nen last year.
sakura (no ki) cherry tree.
Sakura 156f. [156f.
sakura-zumi good charcoal
sakuri (of easy splitting, of a frank manner).
saku-ya last night.
sama 14c, 420a.

samasu cool.
samasu recover from; *me wo* — awake; *yoi wo* — get sober.
samatageru, no samatage wo suru hinder.
samazama na (no) various.
sam-bai-zu 395d.
sam-bō three treasures 415a.
sameru get awake, sober 91g.
sameru become cool.
samisen (a musical instrument).
Sammaibashi 86b.
Sam-po walking; — *suru, — ni deru* go out for a walk.
samui cold, chilly (of weather).
samurai one of the former military class 277.
samushii = sabishii lonely, dreary XIII.
san=sama 14c, 420a.
san mountain (in composition).
san three 80.
sanada-mushi tape-worm.
sa-nae sprouts of rice 387a.
sa-naka the very midst.
sanchimeitoru centimeter.
san-dai going to the Palace.
san-den going to a palace.
sane seed 217b.
Sanetomo 175a.
san-gai third story 373d.
Sanindō 390b.
san-jō making a call 310.
san-kei going for worship 193a.
san-kō consideration, reference.
(go) san-nan third son 422.
san-sai the three powers 95d.
san-sei approval, seconding 259a.
san-shutsu production.
sanshutsu-koku amount of production.
sansuke 298a.

san-ya mountains and plains.
Sanyōdō 390b.
sanzan (*ni*) recklessly, severely.
sanzuru = *mairu* go, come 310.
sao pole, unit 82.
sappari clearly, wholly, at all
 (with negatives); — *to suru*
 become clear 187b.
sara plate, saucer.
sara ni in addition, again.
sara ni entirely, at all.
sa-raigetsu month after next.
sa-rainen year after next.
sarari, *sarasara* entirely 326a.
sarasara (of a rustling sound).
sarasu expose; *hi ni* — bleach
 in the sun; *kubi wo* — expose
 the head (of a criminal).
sarau review, rehearse.
sareba tote nevertheless 401.
sari-nagara = *shikashi* but.
saru monkey. [rid of.
saru leave, depart from, get
sasa bamboo grass.
sasaeru support.
saseru (causative of *suru*) 255.
sashi foot-rule 68.
sashi- 303. [present 309.
sashi-ageru lift up, give, offer,
sashi-atari at present.
sashi-dasu offer, present, send
 (freight, mail, etc.).
sashi-de-gamashii impertinent
 110.
sashi-deru intrude.
sashi-hiku deduct.
 — *ni sashi-kakaru* approach.
sashi-ki wo suru propagate by
 means of cuttings.
sashi-komu penetrate into, shine
 into.
sashi-mi fish cut into thin slices
 to be eaten raw.
sashi-shio flood tide.

sashitaru special.
 — *wo sashite* toward, with ref-
 erence to 390.
sashi-tsukae hindrance, engage-
 ment.
sashi-tsukaeru be hindered, em-
 barassed.
sashi-zu directions, instructions.
sassa (*to*) hastily, energetically.
sas-soku very soon; — *desu*
ga 343a.
sassuru conjecture, sympathize.
sasu stick, thrust, sting, wear
 (in hair, girdle); *hoshi wo* —
 hit the target 454a; *ki wo* —
 plant a cutting.
sasu point out, indicate 240d;
 pour into, drop upon; mea-
 sure 68; *shōgi wo* — play
 chess; *kasa wo* — hold up
 an umbrella; *beni wo* —
 apply rouge.
sasu grow, rise, penetrate,
 shine; *shiō ga* — the tide
 rises; *kasa ga* — a shadow
 appears 458f.
sasuga (*ni*) as one would natu-
 rally expect 323b.
sata communication, news.
sate so, then, well 352.
sato village, one's parents'
 home.
sa-tō sugar.
satsu card, note, paper money.
satsu unit 87.
sa-tsuki azalea 387a.
satsuma-imo sweet potato 80a.
satsuma-yaki 92f.
sawa marsh.
sawagu be noisy, agitated.
 — *ni sawaru* touch. [flict 371.
 — *ni sawaru* come into con-
sawasawa (of the murmuring
 of the wind).

saya sheath, scabbard.

sayō as you say, yes 365; —
na such 39; — *nara* Good-
 bye! 400a.

sa-yū left and right.

sazo how — you must (with
 probable form).

se back.

se shoal.

se, se-bu = 30 *tsubo* 68.

se-biro sack coat 173c.

segare my son 422.

sei stature; — *ga takai* tall;
 — *ga hikui* short 7a.

sei=ikioi energy, force; —
ippai with all one's might;
no — *de* on account of 387.

sei=sai west XII, 197h.

sei=yo generation; *Ed'war'd'*
skichi sei Edward VII. 93.

sei-batsu punishing (rebels).

sei-bo present made at the end
 of the year.

sei-chō growth.

sei-dai prosperity.

sei-do institution, system 324a.

sei-fu the Government; — *de*
 365; — *kara* 382b.

sei-kon bookbinding.

seikon-ya bookbinder. [ment.

sei-ji political affairs, govern-

seiji-ka politician, statesman.

sei-jin sage 436a.

sei-kō success.

sei-kyō prosperous condition.

sei-kyū request.

sei-mei full name XII.

sei-mei life.

sei-mitsu ni minutely, exactly.

Seinan no Ikusa 197h, 403d.

sei-nen young man.

sei-reki European calendar 74.

sei-ryaku policy.

sei-ryoku power, influence.

sei-sai ni minutely, in detail.

sei-shi manufacture of paper.

sei-shin spirit, intent.

sei-sho clean copy; — *suru*
 make a clean copy.

Seishō Bible.

sei-to pupil, scholar.

sei-tō political party.

Sei-yō the West, Occident

155b; — *ryōri* foreign cook-
 ing; — *kusai* 110; — *zukuri*

no built in European style.

Seiyō-jin European 18g.

sei-zō manufacture.

(o) *se-ji* civility, flattery; o —
wo iu speak courteously;
 o — *no ii* obsequious.

se-kai world; — *dai ichi no* the
 foremost in the world 93a;
 — *jū de* 137a.

se-ken the world, the public.

seki wo suru cough.

seki barrier 77d.

seki mat, seat, room, party; *is-*
seki hanasu give one recital.

seki = $\frac{1}{10}$ *gō*.

seki-ban slate 294a.

Sekigahara 77d.

seki-hi stone monument.

seki-jun order of seats.

seki-komu be short of breath
 (as in anger).

seki-sho barrier 77d.

seki-tan coal.

seki-tō stone monument.

seki-yu kerosene.

sek-kaku with special pains,
 kindly 193d; — *no oboshi-*
meshi your kind intention.

sek-kan chastisement. [94g.

sek-ken (*seki-ken*) soap.

sek-kan (*setsu-kan*) economy.

sek-ku one of five holidays 66c.

sek-kyō sermon.

semai narrow.
semaru be narrowed, straitened; approach, oppress (with *ni*).
sem-ban ten million times 68a.
seme-iru enter forcibly.
semeru attack, assault.
semete at least.
semi cicada.
Semmatsu 328c.
sem-mon specialty xxviii.
sem-patsu ships, vessels.
sen no former; — *ni* formerly.
sen = $\frac{1}{100}$ *yen*.
sen line (in writing).
sen thousand.
se-naka, *sena* back.
sen cha infusion of tea.
sen-chō captain of a ship.
Sendai Hagi 328c.
sendatte recently 345b.
sen-dō sailor, boatman.
Sengakuji 187d.
sen-getsu last month.
sen-jitsu the other day; — *wa* 218f, 425.
senji-tsumeru "boil down."
Senju 381b.
sen-kō stick of incense.
sen-koku a little while ago.
sen-kyo election.
sen-kyō-shi missionary.
sen-ryū brief witty poem.
sen-sei master, teacher 420.
sen-sengetsu month before last.
sen-shū last week.
sen-shutsu election.
sen-sō battle, war.
sen-sui artificial pond.
sen-taku washing, laundry.
sen-tō public bath.
senzuru, *senjiru* make a decoction.
sep-pō sermon 137f.

sep-puku = *harakiri* suicide by cutting the abdomen 186f.
serareru (passive of *suru*).
seri de uru sell by auction.
seri-uri, *seri* auction.
seru hold an auction.
sesse (to) energetically.
ses-sha I 27.
ses-shō killing animals.
ses-shō-kin-dan prohibition to kill animals 404b.
 — *ni sessuru* associate with.
Seta 127a.
Seto 224c.
seto-mono porcelain.
setsu season, period, time 407;
 kono — in these days.
setsu opinion. [223.
setsu-bun change of seasons
setsu-mei explanation.
setsunai distressing, oppressive.
setsu-yu advice, reprimand.
setsu-zoku-shi conjunction 395a.
 (o) *sewa* (*sama*) assistance; no
 sewa wo suru take care of;
 sewa ni naru be assisted.
sewashii busy.
sha suru thank, apologize.
shaberu, *shabette* chatter, talk.
shabon soap XIII.
shachi-hoko grampus 120b.
sha-fu riksha-man.
Shaka Buddha 329a.
shake = *sake* salmon.
shak-kin borrowing money, debt.
shakkuri hiccough 128d.
shaku = *seki* = $\frac{1}{10}$ *gō*.
shaku = 11.93 inches 68b.
shaku degree of nobility 76c.
shamisen = *samisen*.
shappo hat XIII.
share witticism, pun.
sha-rei honorarium, fee.

- shareru* be elegant; *shareta* stylish, witty.
sha-shin photograph 16; — *wo toru* take or sit for a photograph.
shashin-jutsu photographic art.
(go) sha-tei (sama) your younger brother 422.
shatsu shirt XIII, 380b.
shi (conjunction) 399, 300b.
shi poem 181b; — *wo tsukuru* compose a poem.
shi viscount 76c.
shi=*samurai* 304b, 391c.
shi history (in composition).
shi city 324a.
shi four 70.
shi-ageru finish.
shi-asatte two days after tomorrow.
shiawase no ii, shiawase na fortunate; *shiawase na koto ni wa* happily.
shiba fire-wood.
shiba turf, lawn.
Shiba 35a.
shiba-i theater, drama 133b.
shibaraku for some time 104a.
shibari-ageru tie up.
shibaru tie.
shibashiba at times, often.
Shibata Katsuie 60a.
shibireru, shibire ga kireru be numb, asleep (of limbs).
shiboru squeeze, wring out.
shibu juice of unripe persimmons 227c.
shibu-cha poor tea.
shibui astringent, austere.
shibu-kaki unmellowed persimmon.
shibu-kami paper stained with *shibu* 227c.
shibushibu with reluctance.
- shichi* pledge, pawn; — *ni oku* pawn.
shichi seven.
Shichifukujin 204a.
shichi-yō seven planets 75.
shi-chō mayor of a city 164b.
shi-chū the city 386.
shichū stew.
shi-dai order, circumstance; — *ni* gradually, as soon as 279, 281d, 401; — *desu* 281b.
shidaishidai (ni) gradually.
shi-dan division (of the army).
shidara no nai unsystematic, badly managed.
shi-gai corpse.
shi-goku very (emphatic) 349b;
shisurei — 423.
shi-goto work, task business.
shi-hai government, control.
shi-han-gakkō normal school.
shi-hei paper money 269b.
shi-hō four sides square.
shi-hō-kwan official in the Judiciary Department 341b.
shi-hō-shō Judiciary Department.
shi-in consonant XVIIIc.
shi-ireru lay in (goods).
shiiru force (a thing on one).
shiite compulsorily, importunately.
shi-jū from beginning to end, constantly, always.
shika deer. [tives].
shika only, merely (with *negashika*=*sō* 399b; — *mo* moreover.
shikajika and so on 332a.
shi-kakeru begin to do 295d.
shi-kaku na square. [399b.
shikari to iedomo nevertheless
shikaru scold.
shikaru ni but 399b.

- shikaru-beki* suitable. [404a.
shikashi, — *nagara* but 399,
shi-kata way of doing; — *ga*
nai can not be helped 16a.
shika to firmly, certainly, ex-
 actly.
shi-ke dampness, storm.
shi-kei the death penalty; —
ni sho suru condemn to
 death.
shi-ken examination; — *wouke-*
ru be examined.
shikeru, *shikette* be damp,
 stormy xb.
shiki rite, ceremony.
shikii lower groove, threshold.
shiki-mono rug, carpet.
shikiri ni (or *to*) persistently,
 constantly 128d.
shikkari firmly, faithfully 128d;
 — *shita* substantial, trust-
 worthy 131b.
shik-ke moisture; — *ga aru*,
tsuyoi damp 38od.
shik-kei na disrespectful, rude;
 — *itashimasu* Good-bye!
 400a. [form 303a.
shik-kō suru administer, per-
Shikoku 81e.
shi-komu lay in (goods), teach
 (something), educate.
shiku spread (mats), lay (a
 railroad track).
shikujiru, *shikujitte* fail, forfeit.
shi-ku-kaisei city improvements
 312c.
shi-kuwan officer (of army).
shikya = *shika* but, only.
shima island.
shimada-mage 249b. [cluding.
 (o) *shimai* end; — *no* last, con-
shi-mai sister 422a.
shimaru be tight, be strict,
 manage.
- shi-matsu* beginning and end,
 circumstances, economy
 233a.
shimau finish, close, put away,
 shut up; *shimatta koto* too
 bad! 248d; — *te* — 250, 52a,
 92b, 251a, 293c.
Shimbashi 77b.
shim-bō perseverance.
shimbun (*shi*) newspaper 48a;
 — *ni kaku*, — *de kaku* 366c.
shineppoi moist, damp 38od.
shimeru, *shimette* shut.
shimeru occupy, take posses-
 sion of; *shimeta* I've got it!
shimeru, *shimette* be damp; o
shimeri rain.
 — *shimeru* 254a. [ingly.
shimijimi thoroughly, penetrat-
shimiru penetrate.
shim-mai new rice.
shim-motsu present 84d.
shimo frost.
shimo = *shita* below.
shimo-be manservant 115c.
shimo-me maidservant.
Shimonoseki 266c.
Shimotsuke 248g.
shim-pai anxiety; — *de nara-*
nai I am very anxious 365;
go — *ni wa oyobanai* 196d.
shim-po progress, advance.
 (go) *skim-pu sama* your father
 58b, 421.
shin = *makoto* truth.
shin = *kanoto* 367a.
shin new (in composition).
 (go) *shin san* lady of the house
 421.
Shin China 122a.
shina substance, wares 104g.
Shina China.
shinai stout bamboo foil.
shi-nai the city 386.

- Shinajin* Chinese.
shina-mono wares.
Shinano 139b, 365a, 388a.
shi-naosu do over.
shin-chiku no newly built.
shin-dai property.
Shindō Shinto xxxc.
shin-gaku theology xxxc.
Shingon 359a.
shini-hateru die out (of family).
shini-me moment of death.
shi-nin dead person.
shini-sokonau fail to die 415a.
shin-ja believer. [124.
shin-jin piety; — *bukai* pious
shin-jō itasu give 309.
shin-kei nerves.
shin-nen New Year 317b.
shinobiru endure 371.
shinobishinobi stealthily.
shinobu = *shinobiru* endure.
shinobu conceal one's self, hide
 from.
Shinran 113c.
shin-reki new calendar.
shin-ro course, line of advance.
shin-rui relatives 241b.
shin-ryoku aggression, plunder,
 pillage.
shin-satsu examining medic-
 ally.
shin-seki relatives (elegant).
shin-setsu na kind, careful.
shin-shu progressiveness, en-
 terprise.
shin-sui-shiki ceremony of
 launching a ship.
shin-tai body 348b.
shin-tei itasu give 309.
shin-to believer 202c.
Shintomiza 416a.
shinu (ru) die 240, 261, 77a,
 271c, 363b; — *bakari ni*
natte iru 423b; *shinde iru* is
 dead 128a; *shinde shimae*
 415a.
go) shin-zō sama lady of the
 house 421.
shin-zō-sen newly built ship.
shin-zoku relatives 241b.
shinzuru, shinjiru believe.
shio salt, brine, tide, current
 xxvi; — *ga amai* not salty
 enough; — *wo tsukeru*, — *ni*
tsukeru 160g.
shio-hi ebb tide.
shio-karai salty, [nals).
 (o) *shi-oki*-execution (of crimi-
shioppai salty.
shiorashii tender, delicate.
shio-zuke salt pickle 108b.
ship-pai failure.
shippo (*shiri-o*) tail.
ship-pō-yaki cloisonne 137g.
shira = *shiran* don't know.
shirabakureru feign ignorance.
shiraberu inquire, investigate.
shira-ga shira-ge gray hair
 xxxb, 453g.
shira-ho white sail 134f.
shirami louse.
shiraseru inform, let one know.
shira-uwō name of a very
 small, white fish.
shirazushirazu unawares 171.
shireru be known, be evident,
 be able to know 55e, 260.
shiri bottom, base, buttocks,
 back (of garment) 236d; —
wo hashoru tuck up the
 skirts. [ed.
shiri-au be mutually acquaint-
shi-ritsu no private.
shirizoku retreat.
shiro the white 106; — *no* 119.
 (o) *shiro* castle.
shiro ato ruins of a castle.
shiroi white; o — face-powder.

- shiro-ji* white ground (of figured cloth).
shiro-kane silver 133c.
shiro-mi whitish color 182b; white of egg.
shiroshimesu govern 310a.
shiro-uri white cucumber 108f.
 (o) *shiru* juice, soup 227b.
shiru, *shitte* know; *shitte iru* know; *shitte no tōri* as you know.
shiru-ko a dish made of *mochi*, *an* and sugar.
shirushi sign; *no* — (*made*) *ni* as a token of 379.
shi-ryō resources.
shi-sai circumstance, cause.
shi-sai ni minutely, in detail.
shishi lion.
shi-shutsu expenditures.
shi-sokonau do amiss, spoil.
 (g) *shi-soku* your son 422.
shita what is below; ground floor 373d; — *no* the lower; *no* — *ni* under 384.
shita tongue.
shitagau follow, obey 371.
 — *ni shitagatte* in accordance with 390; then 456b.
shita-ji = *shōyu* 353a.
shi-taku preparations.
shitatameru white (a letter or document).
shi-tateru get ready, make up.
shi-tate-ya tailor.
shitashii intimate.
shitawashii worthy of affection, feel attached. [tion.
shita-yomi rehearsal, preparation — *ni shite*, to *shite* for, as 390.
shi-tōsu put through, carry out.
shitsu room.
shi-tsukeru train.
- shi-tsukusu* do everything possible.
shitsu-mon question 247d.
shitsu-rei discourtesy, impoliteness 218f.
shi-tsuzukeru keep on doing.
shitte-iru-gamashii pretending to know.
shiwai stingy.
shi-yō way of doing 268a; — *ga nai* can't be helped 16a; *nan to ka* — *ga arisō na mon' desu* I hope it may be managed 118a, 280.
shi-zen (to or *ni*) naturally, spontaneously.
shizuka na quiet, calm, slow.
shizumaru become calm.
shizumeru tranquillize 181a.
shizumeru sink, immerse.
shizumu sink, be immersed.
Shizuoka 96e.
sho- many, several, 1, 270b, 440e.
sho place; *shosho* various places.
sho suru sentence (a criminal).
shō = 1.588 quart 69, 301a.
shō = *jō* = *ue* 248f.
shō governmental department (in composition).
shō trade, commerce 391c.
shō meeting-point.
shō: small.
shō-bai trade, business 30h.
shō-bi suru praise.
shō-bō-fu fireman.
shō-bu sweet flag.
shō-chi cognizance, consent; *go* — *no tōri* as you know; — *itashimashita* very well.
sho-chū hot season 386.
shō-doku disinfection.
shō-fuda price-mark. [55a.
shō-gakkō elementary school

- shō-gi* chess ; — *wo sasu* play chess.
shō-go noon.
shō-gun commander-in-chief, "tycoon" 34h.
sho-gwa-kwai assembly of artists. 251b.
shō-gwatsu first month 74.
shō-gyō commerce.
sho-han first edition 93.
shō-hō way of doing business, trade, commerce.
shoi-komui undertake.
sho-jaku book.
shojak-kwan library 311c.
shō-jī sliding door or sash covered with paper.
shō-jiki na honest, artless.
shō-kai introduction 216, 309a.
shōkai-jō letter of introduction.
sho-ki heat (of the weather).
shō-kin specie.
shō-ko evidence, proof.
shoku occupation, office 96e.
shoku-butsu plant.
shokubutsu-gaku botany.
shoku-gyō occupation, trade.
shoku-jī meal ; — *suru* take a meal.
shoku-motsu food, victuals.
shoku-san increasing the production.
sho-kun Gentlemen !
shoku-nin workman, artisan.
shō-kwa suru be digested.
sho-motsu book 164c.
shō-nen youth, young people.
shō-nin (title) 248f. [442f.
shō-nō gracious acceptance
shō-nō camphor.
shoppai salty.
shō-rai in the future.
sho-sei student.
sho-seki book 227d.
sho-sen after all, by no means (with negative).
shō-sen merchant vessel.
shō-setsu (bon) novel, romance.
shosho various places 1.
shō-sho certificate.
shū shō a little.
shō-tai invitation 216.
shou carry on the back xxviii, 263c.
shō-ya head of a village 196a.
shō-yu soy, kind of sauce 353a.
sho-yū-ken proprietary rights.
shō-zoku garb.
shōzuru produce.
shu = sake.
shu lord, master, mistress.
shu unit of interest 80.
shu head ; *uta isschu* one poem.
shu sort, bind.
shū sect.
shū week 75.
-shū country 31a, 248g, 358d.
-shū collection 187c. 437b.
-shu (plural ending) 1.
shu-bi-yoku successfully 314.
shu-dan plan, contrivance.
shu-gan principal point.
shū-gi congratulation, congratulatory gift 88a.
shū-giin the Lower House ; — *giin* representative 347c.
shu-gyō training, study.
shu-gyoku jewels.
shū-ha sect.
shū-hai-nin postman 232c.
shū-i purport.
shū-jī penmanship.
shu-jin master 420.
shu-jō the Emperor 311d.
shuju in various ways.
shū-kan week 75, 217d, 385.
shuku stopping place.
shuku-hō salute of guns.

- shū-kwaku (daka)* harvest, crop 387c.
shū-kwan habit, custom.
shu-moku wooden hammer for a bell.
shū-nyū income, receipts.
shup-pan setting sail.
shup-pan publication 94d.
shu-rui kind; species.
shū-sho lamentation, mourning.
shus-se rise in the world, promotion.
shus-seki attendance (at a meeting or class).
(o) shūto parent-in-law 422.
shu-tō vaccination.
shutsu-nyū=deiri going out and in.
shutsu-nyū-chō day-book 228b.
shut-tai suru be finished, be done, happen.
shut-tatsu suru set out on a journey, start 197b.
shū-zen repair 219a.
sō, so=sayō in that manner, so 351, 39c; *sō desu (ne)* yes 134a, 191c; *sō desu* it is said 107, 118e; *sō desu ka* 415; *sō ka* 257e; *sō to wa ienai* 334a; *sō wa ikanai* 351; *sō shite* 345, xxv, 395b; *sō shita tokoro ga* 212c; *sō iu (yō na)* 39, 273a.
sō appearance; *-sō na* 107, 115, 280, 118e.
sō unit 87.
So Tōba 435b.
sō suru perform (music).
soba side, vicinity; — *ni yoru* approach near; *no — ni* beside, near by 385.
sō-ba market-price; — *wo yaru* engage in speculation.
-sō-bai -fold 80.
sō-ban sooner or later 316.
so-bo grandmother.
sochi(rā) there (where you are), that, (familiar) 40c, 337.
sō-dan consultation; — *ni noru* take part in a consultation 366d.
sodateru bring up, rear.
sodatsu grow up, be reared.
sode sleeve.
soeru add.
go so-fu (sama) your grandfather.
sogu cut obliquely, slice off.
so-han coarse food.
sō-hō (tomo) both parties.
sō-i difference; — *(mo) natu* without fail; *ni— (ga or wa)* *nai* certainly 315a.
soitsu that thing (where you are) 28.
sō-ji cleaning.
sok-ki stenography.
soko that place, there (where you are) 337; = *ye* (indefinite) 342a; — *wa* (connective) 323b.
soko bottom 236d.
soko-koko here and there 337.
sokonau injure 348b.
-sokonau 297.
soku unit 90.
soku-baku interference 372.
soku-ryō surveying.
so-matsu na coarse, rude.
go som-bo your honored mother.
someru dye. [ther 244c, 421.
(gō) som-pu (sama) your father.
somuku act contrary to, violate 371.
son loss 85a; — *ga iku* 267e.
son=mura district 324a.
sonaeru provide, furnish, offer.
sonata you (not polite) 28.

son-chō head of a village 164b,
196a.

son-gai damage.

go son-kei (*sama*) your older
brother.

son-kei respect xxviii.

sonna such 39; — *ni* so.

sonnara if so, then 150a.

sono garden.

sono that (where you are) 36;

— *kō* you 28, 207a; — *tōri*

like that 209a; — *mama* in
that condition, as it is 441f;

sono ba de on the spot.

son-ran=*go ran* (formal) 442e.

sonzuru, *sonjiru* be injured,
wear out 85a. [374c.

sora sky; = *de* from memory

sora Look at that! 415.

soranzuru memorize 374c.

sore that one (where you are)

36; — *de ii* that will do

117h; — *de wa*, — *ja* 365,

xxv, 400a; — *de mo* never-

theless; — *kara* 378, 198a:

— *nara* 150a; — *giri* 431a;

— *wa* explanation) 224b.

sore-gashi a certain person 47.

sō-ri-daijin prime minister
300a.

soroban abacus.

soroeru arrange in order, fur-
nish.

sorori sorosoro slowly, softly,
gradually.

Sorori Shinzaemon 439e.

sorou be uniform 88d; *sorotta*

complete; *soroi mo sorotte*

without exception 179.

soru, *suru* shave.

sorya=*sore wa* 276d. [422.

(*go*) *sō-ryō* heir, oldest child

so-shiki organization, system.

sō-shiki funeral 255b.

sō-shin the whole body.

soshiru, *soshitte* slander 263d.

soshite=*sō shite*.

sō-sho cursive style 173a.

so-sō na heedless.

sosogu sprinkle (*mizu wo*), rinse
(*mizu de*).

sosokkashii hasty, heedless.

sotchi=*sochi*; — *noke ni suru*
neglect.

soto exterior; — *wo aruku* take
a walk; *no* — *ni* outside of
386.

soto-gawa outside.

sotsu-gyō graduation; *gakkō*
wo — *suru* graduate from
school.

sotto softly, gently.

sou be joined, go along 371,
248a.

su vinegar.

sū, *su* number; — *hyaku* several
hundred.

sū=*suu* suck.

suberu, *subette* slide, slip 242f.

subesube shita smooth, slippery.

subete all, in general 345.

sude ni already.

sue end.

sue-ko, *suekko* youngest child.

sueru set, place.

sū-gaku mathematics 341a.

sugari-tsuku cling fast.

sugaru cling.

sugata form, figure. [118d.

Sugawara no Michizane 112g,

sugi cryptomeria, Japan cedar.

sugi, *sugite* past, after 390.

sugiru pass by, exceed 371,
242b.

— *sugiru* 106, 297.

sugosu pass (time).

— *sugosu* 297.

sugu ni (or *to*) immediately.

sui-gai damage by flood.
sui-kwa watermelon.
sui-mono soup.
sui-tō-bo day-book 228b.
sui-tsuku take hold by suction.
sui-yō(bi) Wednesday 75.
suji line, unit 83.
sukenai = *sukunai*.
suki na agreeable, favorite 55b.
suki, *suki-ma* crack, opening.
sukkari entirely 128d.
sukoburu very (classical).
sukoshi, *sukoshiku* a little, somewhat.
suku open up, be thinned out;
onaka ga—get hungry 102a;
mune ga—get relief from a feeling of oppression.
suku like 55b.
sukunai a few, scarce 14a;
sukunaku to mo at least 102.
sumai residence. [167b.
sumanai inexcusable, rude
sumaseru bring to an end, settle.
sumasu clear, purify, calm;
mimi wo—listen intently;
sumashita indifferent.
sumau dwell, reside.
sumi charcoal.
sumi India ink.
sumi corner.
Sumidagawa 23f.
sumi-ka dwelling place 440i.
— at *sumi-nareru* come to feel at home in 275.
sumō wrestling; — *wo toru* wrestle.
sumō-tōri wrestler.
Sumpu 413a.
sumu dwell, reside 248a.
sumu come to an end, be finished, be over, close 167b, 243a.

sumu be clear, distinct.
sun = $\frac{1}{10}$ *shaku*.
sunawachi that is, namely.
sune shin.
suppai sour (of taste).
sura even 353.
surari (of a slender form or a swift motion). [ment).
surasura (of a smooth move-
sure-au be rubbed together, chafe, be on bad terms, pass close by.
sure-chigau pass close by 289b.
sureito slate 294a.
sure-kireru be worn through.
sureru be rubbed, worn.
suri pickpocket.
suri-au = *sureau*.
suri-muku rub off, abrade, skin.
suri-tsukegi match 84b.
suru rub, polish, print.
suru do 211—217, 261; amount to 67a, 166d; (with stems of verbs) 279; (with adverbs) 326; *ni*—368.
suru = *soru* shave.
Susaki 282g.
sū-shi numeral 61a.
suso skirt of a garment.
susugu rinse.
susumeru advance, promote, urge, administer (medicine).
susumu advance; *tokei ga susunde iru* the clock is fast.
sutaru be discarded.
sutasuta (of fast walking).
sute-gane a signal of three strokes before striking the hour.
suteishon railway station.
sutekki stick, cane.
suteru cast away, discard, forsake 169a, 412c.
sutōbu stove.

suu suck, smoke (tobacco).

suwaru sit.

suzume sparrow.

suzumu cool one's self off.

suzuri (*sumi-suri*) ink-stone.

suzushii cool.

ta paddy-field 124d.

ta no, ta- other 50, 386; *sono*

ta (*ni*) besides that.

tabako tobacco; — (*wo nomu*

(*suu, fukasu*) smoke tobacco.

tabako-bon tobacco tray 341.

tabe-mono food.

taberu eat (elegant) 143b; *tabe-*

tai hungry 175b.

tabi [Japanese] sock.

tabi (*wo*) *suru* journey; *wo* —

suru travel through.

tabi time 64, 80; *futa* — a

second time; — *ni* as often

as, whenever 407.

tabi-bito traveler.

tabi-datsu tabidachi wo suru

set out on a journey.

tabi-goto ni as often as, when-

ever 407.

tabitabi at times, often. [ably.

ta-bun for the most part, prob-

-tachi (plural ending) 1, 28.

tachi 303.

tachi-kaeru return.

tachi-ki standing tree.

tachimachi suddenly.

tachi-tomaru stop while walk-

ing.

tachi-yoru call in passing.

tada only, merely; — *de gratis*

352c, 358b, 359e.

tada-ima just now (past), pres-

ently (future) 340b.

tadashii righteous 105.

tae-ma cessation; — (*mo*) *ku na*

uninterruptedly.

taeru cease.

— *ni taeru* bear, endure 292a.

tagaeru alter; *yakusoku wo* —

break a promise.

(o) *tagai ni* mutually, recipro-

cally 58; o *tagai ga* we

320b; o *tagai sama desu*

323a.

tai sea-bream.

tai suru face 371; *ni tai shite*

over against, toward 391.

tai shita great, important,

serious.

tai- great.

tai-boku large tree.

tai-gai generality, for the most

part, almost 340.

tai-gen uninflected word XVIIIa.

Taiheiki 90a. [153a.

tai-hen extraordinary, very

tai-hō cannon.

tai-i main idea, substance.

tai-in moon 390b.

tai-ji subjugation.

tai-jiru taijite subdue xb.

tai-kan large man-of war.

tai-kin a large amount of

money.

tai-ko drum.

Taikō 78a. [317d.

taiko-mochi buffoon, clown

tai-kutsu tedium, ennui; — *su-*

ru, — *desu* be tired 153c.

tai-mai a kind of turtle 144a.

tai-mō ambition 127c.

Taira 441d.

tai-riku continent.

(go) *tai-rō* minister president

in feudal times 441d.

tai-setsu na important.

tai-shō general, commander.

taishok-ka gourmand.

tai-shoku excessive eating.

tai-sō na large, magnificent;

taisō exceedingly, very.

- tai-tei* generality, for the most part, almost 340.
tai-yō sun 390b.
tai-yō important points.
tai-zai suru sojourn, stay.
taka amount 106; — *ga* merely, after all 454c.
taka hawk, falcon 178b.
taka-buru be arrogant, boast.
taka-gari hunting with a falcon.
takai high.
takameru raise, elevate.
takara treasure, wealth.
taka-taka-yubi middle finger (children's word) 240d.
taka-yabu bamboo grove.
take bamboo.
take length, height, stature 439g.
take-no-ko bamboo sprouts.
takeru be expert 371.
taki waterfall.
taki-gi fire-wood 224a.
taki-tsukeru kindle.
tako kite; — *wo ageru* fly a kite.
tako octopus.
ta-koku foreign country.
(o) taku residence, house; — *de (wa)* my husband 365.
taku kindle, burn, heat, cook (rice) 109c, 224a. [168b.
taku-an(zuke) pickled daikon
taku-hatsu begging (of monks, mendicant).
takumi na skillful.
taku-san no (or *na*) much, many, enough; *takusan* in great quantity. [spiration).
takutaku (of drops of per-
tama ball, bullet, jewel.
tama ni occasionally.
tama-go egg.

tamari pool, puddle.
tamaru be accumulated (of money), be able to endure, 292a.
tamashii soul, spirit. [ly.
tamatama rarely, unexpected-
tama-tsuki playing billiards.
tamau grant (classical) 310;
tamae 254a, 150, 246.
tamawaru bestow, receive 259a, 263e, 309.
tambi = *tabi* as often as.
tam-bū = *tan*.
tame advantage; — *ni naru* beneficial; *no* — *ni* for (final or causal) 387; (with passive) 261; in order that 126g, 408.
tameru accumulate, save; *tame-te oku* 162, 226. [mend.
tameru straighten, correct, a-
tamesu test, prove, try.
ta-moto (*te-moto*) lower part of sleeve, sleeve pocket.
tamotsu have, defend.
tan a piece of cloth between ten and eleven yards long.
tan = 10 *se* 68.
tana shelf 144b; — *ye ageru* pigeonhole 380.
tane seed 217b; *hanashi no* — *ni naru* afford a topic for conversation. [119b.
ta-nin stranger, outsider 50.
tanin-gamashii behaving like a stranger, distant.
tan-jō birth 77a.
(o or go) tanjō-bi birthday.
tan-ki na impatient, irritable.
tan-kō coal mine.
tanomu ask, engage, rely upon 370, 193a, 226a, 242e.
tanoshii delightful, happy.
tanoshimu rejoice in, enjoy 453i.

tan-sei exertion.
tansu bureau 82c.
tan-sū singular number 341a.
tan-tei secret investigation, detective.
tanto numerously, much.
tanuki racoon-like dog.
tan-zan coal mine.
taoreru fall over 282c.
taosu prostrate, kill.
tappuri, *taputapu* abundantly, fully 325a.
tara cod, haddock.
tarazu closely, nearly 171, 346.
tare=dare XXI.
-tareba 246.
tare-gashi a certain person 47.
tariru, *taru* be enough 142; *ni tarinai* is not worth 371.
taru keg, barrel.
tashika ni certainly 320a.
ta-shō many for few, much or little, quantity, more or less 340.
tas-sha na vigorous, proficient.
tasu old, make up, complete; *yō wo* — do errands.
tasukaru be saved, escape with one's life, recover 262.
tasuke-au help each other 58.
tasuke-bune lifeboat.
tasukeru help, save 184f.
tasuki cord to tie back sleeves XXVII.
tataikai fight, battle, war 198g.
tatakau fight.
tataku strike, beat, knock.
tatami thick floor mat.
tate height or length (opp. *yoko*).
-tate no 119; *-tate ni* 321.
tate-kata style of building.
tatematsuru offer 309.

tate-mono building.
tateru erect, build; *hara wo* — get angry; *furo wo* — heat the bath 109c; *mayuge wo* — let the eyebrows grow 357b; *to wo* close the door.
-tateru 297.
tate-yō style of building.
tatoe example 187a; = *tatoi*.
tatoeba for example 187a.
tatoeru compare; *tatoete iu* speak by way of illustration.
tatoi although, even though 400, 249c, 359e.
tatsu stand, rise, set out (on a journey), pass (of time); be valid 207a; *niji ga* — a rainbow appears; *kokoro-ga tatte kuru* become agitated; *tō ga* — go to seed; *wo* — leave; *me ni* — be conspicuous; *yaku ni* — be of use.
tatsu cut (paper, cloth, etc.), sunder, have nothing more to do with.
-tatsu 297. [340b.
tatta only, merely 358b; — *ima -tatta* 295e.
tatte urgently, importunately.
tatte after 390.
tattobu honor, respect.
tattoi honorable, precious.
tawamureru sport, play.
tayasui easy to accomplish.
tayori communication, news.
tazuneru inquire, visit 370.
te hand; *te wo utsu* clap the hands; *te ni oenai* unmangeable.
-te 255b.
te-arai violent.
te-atsui courteous, generous.
te-biki guide.
te-bukuro glove.

- te-chō* notebook.
te-dasuke assistance, help.
te-fuda visiting card.
te-gami letter, epistle ; — *wo dasu* (*yaru*) send a letter.
te-gara meritorious deed.
te-gata certificate, passport, check.
te-hon model, pattern, copy.
tei emperor (following name) ; *Doitsu* — German Emperor 77a, 119a.
tei=*hinoto* 367a.
tei-do degree, grade.
tei-haku anchoring.
tei-jō itasu give 309.
tei-koku empire.
tei-nai ground, enclosure.
tei-nei na careful, polite ; *teinei ni suru* treat courteously. 381d.
te-ire suru repair, attend to.
tei-sha-ba station.
tei-shu master of a house, land-lord, husband 420.
tei-shutsu suru introduce (a bill) 303a.
teishutsu-an bill. [ing-tekateka=*pikapika* (of shin-teki enemy. [ing-
-teki no, *-teki* x1a.
teki suru suit.
teki-tai opposition 371.
tekitau oppose xb.
teki-tō suitability xb.
teki-yaku suitable medicine, specific.
tek-ketsu iron and blood 300a.
te-ma time spent on a task ; — *ga toreru* take time 198b.
te-mae presence 247b ; *no* — *ni* on this side of ; — *de* (*wa*) I, we 27 ; (*o*) — you 28.
tembin-bō pole for carrying.
- tem-bin* balance xi.
Tembun 347a.
Temmangū 404c.
Tempo 14.
-ten shop.
te-narai practicing penmanship.
ten-chi heaven and earth.
tende ni severally, each.
Tenga 403e.
teniwoka xviii a.
Tenjin 404c.
ten-ka (lit. under heaven) the whole country, Japan 403e.
(*o*) *ten-ki* weather ; — *desu* the weather is fine 34a.
ten-kyo removal (of residence).
ten-nen nature ; — *no* natural ; — *ni* spontaneously.
tennen-tō smallpox.
ten-nō (*ten-ō*) the Emperor 77a.
Tenrikyō 204d.
Tenryūgarwa 73d.
ten-shi (*sama*) the Emperor 77a.
ten-shu tower (of a castle).
(*o*) *ten-tō* (*sama*) sun 32.
te-nugui towel.
tenzuru, *tenjiru* change 219c ; remove (intr.).
tep-pen summit, crown.
tep-pō gun xxvi.
(*o*) *tera* [Buddhist] temple.
(*o*) *tera-mairi* visiting a temple.
terasu illumine 121h.
teratera=*pikapika* (of shining).
teru, *tette* shine (of the sun).
te-sei no hand-made 60b.
te-suri hand-rail, banisters.
tetsu iron.
tetsā-bin iron tea-kettle.
tetsudau help, assist 371, 184f.
tetsu-dō railroad.
tetsu-gaku philosophy.

- te-tsuke (kin)*, *tekin* bargain money.
to door. [verbs 325.
to with 372 ; as 39 ; (with ad-
to and, if, when, as soon as, that 395—397 ; (with *mieru*) 409a ; *to wa iu mono no* but 399b ; *to omou* 313d ; *to mo* 46b, 172, 400 ; *to mo* (emphatic) 355 ; = *to mo* 289c ; see *iu*.
to = 10 *shō*.
tō ten. [time ago 362.
tō kara long since ; *tō ni* a long
o tō sama your father 421.
tō head unit 83, 85d.
tō class 71 ; et cetera 1b.
tō party.
tō east 107b. [to seed.
tō flower stalk ; — *ga tatsu go*
tō- this, the said, the — in question 317a.
Tō China 122a.
tobi-agaru fly up, jump up.
tobi-oriru jump down.
tobokeru pretend to be silly, dissemble.
toboru burn (of a light). [*da*.
tobu fly, spring, jump ; see *ton-*
tō-bun for the present 317a.
tō-butsu foreign goods.
tō-chaku arrival 161c.
to-chi land, lot of ground.
to-chi this place.
to-chū de on the way 338b.
tō-dai lighthouse.
to-dana cupboard 144b.
todokeru deliver 59a ; report officially.
todokōru be impeded, delayed, in arrears.
todoku reach, arrive (of things).
todomaru stop, stay.
tō-fu bean-curd 72a.
- toga* fault, transgression.
togameru blame, censure, warn.
tō-garashi cayenne pepper.
tōge mountain pass.
togu whet, grind, wash (rice).
tō-gun eastern army 198g.
tō-hachi-ken (a game) 196a.
tō-hō de (wa) we 317a.
Tōhoku 334b.
to-hō-mo-nai extraordinary, outrageous ; — *takai* outrageously dear 315.
tōi far, distant ; see *tō*, *tōku*.
to-ishi whetstone.
tō-ji medical treatment at a hot spring, taking the baths.
tō-ji at this time ; *sono* — 317a.
tō-ji-ba hot spring sanitarium.
tojiru = *tozuru* bind.
tō-jitsu the day in question 317a.
tōka tenth day, ten days.
Tōkaidō 165b.
to-kaku in one way or another, is apt to, sad to-say, 345c, 352d. [soon.
tōkarazu in the near future,
tokasu dissolve, melt.
go tō-ke your house 382a.
tokei clock, watch 160b.
tokeru be loosed, solved, melted, thawed, dissolved ; vanish 439c.
toki time ; — *wo tsubusu* waste time ; — *ni, wa* when, as, if 88e, 407 ; — *ni* now (at the beginning of a sentence) ; — *to shite* at times.
tō-ki registration xxv.
toki-akasu explain.
tokidoki at times, now and then.
Tokiwa 162c. [gait].
tokkotokko (of an old man's

- tokkuri* a *sake* bottle. [fully.
tokkuri attentively, thoroughly,
toko bed 147a.
toko-no-ma alcove of a room.
tokoro place 64; just when, just
as 407; — *ga* 212, 360a; —
de 408; — *desu*, — *no* 407a.
tokorodokoro various places 1.
toko-ya barber-shop, barber.
toku loose, melt dissolve, disen-
tangle, explain 270d.
toku profit, gain.
toku to attentively, thoroughly.
tōku distance 316.
toku-betsu (*ni*) specially 320c.
Tokugawa 34b.
tōku-hon reader.
toku-i customer.
toku-ten special favor, privilege.
to-kewai city, metropolis 41f.
Tōkyō 41f
tomaru stop, lodge, be enter-
tained, sit (of a bird).
tombi black kite.
tombo dragon-fly.
tomeru stop, lodge, entertain,
make a note of.
tomi riches, lottery; — *ni ataru*
win a prize.
tō-michi a long way.
tomo companion; (*o*) — *wo*
suru go along 41b, 214, 216;
— *ni* together; *to* — *ni* with
372; *ryōhō* — both 46b;
zēhi — by all means 160a.
tomo-dachi friend 1c.
tomokaku(*mo*) at any rate 352.
tomu be rich.
(*o*)*tō-myō* light offered to a god.
tō-myō-dai lighthouse. [clare.
tonaeru call, name, recite, de-
tonari next house, neighbor;
— *de* 366c.
ton-chi ready wit.

tonda surprising, extraordinary
great 129.
tondemonai = *tōhōmonai*.
tonikaku at any rate 352.
tō-nin he, she 317a.
ton-jaku concern.
tonneru tunnel.
tono sama His Lordship 420.
tonto totally, at all (with neg-
atives).
tonya (*toi-ya*) wholesale store.
tō-on XI.
tora tiger.
toraeru seize, arrest.
torahōmu granular eyelids XIII.
tore-daka harvest, crop 387c.
toreru be taken, obtainable
260.
tori bird, fowl.
tori- 303.
tōri- kind, manner 64a; just as,
just like 408; *kono* — (*ni*)
exactly like this 322; *ano* —
347e. [street 277.
tōri passage, thoroughfare,
toriaezu immediately, in haste,
provisionally.
tori-atsukau manage, treat.
tori-au take hold of each other,
pay attention.
tori-awaseru combine. [ment.
toride fort, stronghold, intrench-
tori-i portal of a Shinto shrine.
tori-isogu be in a hurry.
tori-kaesu exchange.
tori-kaesu take back. [on.
— *ni tori-kakaru* begin work
tōri-kakaru, *tōri-kakeru* hap-
pen to pass.
tori-kawasu exchange.
tori-kesu retract, annul.
tori-kiru take all, exhaust.
tori-komu be crowded, busy (of
a house, hotel or store).

tori-kuzusu tear down.
tori-magireru be in confusion, distracted.
tori-matomeru gather all together, settle.
tori-modosu take back.
tori-mo-naosazu namely, in other words.
tori-nasu take the part of.
tōri-nukeru pass through.
tori-okonau administer, perform, celebrate 303a.
tori-otosu forget to take, leave behind.
tori-shimaru supervise (tr.).
tori-shiraberu investigate,
tor-soroeru gather all together.
tori-tateru collect (bills, taxes).
tori-tsugu transmit, announce.
 — *ni tori-tsuku* attach one's self to.
tori-wake especially.
tori-yoseru have sent to one's self, procure, import.
toru take, catch, pass 179;
karuta wo — play cards.
tōru pass through, pass by.
tō-ryū sojourn.
tō-sai this year 317a.
tō-setsu at this time 317a.
toshi year; — *no icki* New Year's fair 52d; — *ga ōi* older 138d; — *wo toru* get old.
tōshite through 390. [aged].
toshi-toru, *toshiyori* become
toshi-yori no aged.
go tō-shō your place 382a.
Tōshō Gongen 78c.
to-sho-kan library 311c.
toso spiced sake 90f.
tosu cause or allow to pass, conduct 209b.
-tōsu 297.

totan zinc 294a.
tote 167, 401, [all].
tōtei by no means, utterly, at-
totemo by no means 352, 177c.
toto papa.
tōtō, *tōto* at length, finally.
totonau be arranged, harmoni-
 ous, complete.
totsu-ben na not eloquent 124a.
Totsuka 73b.
totsu-zen (to or ni) suddenly, abruptly.
 — *ni totte (wa)* for 390.
tot-tsukamaeru catch (vulgar).
 — *ni tottsuku* possess (of an evil spirit), bewitch.
to ask, visit 245, 370; — *wo*
towazu without regard to.
Tō-yō East, Orient (opp. *Seiyō*).
tō-zai-nam-boku 107b.
tō-zakeru, *ni tōzakaruru* keep at
 a distance, withdraw from
 372.
tozuru, *tojiru* bind (a book)
 375a.
-tsu (genitive particle) 339a,
 346a.
tsū unit 87.
tsubaki camellia. [swallow].
tsubame, *tsubakura* chimney
tsu-ben interpreter.
tsubo = six *shaku* square 68.
tsubomi flower, bud.
tsubureru be broken, crushed,
 destroyed.
tsubusa ni in detail, in full.
tsubusu crush, rub off, destroy;
toki (hima) wo — waste time;
kimo wo — be terrified.
tsuchi earth.
tsuchi-no-e, *tsuchi-no-to* 367a.
tsue cane.
tsugai pair 90.
tsuge boxwood.

tsugeru tell 236b.

tsugi no the next; *kono tsugi no* next to this; *tsugi ni* next.

tsu-gō circumstance, convenience;—*no yoi* suitable 125c. *tsugu* join, graft; *no oto wo*—inherit the estate or office of.

tsugu pour.

tsui pair 90. [321b.

tsui unconsciously, unawares *tsui (ni)* at last, finally.

tsuide convenience, opportunity;—*ni* by the way, incidentally 407.

tsuieru be spoiled, spent.

tsuitachi first day of the month 74.

tsuitate screen 316a.

—*ni tsuite* in regard to, with 390.

tsuiyasu spend, waste.

tsū-jō usually, customarily.

tsukaeru serve 371.

tsukai messenger, envoy.

tsukai-hatasu use up.

tsukamaeru seize, arrest.

tsukamatsuru=*itasu* (very formal) 309.

tsukamu seize, clutch.

tsukareru be fatigued 258d.

tsukau use, employ; *tsukatte* *oku* employ (a servant) 226a.

tsukawasu send (a person) 59a.

tsuke-agaru "be stuck up."

tsuke-bi incendiary fire.

tsuke-mono pickle 108b.

tsukeru apply, affix, attend; *hi wo*—start a fire; *akari wo*—light a lamp; *no ato wo*—follow in the track of; *ni ki wo*—pay attention to; *nikki ni*—note in a diary.

tsukeru soak, pickle 160g; *o tsuke* soup.

—*tsukeru* 297.

(*o*)*tsuki (sama)* moon; *tsuki* month 63.

tsuki-ataru come up against.

tsuki-au associate, become acquainted xxvi, 104b.

tsuki-hi months and days, times.

Tsukiji 256a.

tsuki-korosu stab or gore to death.

tsukimashite wa so 456b.

tsuki-mi viewing the moon.

tsuki-nuku pierce through.

tsukiru be exhausted, used up.

tsuki-yama artificial mountain, rockery.

Tsukiyomi 121h.

tsukkomu thrust in. [*yuku*].

tsū-kō passage (*tsū*=*tōru*, *kō*=*tsū-kō* navigation.

tsuku stick, adhere, reach, arrive; *ne ga*—take root 204c; *kurai ni*—ascend the throne; *osamari ga*—be settled; *shigoto ga te ni tsukanai* don't make progress with the work; *tsukanai*=*dekinai* 294c.

tsuku strike, thrust, utter; *mochi wo*—pound *mochi*; *te*—*wo* keep hands on the floor 441h; *uso wo*—tell a lie.

tsuku construct (of earth etc.).

—*tsuku* 297.

tsukue [Japanese] table 96d.

tsukuri body of ideogram 367b.

tsukuru make, build (a house), raise (a crop), compose.

tsukusu exhaust; *gimu wo*—fulfil a duty.

-tsukusu 298.

tsuma consort, wife 421.

tsumaranai worthless, foolish.

tsumari after all, in the end, finally, so to speak.

tsumaru be packed, clogged, oppressed straitened 240a; — *tokoro* = *tsumari*.

-tsumaru 298.

tsuma-saki tips of the nails.

tsumashii frugal, thrifty.

tsumazuku stumble.

tsune nail, claw, hoof.

tsumeru pack.

-tsumeru 298. [water].

tsumetai cold (of things, air,

tsumi crime, sin; — *no aru* guilty; *nujitsu no* — false accusation.

tsumi-bito criminal.

tsumi-komu load in.

tsumori estimate, intention 95a.

tsumoru be piled up, be accumulated, estimate 240a.

o tsumu = *otsumuri* head.

tsumu be packed.

tsumu pile up, load, accumulate.

tsumu pluck.

tsumuji whirl of hair on the head; — *no magatta* cross 453b.

(o) *tsumuri* head (ladies' word).

tsuna rope 240c.

tsunagu tie, fasten, hitch, moor.

tsune ni (*kara*) usually, always.

tsuno horn, feeler.

tsura face (not polite).

tsurai afflicted, suffering 197d.

tsū rei common practice, usually.

tsurenai heartless.

tsureru take along 88e.

Tsurezuregusa 294b.

tsuri-bashi hanging bridge.

tsuri-rampu hanging lamp.

tsuru crane, stork.

tsuru vine.

tsuru hang (tr.); catch (fish) with hook and line; *tsuri wo suru* angle.

tsurutsumu, *tsururitsururi* (of slippery things).

Tsushima 266b. [newspaper].

tsū-shin-ja correspondent (of a *tsū-shō* popular name 436d.

tsū shō commerce.

tsutomeru be diligent 372.

tsutsu (particle) 163a.

tsutsuga noku without accident, safely.

tsutsuji azalea 387a.

tsutsumi bundle.

tsutsumu cover, conceal.

tsutsushimu be discreet about, be respectful.

tsuwamono soldier (classical).

tsū-yō being in common use, currency.

tsuyoi strong, violent; *shikke ga* — damp; *kan ga* — irritable.

tsuyu dew, rainy season 241a.

tsuzukeru continue, keep up.

-tsuzukeru 298.

tsuzuke-zama ni continuously, one after another.

tsuzuku continue, hold out.

-tsuzuku 298.

tsuzura basket with cover.

tsuzure rags.

tsūzuru be proficient 372.

'*tte* = *tote* 401.

u cormorant.

uchi interior, inside, house 152b, 386b; (o) — *de* at home 32a, 60b, 429b; — *de* (*wa*) we 365; — *no* our 253a; *no* — (*ni* or *de*) within,

- among 386; *sono* — inside that, soon 36; — (*ni*, *wa*) while, until 155, 407.
- uchi*- 304. [be candid.
- uchi-akeru* open (the heart),
- uchi-gawa* inside.
- uchi-jini* death in battle 65b.
- *ni uchi-katsu* overcome.
- uchi-kesu* stop one in the midst of what he is saying.
- uchi-komu* drive in 239a, 251a.
- uchi-nuku* strike through.
- uchi tokeru* feel at ease; *uchi-tokete hanasu* speak familiarly.
- uchi-tsukeru* nail on, throw at.
- uchi-tsuzuku* continue a long time.
- uchiwa* fan 236c.
- uchi-yarū* throw away, reject, let alone.
- uderu* boil in water 168d.
- ue* what is above; *yuki no* — *wo suberu* slide over the snow 242f; — *o sama* Your Grace 421; — *no* upper; *kono* — *mo nai* unsurpassed 354; *no* — *ni (de)* on, over 383; *no* — *de* in regard to 383; — *de (ni)* after, until after 406.
- ue bōsō* vaccination.
- ue-kaeru* transplant.
- ue-ki-bachi* flower pot.
- ue-ki-ya* gardener 11c.
- Ueno* 35a.
- ueru* plant.
- ugokasu* move, influence.
- ugoku* move, be influenced 362.
- uguisu* bush-warbler 146g.
- ui* mutability (classical) XXI.
- ujauja* (of wriggling things).
- uji* lineage, family name.
- Uji* 35c.
- ukaberu* launch.
- ukabu* float; *kokoro ni ukanda* it occurred to me 240b.
- ukagau* peep at, spy, inquire about, visit.
- ukareru* be buoyant, giddy 263f.
- uka to*, *ukauka* thoughtlessly, inattentively; *ukauka to suru* be heedless, lazy.
- uke-au* assure, guarantee.
- uke-ou* contract for [348b.
- ukeru* receive, accept 259a, 262,
- uke-tamawaru* receive (a command), hear (polite) 309.
- uki-tatsu* be buoyant, excited.
- ukiuki suru* be light-hearted 263f.
- uki-yo* the world 387b.
- ukkari*=*uka to*.
- uku* float 263f.
- u-kwai suru* take a roundabout course.
- uma* horse xx.
- umai* delicious, clever, well done 4b, 11b.
- umare-kawaru* be reborn, become a new man.
- umare-nagara no* by birth 279c.
- umareru* be born 77a.
- ume (no ki)* plum tree 11b.
- ume-awaseru ume-awase wo tsukeru* make up the deficiency xxvi.
- ume-boshi* pickled plums. [*wo*].
- umeru* bury, fill in (*yu ni mizu*
- ume-tateru* fill up.
- Umewaka* 183a.
- umi* sea 11b.
- umu* give birth to; *tamago wo* — lay eggs.
- un* luck; *un ga yoi* lucky.
- unagi* eel.

unasareru have a nightmare.
un-chin charges for freight.
un-dō activity, exercise; —
kwai excursion, sports.
unun, *unnun* and so on 332a.
unun (of grunting in hard
work).
ura rear, reverse, lining; *no* —
ni behind, back of 384; —
kara by way of a hint 378.
Uramigataki 183d.
uramu dislike.
uranai divination, fortune tel-
ling; — *ja* diviner.
urei grief, trouble, danger.
ureru be able to sell, be sold,
be salable 259.
ureshii joyful.
uri melon.
uri harau dispose of by sale.
uri-kwai mercantile transac-
tion.
uri-kireru be sold out.
uri-kiru sell out.
uri-sageru sell (of Govern-
ment) 286d.
uri-zane-gao oval face 217b.
uroko scale (of fish).
uru sell; (with *ni*, *de*) 364.
urū-doshi leap year 263b.
urusai annoying.
urushi lacquer. [263b.
urū-zuki intercalary month
usagi hare, rabbit.
usagi-uma donkey.
useru be lost, vanish 453f.
ushi ox, cow.
ushinai lose 276e, 436c.
ushio water of the ocean 106c.
ushiro rear; *no* — *ni* behind,
back 384, 329e.
uso lie; — *wo tsuku* (or *iu*) lie.
uso-tsuki liar.
usu-cha 106.

usu-gurai dimly lighted, gloom-
y.
usui thin, rare, light.
Usuitōge 388a.
uta poem, song 181b; — *wo*
yomu compose a poem; —
wo utau sing a song.
utaganu doubt, suspect 66b.
(o) uta-kwai poetical party
313a.
utau sing.
uta-yomi poet.
utcharu = *uchi-yaru*; *utchatte*
oku let alone.
u-ten rainy weather.
utoi distant, estranged, unac-
quainted.
utsu strike, smite, fight, clap
(hands), cast, shoot, play
(a game of chance); *dempō*
wo — send a telegram.
utsukushii pretty, beautiful.
utsumuku bend the face down.
utsuru remove (of residence),
pass (of time), catch (of fire,
disease), be reflected.
utsusu copy.
utsutsu reality; — *wo nukasu*
forget the world 427c.
utsuwa vessel, utensil.
uttaeru accuse.
uttae-goto lawsuit.
uwasa rumor; *no* — *wo suru*
gossip about.
uwo fish 107c.
Uwōjū 342d.
uyamau revere.
uyayashii reverential.
uzuku ache (like a tooth).
Uzume 335a.
uzumeru bury, fill in.
wa (particle) 3 — 6, 9; (with
a series) 4d; (in general
statements) 12e; (in inter-

- rogative sentences) 17g ;
 (when predicate is a noun) 561 ; (may not be followed by a numeral) 393a ; (with adverb) 23c, 25d ; (with subordinatives) 102, 167 ; (contrast) 10b, 35a, 52c, 103c, 135c, 183e ; *de — nai* 35e.
- wa* (interjection) 416.
- wa* ring, hoop, link.
- wa* unit 83.
- Wa* Japan 122a.
- wabiru* apologize 370.
- wabishii* sad 427d.
- Wadatōge* 242f. [*hai* we, I 29.
- waga* one's own, my 203b ; —
- wa-gakusha* one versed in native classical literature 112a.
- waga-mama na* wilful, wayward, selfish ; — *ni* without restraint.
- wai* (interjection) 416.
- waiwai* (of tumult).
- waka-danna* young master.
- wakai* young ; — *shū* young fellow 1b.
- Wakamatsu* 393a.
- Wakan* Japan and China 122a.
- Wakwasansaizue* 95d.
- wakareru* be divided, part 372a ;
o wakare mōsu 363a, 400a.
- wakari-kitta* obvious.
- wakaru* be clear, understood, perceptible 17c, 134a, 160f ; — (*mono no*) *wakatta* intelligent 130h.
- wakasu* boil (tr) 109c, 168d, 200.
- wakatsu* divide, distinguish 195.
- wake* sense, reason, cause ; —
mo nai not difficult 315a ; —
- mo naku* unreasonably, exceedingly 315 ; — *no wakara-nai* unintelligible ; — *ni wa ikanai* may not 369b.
- wakeru* divide, share.
- wakete* especially 345.
- waki* side, side of the chest ; —
ye yaru give away 253a ; *no — ni* beside, at the side of 385.
- waki-zashi* short sword.
- waku* boil (intr) 168d.
- wan* bay.
- wan* bowl.
- wara* straw.
- warabi* fern, brake.
- waraji* straw sandal 91c.
- warau* laugh, smile.
- ware* self, I (classical) 27c ; *wareware* we 29a ; — *wo wasureru* forget one's self 58.
- wareru* be split, cracked 375a.
- wari* ten per cent. 80, 82a.
- waru* split, divide 234c, 79.
- waru-gi* bad spirit.
- warui* bad 105a ; *kuchi ga —* sarcastic 14b ; *wo waruku iu* speak ill of 245b ; *waruku suru* spoil 212.
- wasei no* made in Japan.
- washi* eagle.
- washi* I (vulgar) 27.
- wasuregachi na* forgetful.
- wasure-mono* things left behind 147b.
- wasureppoi* forgetful 380d.
- wasureru* forget.
- wata* cotton.
- wata-ire* padded garment.
- watakushi* self, I xxii ; — *koso* I am the one 323a.
- wataru* cross, pass over.
- watashi* = *watakushi* I.
- watasu* take across, hand over.

- wa-yaku* translating into Japanese 258e.
waza deed, act. [tionally.
waza to (ni) purposely, intentionally 210a.
wazawaza specially, not incidentally 210a.
wazuka no (or *na*) little, trifling.
wazuka (ni) only.
wazurau suffer (*yamai wo*).
wo (particle) xxvi, ii, 362, 372; (with *suru* and *itasu*) 214 77c; in regard to 428a; *mono wo* 149, 399a.
woba = *wo wa* xxx.
ya arrow.
ya house; -*ya* 16, 11c, 95f.
ya ei lit 282d.
ya = *ka* (interrogative particle); *ya ina ya* 398; and 2, 4d.
ya (interjection) 417 234a, 438e; (vocative) 415, 34f; (imperative) 415, 249f.
ya, yā (of surprise, etc.).
ya-ban-jin barbarian.
yabu grove, thicket.
yabure rent, tear 429a.
yabureru be torn, broken, destroyed, wrecked 89h.
yaburu tear break, destroy.
ya-chin rent (of a house).
yado lodging, house, husband; — *de* (*wa*) my husband 365b.
yadoru lodge.
yado-ya hotel.
ya-e eight-fold 64.
yae-zakura double cherry blossoms 437b.
yagate soon, presently.
ya-gu bedding 147a.
yahari likewise, too, still, notwithstanding 326.
yai (interjection) 414
yakamashii noisy, clamorous.
yakedo (*yake-dokoro*) burn; — *wo suru* be burned.
yake-jini burning to death 65b.
yakeru be burned, baked.
yaki-ba crematory.
yaki-mochi jealousy.
yaki-mono pottery.
yak-kai trouble, care (for another), assistance; *no* — *ni naru* be aided by, dependent on 208b.
yaku office, function, role; — *ni tatsu* be useful.
yaku burn (tr.), roast, bake.
yaku translation 258e; — *wo tsukeru* add a translation.
yaku medicine.
yaku-in official.
(o) yaku-nin official.
yaku sha actor.
yaku-sho office, bureau.
yaku-shu drug.
yaku-soku agreement, covenant; — *wo tagaeru*, — *ni somuku* break a promise.
ya-kiwai evening party.
yama mountain, forest, mine 271b,
yama-be region near a mountain 288a
yama-buki yellow rose.
yama bushi hermit 438f.
yamai disease.
yama-zakura wild cherry 438e.
yameru give up, stop.
yami darkness.
yamome widow 247a.
yomoo widower (classical) 247a.
yamu cease (as rain) 243a.
yamu-wo-ezu unavoidably 259b.
yanagi willow.

yanagi-gōri willow *kōri*.

yane roof xx.

yane-ita shingle.

yane ya roofer.

yanj exudation, gum.

ya-no asatte two days after to-morrow.

yao-ya greengrocer 61.

yappari=*yahari*. [398.

yara (interrogative particle)

arakasu=*aru* or *suru* do (vulgar) 342d.

yare, yareyare (interjection).

yari-ageru finish 286b.

yari-kakeru begin.

yari-naosu do over.

yari-sokonau do amiss, spoil.

yari-tōsu put through, carry-out.

yari-tsukusu do all one can.

yari tsuzukeru keep on doing.

aru send, give, do 116c; tease 265c; *fune wo*—move a ship forward 126d; *ni hima wo*—discharge; *yatte miru* try 174b; *-te aru* 308; *itte aru* send word, give orders 248e.

ya-sai (mono) vegetable.

ya-saki point of time, juncture 441c.

yasashii gentle, easy.

yaseru become lean; *yaseta* emaciated.

(o) *ya-shiki* mansion (including grounds).

yashinai nourish, support; *ya-shinai ni naru* nutritious.

yashiro Shinto shrine.

Yaso 138a.

Yaso kyō Christianity.

yasui easy, cheap; *-yasui* 110.

yasumeru cause to rest.

yasumi vacation.

yasu-mono cheap stuff 276e.

yasumu rest, retire, sleep (with *wo*) 242c.

yasunzuru be contented.

yatara ni carelessly.

yatoi-chin hire.

yatoi-nin hired person.

yaton hire (a person); o *yatoi kyōshi* 208a.

yatsu eight. [tuous) 28a.

yatsu thing, fellow (contemp-

yatto with difficulty, at last, finally 327.

yattsu=*yatsu* eight 61.

yat-tsukeru overcome, scold.

yawarageru soften, appease.

yawarakai, yawaraka na soft, tender.

yaya gradually, considerably.

yaya-mo sureba quite often, is apt to 345c.

ye to, toward xxvi, 379.

ye (interjection) 417.

yen circle, dollar=two shillings or 50 cents xxvi, 69.

yo=*yoru* night; — *ga akeru* day dawns; — *jū* the whole night.

yo world, age, reign.

yo (imperative) 416b; (vocative) 34f.

yo (interjection) 416, 452b.

yo four 70.

yo=*amari*.

yō=*yoku* well 314b.

yō need 124b; business; *go* — government business 306d.

yō light, positive, male 390b.

yō manner; *no* — *na*, *no* — *ni* like 115, 321; — (*ni*) in such a manner that, as if 409; — *desu* is as though, seems 40a, 107a, 117g, 409a.

yō ocean.

yo-ake daybreak.

yobi-dashi no ukeru be summoned (by a court of justice).

yo-bi-gun first reserve 357a.

yobi-ireru call in.

yobi-kaesu, yobi-modosu call back, recall.

yobi-kakeru call after.

yobi sute curt way of calling a person 421.

yobu call 239, 88g; *yobareru* be invited out 130b, 265e.

yō-dateru furnish, lend.

Yodogawa 127a. [through.

yo-dōshi the. whole night

yo-fuku European clothes 155b.

yō-gen inflected word xxxi.

yoginai unavoidable.

yogoreru be soiled.

yo hodo a good deal, very 174a.

yoi intoxication; — *ga sameru* get sober 91g.

yoi, ii good xxv, 99, 100b; — *yoi*

110; *yoku* 314; *yoku suru*

make good, correct 212; *yoku*

naru improve 126a, 366e;

yoku dekiru capable 127b.

yō-i na easy.

yō-ji business.

yō-jin caution; — *ga yoi* careful; *suri (mono) ga*—beware of pickpockets

yō-jō adopted daughter 94e.

yō-jō taking care of the health.

yōka eight days, eighth day.

yo-kei na excessive; *yokei (ni)* in excess, too much, more 136.

yokeru get out of the way.

yo-ki anticipation.

yō-ki cheerfulness.

yokka four days, fourth day.

Yokkaichi 45a.

yoko side, transverse or hori-

zontal direction; — *wo tōru* pass along the side (of a house).

yō-kō travelling abroad. [street.

yoko-chō, yoko-machi cross-

yokosu send 59a.

Yokosuka 90b.

yokotaeru lay across.

yokotawaru lie athwart.

yoku see *yoi*.

yoku lust, passion, avarice; — *ga fukai* avaricious.

yoku-baru be avaricious 284a.

yoku-jitsu the following day.

yokuyoku very carefully, exceedingly; *yoku mo yoku mo* how dared you 453e.

yō-kyū demand.

(o) *yome (san)* bride, wife 422,

436c; — *wo toru (morau)*

marry a wife; — *ni iku*

marry (of a woman); — *ni*

yaru give in marriage; — *wo*

sewa suru secure a wife for

one.

yomogi artemisia 145a. [ious.

yomoyama no many and var-

yomu read 239; *yonde kikaseru*

256d; *uta wo* — compose a

poem.

Yomu 264c. [cessary 269d,

yondokoronai unavoidable, ne-

yo-no-naka world.

yopparai drunkard.

yoppite the whole night 352.

yoppodo-yokodo very.

yori from, since, after 378, 401;

— (*mo* or *wa*) than, as 136,

139a, 354b; — *hoka nai*

there is no way but to 360a,

yori-dokoro ground, resource

269b. [trip,

yori michi wo suru take a side

yori-nuku = *erinuku* select

Yoritomo 95b.

yoroi armor.

yorokobu rejoice, congratulate.

yoromeku stumble, stagger.

Yōroppa Europe.

yoroshii right, all right 100b;

yoroshiku negau 104c; yoro-

shiu mōsu 207a; -te (mo)

yoroshii 167.

yorozu ten thousand 61.

yorozu-ya dealer in miscellaneous articles 61.

yoru nigat, by night.

yoru twist.

yoru approach, depend 371,
391; call 192b.

yoru gather, assemble.

yō-ryō essentials.

yo-san estimate xxv.

yō san sericulture.

yosasō seem to be good 107.

yose amusement hall.

yoseru cause to approach, bring
together, add.

yose-tsukeru bring close, allow
to approach.

yoshi all right 98;—*ashi* char-
acteristics, quality 105.

yoshi(ya), *yoshimba* even if
400

yō-shi adopted child; *wo* — *ni*
suru (morau) adopt 94c. 368;

— *ni yaru* transfer for adop-
tion: — *ni iku* be adopted.

Yoshida Shōin 265b.

Yoshimune 404b.

Yoshino 438c.

Yoshitsune 188c.

Yoshiwara 72g.

yō-shō youth, juvenility.

yū-shoku western food 155b.

yoso another place or person,
abroad; — *no* other, another,
strange 437e.

yosu stop (tr.), give up 257d,
365a.

yō-su circumstances, condition,
appearance, gestures.

(go) yō-tai appearance 309b.

yō tashi doing errands.

yotsu four

yottari four persons.

— *ni yotte* according to, by the
aid of 391; then 456b.

yottsu = yotsu four 61.

you be intoxicated 91f, 92b,
369; *fune ni* — get seasick.

yowai weak 372..

yowa-mi weakness.

yowari-hateru be completely
exhausted, nonplussed.

yowaru be weak, debilitated.

yōyaku, yōyatto, yōyō final'y,
with difficulty; barely; yōya-
ku no koto de with great dif-
ficulty 352.

(o) *yu* hot water: — *ni hairu*
(*mesu*) take a bath.

yū = yuu bind xxivc.

yūbe last night, last evening.

yubi finger 240d.

yū-bin mail, post.

yūbin-bako mail-box.

yūbin-denshin-kyoku post and
telegraph office.

yūbin-haitatsu(nin) postman.

yūbin-kitte, yūbingitte postage
stamp.

yūbin-kubari postman.

yūbin-kyoku postoffice.

yūbin-sen, yūsen mail-ship.

yūbin-zei, yūzei postage.

yubi-zasu point out with the
finger.

yu dama bubbles in boiling
water. [182a.

yu-dan negligence, inattention
yū-dō encouragement, fostering.

yue (ni) for the reason that, because, accordingly 410.

yūgata = yūkata in the evening.

yū-gei amusing arts.

yū-han supper, evening meal.

yui 380a.

yui-gon instructions of a dying person, will 380a.

yui-motsu = ibutsu legacy, relics 380a. [betrothal.

yui-nō presents exchanged at a yū kata, yūgata in the evening 232d.

yū-kei concrete xi.

yū-kei evening.

yuki snow.

yū-ki courage xx.

yuki-doke thawing of snow.

yuki-gata place to which one has gone.

yuki mi viewing the snow.

yuki-todoku extend to details, b complete, be scrupulous.

yuki-wataru extend to details, be efficient 443a.

yukkuri leisurely, slowly 33e.

yū-koku in the evening 232d.

yuku = iku go xx, 221. [gone.

yuku-e place to which one has yu-kwai na delightful.

yu-waki waist cloth (woman's undergarment).

yume dream 178b, 364; hatsu — first dream of the year 178b; — ni mo at all 441g.

yū mei na famous 112b.

yū-meshi supper, evening meal.

yumeyume never 453g.

yumi bow.

yu nyū imports.

yū-reki traveling for pleasure.

yuru swing, shake (tr.); jishin ga — there is an earthquake.

yurugu shake, quake, be loose.

yurui loose, negligent.

yurumeru loosen.

yurumu be loose, moderate.

yururi. yuruyuru leisurely, slowly.

yurusu set at liberty, pardon, permit 149a.

yuruyaka na mild, not strict.

yū-ryoku-sha influential person.

yū-sen = yubinsen mail-ship.

Yushima 404c.

yū-shi (sha) interested person, sympathizer, volunteer, promoter.

yū-shutsu exports.

yusugu rinse (mizu de).

yu-tō hot water vessel; — yōmu 19, 380a.

yuu bind, fasten 245; mage wo — put up the hair.

yuwaeru, iwaeru = yuu bind.

yu-ya public bath.

yū-zei = yūbinzei postage.

yuzuru relinquish, yield.

za seat 191c, 223a; — wo susumeru sit nearer; ichi — the whole company 258f.

zai-moku lumber, timber.

Zaimokushima 306e.

zai nin criminal.

zai ryū residing.

zai-san property.

(go) zai-taku being at home 32a.

zak-kyo mixed residence.

zam-patsu-ya barber-shop 232e.

zan-ji a little while; — no aida 352.

zan-kin balance.

zan koku na cruel.

zan nen na regrettable; — nagara it is too bad, but.

zap-pō miscellaneous news.

- zarari*, *zarazara* (of rough things).
za-shiki apartment (in hotel).
zas-shi magazine, journal.
za-tō blind minstrel, blind man 223a.
zatsu ni confusedly, not neatly, coarsely, briefly.
zatto=*zatsu ni*.
zawazawa (of a chilly feeling or of the noise made by people passing).
ze (interjection) 417.
ze-hi (*ni* or *tomo*) by all means, necessarily 160a. [cessity].
zahi (*mo*) *naku* perforce, of necessity.
zei tax, tariff.
zei-taku luxury; — *wo kiwameru* be extremely luxurious 345a.
zen table for food; *o* — *wo sageru* take things back to the kitchen 233b; unit 420b.
zen good.
zen- whole.
zen=*mae* front, before 384.
go zen Your (His) Grace 420b.
zen-aku good and evil.
zen-go before or after, about.
zeni coins, cash, change 115a.
zeni-ire purse. [ness].
zen-kwai recovery (from sickness).
Zen-kwō-ji 265a.
zennaku=*zen-aku* good and evil.
zen-shin virtuous mind.
zen-shin the whole body.
zen-shō complete burning 53a.
zen-tai whole body; — (*ni*) in general; constitutionally, originally, properly speaking, in reality.
zo (interjection) 416, 427d.
zō elephant.
zō stature.
zō entrails, organ.
zō-ge ivory.
Zōjōji 147c.
zō-kin cloth for mopping floors.
zok-kan (*ni*) among common people.
zoku outlaw, rebel, robber.
-zoku 241b.
zoku ni commonly, vulgarly, colloquially.
zoku-go colloquial, vulgarism.
zoku-gun rebel army.
(go)zom-mei being alive 244c.
zō-ni a kind of soup 76a.
zonzuru, *zonjiru* think, know; *go zonji* 193a. [easily].
zō-sa(*mo*)*naku* without trouble,
zō-sen-jo shipyard, dockyard.
zu drawing, plan, map.
zubon [European] trousers.
zubon-shita drawers.
zu-e pictures 281a. [siderably].
zui-bun (*ni*) a good deal, considerably.
zunzun rapidly, readily.
zurui crafty, tricky.
zutsu apiece.
zu-tsū headache; — *ga suru* have a headache.
zutto all the way, direct, very.

VOCABULARY TO THE ENGLISH EXERCISES*

a, an (if needed, use numeral "one" or <i>aru</i>).	accustomed, become <i>nareru</i> .
a (in "a <i>yen</i> an hour") <i>de</i> ; (in "twice a day") <i>ni</i> .	ache <i>uzuku, itamu</i> .
A. D. <i>kigen (go)</i> .	across - <i>koeru, kosu</i> .
abandon <i>suteru, furisuteru, okizari ni suru</i> .	actor <i>yakusha</i> .
able <i>dekiru</i> .	adapt <i>ōyō suru</i> .
about, approximately <i>oyoso — gurai, taigai — gurai, gurai, hodo, bakari, karekore</i> ; (of time) <i>goro</i> .	add <i>kuwaeru, tsukeru</i> .
about, concerning <i>ni tsuite, no koto wa, wa</i> .	address (of letter) <i>atena</i> .
above <i>ue ni (de)</i> .	address, lecture <i>enzetsu</i> .
abroad <i>gwaikoku, Seiyō (ni, ye)</i> ; go — <i>yōkō suru</i> ; be — for study <i>ryūgaku suru</i> .	addressed, be <i>iwareru</i> .
absence <i>rusu</i> ; in my — <i>rusu ni</i> .	adopt <i>yōshi ni morau</i> ; be adopted <i>yōshi ni iku</i> .
absurd <i>kudaranai</i> .	adult <i>otona</i> .
abundantly <i>takusan</i> .	advance (intr.) <i>susumu</i> .
according to <i>ni yotte, yoreba, shitagatte, shitagaeba</i> ; — the European calendar <i>seireki de</i> .	advantage <i>rieki</i> .
account of, on <i>no tame ni, de, ni</i> .	advice, seek <i>kangae wo kiku</i> .
account book <i>chōmen</i> .	advise <i>chūkoku suru, setsuyu s</i> .
accumulate (intr.) <i>tamaru, tsu-moru</i> .	affair <i>koto, monogoto</i> .
	affectionate <i>koishii</i> .
	a-foot <i>kachi de</i> .
	alter (<i>no</i>) <i>nochi (ni), kara, tatte, tatte kara, tattara, go</i> ; (conj.) - <i>te kara, ato de</i> (with past), <i>to</i> (with present).
	afterwards, <i>nochi ni, ato de</i> .
	again, <i>mata, mō ichi do, arata-mete</i> .
	against <i>ni, ye, ni tai shite</i> .
	age <i>jidai</i> ; five years of — <i>itsutsu ni naru, go sai no</i> ; at the — of fifty <i>go jissai de</i> .

* This list is designed, not for general use, but only to remind the student of words that he needs for the English exercises and has forgotten. It does not include personal pronouns, numerals (with numeratives), adverbs of time (339), nor foreign words.

- ago *mae* (*ni, wa*), *izen*; a while
— *sakki, sentoku*.
agreement *yakusoku*.
agriculture *nōgyō*.
air (n.) *kūki*.
air (v.) *hosu*.
all *mina, nokorazu, subete, kozo-*
zotte, sukkari, dore mo, -kire-
ru, -tsukusu; (n.) *mina sa-*
ma; — night *yoppite, yodō-*
shi; — the time *shijū*; —
the way *zutto*; — over *sōshin*;
— told *mina de*; — I have
aru dake no; — in the house
uchijū no; — the rooms *heya-*
goto ni.
allow to (causative) 255.
almost *hotondo, taigai, taitei*;
— fell *korobō to shita*.
already *mō*.
also *mo*.
altogether *mina de*.
always *tsune ni, itsu de mo*.
among *uchi (ni, de), ni, ye*; —
these *kono uchi*; from —
uchi kara.
amount *taka*.
amuse myself *asobu*.
ancient *mukashi no, ko-*; in —
times *mukashi, moto*.
ancient (n.) *kojin*.
and *to, mo, ya, dano, ni*; (conj.)
-te, ga.
angry, get *okoru, hara ga tatsu,*
hara wo tateru, rippuku suru.
animal *dōbutsu*.
anniversary (of death) *mei-*
nichi.
annoyed, be *komaru*.
another *hoka no, ta-, mō*
hitotsu, betsu ni; — person
hito; one — *tagai ni, -au*.
answer (v.) *kotaeru*.
answer (n.) *henji*.
any one, anybody *dare de mo,*
dare ka, hito; anything *nan*
de mo, nani ka, mono; any
time *itsude mo*; anyway *dō*
de mo; at any rate *nanibun*;
anyhow, notwithstanding
sore de mo.
anxiety *shimpai*. [anzuru.
anxious, be *shimpai suru*,
appear *mieru, deru*; (of rain-
bow) *tatsu*; — that *to mieru*.
apple *ringo*.
applicable, be *atehamaru*.
apply *tsukeru*; (moxa) *sueru*;
(rouge) *sasu*.
approach *ni yoru, sashikakaru*;
— near *soba ni yoru*.
apt to, be *yoku, tokaku*.
argue *giron suru*.
armor *yoroi*.
army *rikugun*.
around *matwari ni*.
arrange *soroeru*.
arrest *toraeru, tsukamaeru*.
arrive *tsuku*.
arrival *tōchaku*; just after my
— *kitate ni*.
article, commodity *shinamono*;
thing *mono, no*; (in docu-
ments) *jō*.
as, when, since, because *-te,*
no de, kara, toki ni, tokoro
ga, tochū de; same as *to*
onaji; like *to dōyō ni, no yō*
ni; as you know *go zonji no*
tōri; as I ordered *iitsuketa*
tōri ni; as if, as when *yō ni,*
yō na; as soon as *shidai*; as
it is *sono mama, moto no*
mama; as large as *hodo*
ōkii; as possible 112d.
ascend (ni) *noboru*.
ask, question *tau*; — for *tanomu*.
asleep, be *nete iru*.

assassinate *ansatsu suru*.

associate with *to (ni) tsukiau*,
majiwaru, kōsai suru.

at *de, ni no*; (of time) *ni, kara*; (of price) *de*; at once
sugu ni, jiki ni, sassoku; at
all *kesshite, tōtei, totemo*,
tonto, ikkō, issai, issetsu,
nanibun, de mo.

attached to, be *ni tsuku*; be-
come — *ni natsuku*.

attempt to walk *arukō to suru*.

attend to (work) *yarū*.

attention to, pay *ni kamau, ki*
wo tsukeru, chūi suru.

auction, at *seri de*.

autumn *aki*.

avaricious *yoku ga fukai*.

avoid *sakeru, hazusu*.

awake *okiru, me ga sameru, me*
wo samasu. [*desu*].

aware of, be *shōchi suru, shōchi*
away, be *rusu desu*; give away
hito ni, waki ni yaru.

azalea *tsutsuji*

bachelor *dokushimono*.

back -*kaeru, -kaesu, -modosu*.

bad *warui*.

baggage *nimotsu*.

bamboo *take*.

bamboo grass *sasa*.

banish *nagasu*

bank (of river) *kishi*.

banquet *enkwai*.

barber *tokoya*. [*kin*]

bargain-money *tetsukekin, te-*
barrier *sekisho*.

bath *furo, yu*.

bathe in *abiru*.

battle *tatakai, kassen, sensō*.

battledore *hagoita*.

bazaar (charity) *jizenshi*.

be *de aru, de iru, de irassharu*,
etc., *ni natte iru, ni ataru*;

(of existence, number, quan-
tity) *aru, iru, oru, irassharu*,
oide nasaru, etc.; be in *haitte*
iru, irete aru, am to *hazu*
da.

bean *mame*.

bear *kuma*.

bear fruit *mi (ga) naru*.

beard *hige*.

beat down the price *makesase-*
ru, negiru

beaten, be *makeru*.

beast *kedamono*; wild — *mōjū*.

beautiful *utsukushii, kirei na*

because *kara, naze naraba*,
naze to iu ni, nazeka to ieba
— *kara desu*

become *naru*.

bed, go to *neru*.

bedding *yagu, toko*.

beef *gyūniku*.

before *mae (ni, wa), izen, ma-*
de ni (wa); (adv.) *maemotte*.

beg *negau*

begging priest *takuhatsu-bōzu*.

begin (tr.) *hajimeru, -kakeru*.

begin (intr.) *hajimaru, -kakarū*.

beginning, at the *the hajime*
(*wa*).

behavior *okonai*.

believe *shinzuru*.

bell *kane*.

belong to *no (mouo) desu*.

below *shita ni, ika*.

beside *soba ni, waki ni*.

best *ichiban yoi*.

better *motto yoi, mashi desu*;
is — to *hō ga ii*; look—*hit-*
tatte mieru.

beyond *mukō de (or ni)*;—that
soko kara.

bill (of bird) *kuchibashi*

bill (money) *satsu*.

bill (legislative) *teishutsuan*.

- bind (a book) *tojiru*, *seihon* s.
 bird *tori*.
 birth to, give *umu*.
 birthday *tanjōbi*.
 birthplace *furusato*, *kokyō*.
 bit, a *sukoshi*.
 bite *kamu*.
 bitter *nigai*.
 black *kuroi*.
 blind person *mōjin*, *mekura*,
 zatō, *amma* 223a.
 blood *chi*.
 bloom (*hana ga*) *saku*.
 blossom *hana*.
 blow *fuku*, *fukitsukeru*.
 boast *takaburu*.
 boat *fune*, *kobune*, *bōto*.
 boatman *sendō*.
 body *karada*.
 boil (intr.) *waku*, *nietatsu*.
 boil (tr.) *wakasu*, *senjiru*; —
 down *senjitsumeru*.
 book *shomotsu*, *shojaku*, *hon*.
 bookbinding *seihon*.
 bookcase *hombako*.
 bookseller *honya*.
 bookshelf *hondana*.
 bookstore *honya*.
 boot *nagagutsu*.
 born, be *umareru*.
 borrow *kariru*, *haishaku suru*.
 botanical *shokubutsugakujō no*.
 both *ryōhō* (*tomo*), *dochira mo*;
 (of persons) *futari tomo*;
 (conj.) *mo*.
 bother, is such a *mendō desu*.
 bottle *bin*.
 box *hako*; nest of lacquered
 boxes *jūbako*.
 boy *kodomo*, *musuko*; little —
 botchan.
 boy, servant *genan*.
 branch *eda*.
 bread *pan*.
- break (intr.) *oreru*, *kowareru*
 — out *okoru*, *deru*.
 break (tr.) *oru*, *kowasu*, *kobo-*
 tsu; (a promise) *tāgaeru*.
 breakfast *asahan*, *asameshi*.
 bridge *hashi*.
 bright, be (of the sun) *teru*.
 bring *motte kuru*, *motte agaru*,
 jisan suru; (water) *hiku*; —
 before *uttaeru*; — close *soba*
 ni yosetsukeru; — it about
 that *yō ni suru*.
 broad *hiroī*.
 broken, be *oreru*, *kowareru*.
 broker *saitori*.
 bronze *karakane*.
 brook *kogawa*.
 brother *kyōdai* 422.
 bud *tsubomi*.
 Buddhist believer *bukkyōto*;
 temple *o tera*; priest *o tera*
 sama, *oshō* (*san*), *bōsan*,
 bōzu.
 build *tateru*, *kenchiku suru*, *fu-*
 shin suru; (railroad) *shiku*;
 newly built *shinchiku no*;
 built well *tatekata ga yoi*.
 building *kenchiku*; (concrete)
 tatemono: manner of — *tate-*
 kata, *tateyō*.
 buoyant, be *ukitatsu*.
 burdock *gobō*.
 bureau *tansu*.
 burn (tr.) *yaku*, *moyasu*.
 burn (intr.) *yakeru*, *moeru*, *hi*
 ga tsuku; be scorched *koge-*
 ru; be burned (on the body)
 yakedo suru; be burned to
 death *yakejini suru*.
 burst out laughing *fukidasu*.
 bush-warbler *uguisu*.
 business *yō*, *yōji*; trade *shōbai*.
 busy, be *isogashii*, *torikonde*
 iru.

- but, only *tada* — *shika, mo* ;
 except *no hōka* ; (conj.) *ga*,
keredomo, shikashi, no ni.
 butterfly *chōchō*.
 buy *kau* ; — in *kaiireru, shi-
 ireru* ; (on the part of the
 Government) *kaiageru*.
 by *de, ni* ; beside *no waki ni*,
no hotori ni ; until *made ni*.
 cabinet, ministry *naikaku*.
 cage *ori, kago*.
 cake *o kwashi*.
 calculate *hakaru, kanjō suru*.
 calendar *koyomi, -reki*.
 calf *koushi*.
 call *yobu* ; name *iu, mōsu, tona-
 eru* ; visit *tazuneru, ukagau*,
*tou, yoru, yotte iku, tachi-
 yoru* ; — after *yobikakeru* ; —
 in *yobiireru* ; — back *yobimo-
 dosu*.
 calm, be *shizuka na, naide oru*.
 camellia *tsubaki*.
 can (*koto ga*) *dekiru* 267 ; can-
 not -*kaneru*.
 cane *tsue, sutekki*.
 captain (of ship) *senchō*.
 captivated by, be *ni horekomu*.
 capture *toru* ; — alive *ikedori
 ni suru*. [*karuta wo toru*.
 card (game) *karuta* ; play cards
 care, take *ki wo tsukeru, chūi
 suru*.
 careful, be *yōjin ga yoi, chūi
 suru* ; be — about *no yōjin
 wo suru*. [*to*.
 carefully *shinsetsu ni, konkon*
 careless, be *yōjin ga warui*.
 carp *koi*.
 carriage *kuruma, basha*.
 carry *hakobu, katsugu* ; — out
 (to the end) *yariōsu*.
 cart *niguruma*.
 case *baai, jiken*.
 cat *neko*.
 catch *toru, tsukamaeru, tottsu-
 kamaeru* ; — cold *kaze wo
 hiku* ; — a train *kisha no ma
 ni au*.
 castle (*o*) *shiro*. [*ga yoi*.
 cautious, be *yōjin suru, yōjin*
 cereal *kokumotsu*.
 ceremony *shiki*. [*chigai nai*.
 certainly *kanarazu, iyoio, ni*
 change (tr.) *kaeru* ; (money)
kuzusu ; — cars *norikaeru*.
 change, be changed *kawaru*.
 change, money *zeni*. [*kanji*.
 character, letter *ji* ; Chinese —
 charcoal *sumi*.
 c argues -*chin, ryō*.
 chase *ou* ; — to a corner *sumi
 ni oitsumeru*.
 chat *o hanashi*.
 cheap *yasui*.
 cherry *sakura*.
 chicken *niwatori, tori*.
 child (*o*) *ko(san), kodomo* ; old-
 est — *sōryō* ; youngest —
sueko.
 childish, childlike, be *kodomo-
 rashii, kodomomeite iru*.
 chimney *kemuridashi, entotsu* ;
 lamp — *hoya*.
 Chinese (man) *Shinajin* ; (lan-
 guage) *kango* ; — character
kanji ; — book *kanseki* ; —
 composition *kambun* ; —
 poem *kanshi, shi*.
 chopsticks *hashi*. [*kyōto*.
 Christian believer *Kirisuto-*
 chrysanthemum *kiku*.
 cigar *makitabako*.
 circular letter *kwaijō*.
 city *shi, shinai*.
 civilized, be *hirakete iru*.
 clam *hamaguri*.
 class, rank -*tō*.

classical language *gagen*.

clam *tsume*.

clean *sōji suru*.

clean copy *seisho*.

clear off *hareru*; be clear
harete iru.

clearly *hakkiri*.

clever *kashi'toi, rikō na*.

cling *sugaritsuku*.

clog *geta*.

close, end *shimai, owari, kure*.

close (adv.) *soba ni*.

closet *oshiire*.

cloth *kire*; woolen — *rasha*.

clothes *kimono, o meshimono*.

cloud *kumo*

cloudy, be *kumotte iru*.

coal *sekitan*.

coat (Japanese) *haori*.

coin *kwahei*.

cold *samui*; (of things) *tsumetai*; — water *mizu, o hiya*.

cold, a *kaze, fūja*.

colloquial, the *zokugo*.

color *iro*; color red *aka iro wo tsukeru*.

come *kuru, mairu, agaru, sanjō suru, irassharu, oide nasaru, mieru*; (of things) *todoku*; summer comes *natsu ni naru*; — out, — forth *deru*; — back *kaeru, kaette kuru*; — together *ochiau, yoriau*; — down on the price *makeru, hataraku*.

command *iitsukeru*.

coming, on the way *kigake ni*.

company *kwaisha*; guests
kyaku.

competition *kyōsō*.

complain *kogoto wo iu, piipii iu*

complete, be *sorotte iru*.

completed, be *dekite iru*.

complicated, be *irikunde iru*.

compose, write *tsukuru*.

con position, essay *bunshō*.

condense *chijimeru*.

confess *hakujō suru*.

conflagration *kwaji*.

confuse *magirakasu*.

congenial, be (*tagai ni*) *ki ga au*.

congratulate you, I *o medetō (gozaimasu)*.

conjugation of verbs *dōshi no kenkwa*.

considerably, considerable *dai-bu, zuibun, yohodo, nakanaka*.

constantly *shijū, shikiri ni*.

construct *koshiraeru, tsukuru*.

consulate *ryōjikan*.

consult *sōdan suru*; — a dictionary *jibiki wo hiku*; — a physician *isha ni kakaru, mite morau*; — one's own convenience *katte ni suru*.

consulation *sōdan*

consumption *haibyō*.

contain *fukumu*.

continent *tairiku*.

continually, continuously *nobe-tsu ni taemanaku, tsuzukezama ni, -tsuzuku, -tsuzukeru*.

continue *tsuzuku, tsuzukeru*.

contract for *ukeou*.

contrary, on the *kaette*

convenient, be *benri ga yoi, benri desu*.

conversation *hanashi*.

cook *niru, taku, ryōri suru*.

cooking *ryōri*.

cool *suzushii*.

cool, become cool *sameru*.

cool (tr.) *samasu*; — self off
suzumu.

copper *akagane, dō*.

- copy (v.) *utsusu*.
 copy, model (n.) *tehon*.
 cormorant *u*.
 corner *sumi*.
 correct *naosu*.
 cost -*ryō*, -*dai*.
 cost (in money) *suru*.
 cough *seki wo suru*.
 count (nobility) *haku(shaku)*.
 country *kuni*, *kokka*; (opp. city) *inaka*, *zai*; whole — *tenka*.
 court, courthouse *saibansho*.
 cousin *itoko*.
 crack (intr.) *wareru*, *koworeru*.
 cracked, be *warete*, *kowarete iru*.
 crack (n.) *suki*, *kizu*.
 crane *tsuru*.
 crime *tsumi*.
 criticism *hinan*.
 crop *saku*, *shūkwaku* 387c.
 cross *koeru*, *kosu*, *wataru*.
 crossing (railroad) *fumikiri*.
 crow *karasu*.
 crown (of head) *teppen*.
 cry *naku*.
 cue *māge*.
 cup, a *ippai*.
 cure *naosu*; be cured *naoru*.
 curio *furudōgu*.
 custom *shūkwan*.
 cut *kiru*; (grass, hair) *karu*; (beard) *otosu*.
 cuttings, by means of *sashiki wo shite*.
 damp, be *shimeppoi*, *shimette iru* 380d.
 dangerous *abunai*, *kennon na*.
 dark *kurai*.
 dawdle *guzuguzu suru*.
 day *hi*, *nichi*, *jitsu*; what — ? *ikka*, *nani yōbi*; day by day *himashi ni*; these days *kono setsu wa*; — dawns *yo ga akeru*.
 daybreak *yoake*.
 dead, be *shinde iru* 128a; (of a tree) *karete iru*.
 deaf (*mimi ga*) *kikoenai*, *mimi ga tōi*.
 dear, expensive *takai*.
 deathbed, reach a person's *shinime ni au*.
 debilitated, be *yowatte iru*.
 debt *shakkin*.
 decide *kimeru*, *kessuru*, [*kuru*.
 decrease (intr.) *heru*, *hette*.
 deduct (from the price) *hiku*, *makeru*.
 deep *fukai*.
 deer *shika*.
 defeated, be *makeru*.
 defective *warui*.
 deficiency, make up a *umeawa-se wo suru (tsukeru)*.
 degree *do*.
 delicious *umai*, *oishii*.
 deliver *todokeru*.
 demon *oni*.
 depend on *ni yotte (shitagatte) chigau*; depending on *ni yotte*.
 depth *fukasa*. [*teki*.
 design *moyō*; intention *moku-*
 desire (v.) *ga hoshii*, *wo nozomi desu*.
 desirous to (desiderative) 175.
 detail, in *seisai ni*.
 detestable *nikui*.
 development *hattatsu*, *enkaku*.
 devil *oni*.
 dictionary *jisho*, *jibiki*.
 die *shimu*, *nakunaru*; — in battle *uchijini suru*; — out *shini-hateru*.
 difference *chigai*, *kubetsu*.
 different, be *chigau*.

difficult *mitsukashii*.

difficulty *sashitsukae*.

dig *horu*.

digest *konareru*, *shōkwa suru*.

diligent, be *benkyō suru*; not—
fubenkyō desu; diligently
benkyō shite.

dim. be *kurai*; (of eyes) *chira-
chira suru*.

dinner *go zen*, *go chisō*; (noon
meal) *hirukan*, *hirumeshi*.

direction *hō*.

directions instructions *sashizu*.

directly *chokusetsu ni*, *jika ni*.

dirty *kitanai*. [*naru*.

disappear *mienaku naru*, *naku-
disavowal torikeshi*.

disease *byōki*.

dishonest *fushōjiki na*.

disinfect *shōdoku suru*. [*desu*.

dislike *kirau*, *kirai desu*, *iya*

dismiss *ni hima (itoma) wo
yaru*.

dismount *oriru*. [*gotatsuku*.

disorderly, be *gatagata suru*,

displease *ki ni iranai*.

disposition *kimae*.

distance, distant place *tōku*,
empō; — in *ri*, *risū*.

distant *tōi*.

distinct *hakkiri shita*.

distracted, be *torimagireru*.

distress, be in *komaru*.

district *ku*.

ditch *hori*.

divide *wakeru*.

diviner *uranaija*.

do *suru* 216, 309, *yaru*; be done
dekiru, *dekite iru*, *sumu*;
have done *dekasu*.

do to, it will -*te mo yoroshii*.

dog *inu*; — days *doyō*.

doll *ningyō*.

dollar *doru*, *dara*.

donkey *usagiuma*.

door *to*.

double *ni (sō) bai, bai*. [*ashii*.

doubtful *utagawashii*, *mitsuk*

doubtless *sadamete*.

dove *hato*.

dragon-fly *tombo*.

draughty, be *kaze ga fukitōsu*.

draw *hiku*.

drawer (in bureau) *hikidashi*.

drawing *e*, *gwa*.

dreadful *hidoi*.

dream *yume*.

dreary *samushii*, *sabishii*.

dribblets, in *chibichibi*.

drill *keiko*, *rempei*.

drink *nomu*.

drinker *sakenomi*.

drive out *oiharau*, *oidasu*; drive
up *uchiageru*.

drop *otosu*.

drought *hideri*.

drown *oboreru*; — self *minage
wo suru*.

drug *kusuri*.

drunk, get (*sake ni*) *yow*.

drunkard *yopparai*.

dry (tr.) *hosu*.

dubious *fushin na*, *mitsukashii*.

duck *ahiru*.

during *no aida (ma) ni*.

dust *kokori*, *gomi*, *chiri*.

dwelt *sumu*; (of a foreigner)
zakkyō suru.

dye *someru*; (teeth black) *o
haguro wo tsukeru*.

dyspepsia *ibyō*.

each *dore mo*, *meimei*; — other
tagai ni, -*au*; one — *hitotsu
zutsu*.

ear *mimi*.

early *kayaku*. [*chikyū*.

earth, ground *tsuchi*, *chi*; globe

earthquake *jishin*.

east *higashi*.
 easily *yōi ni, yoku*.
 easy *yasashii, yasui, yōi na*; —
 to understand *wakari-yasui, wakari-yoi*.
 eat *taberu, kuu, shōku*; *wo suru, agaru, meshiagaru, itadaku*.
 ebb tide *shiohi*.
 edition *han*; first — *shohan*; last — *shimpan*.
 eel *unagi*.
 effect *kōnō*.
 efficient (*monogoto ga*) *yoku dekiru*.
 egg *tamago, ko*.
 either *dochira mo, de mo*.
 elsewhere *hoka, yoso, tasho*.
 embarrassed, be *komaru*.
 emigrate *ijū suru*.
 eminent *erai*.
 emperor *kwōtei, -tei*; (of Japan) *tenshi (sama), tennō (heika)*.
 empire *teikoku*.
 employ *yatou, meshitsukau, oku* 226a; be employed at *ni tsutomeru*.
 empress *kwōgō (heika)*.
 empty, be *aite iru*.
 enclosure *kakoi*.
 end *owari, shimai, sue*.
 endure, be endurable *tamaru*.
 engage *tanomu*; — in *suru, yaru*.
 engagement, have an *sashitsukae ga aru*.
 enlarge *oskihirogeru*; — a house *zōchiku suru*. [*ni*.
 enormously *tokōmonaku, gōgi-enough mō takusan, jūbun*; not — *tarinai*; — to *hodo*.
 enter *hairu, haitte kuru*.
 entertained, be *go chisō ni naru*.

entirely *maru de, kotogotoku, sukkari, nokorazu, mina*.
 entrance *genkwan, irikuchi*.
 entrust *makaseru, azukeru*.
 envelope *jōbukuro*.
 envoy *tsukai*.
 epitaph *hibun*.
 erase *kesu*.
 erroneous, be *machigatte iru*.
 escape *nigeru, nigedasu*.
 especially *toriwake, wakete, besshite, koto ni*.
 European (man) *Seiyōjin, gwaikokujin*; house in — style *Seiyōzukuri no ie*; — calendar *seireki*.
 even *mo, de (sae) mo, made mo*; — though (*tatoī*) -*te mo*.
 evening 339; — party *yakwai*.
 ever, for *itsu made mo*; have you ever? -*ta koto ga aru ka*.
 every *dono—mo, mai, -*; — one, — body *dare de mo*; — thing *nani kara nani made, mina*; — house *ieie*; — where, — direction *hōbō*; one — day *mainichi hitotsu zutsu*; — other day *ichi nichi oki ni*; — time that *tabi (goto) ni*.
 exactly *chōdo, kitchiri*; — like this *kono tōri ni*; don't know — *yoku wakarimasen*.
 examination (school) *shiken*.
 examine *shiraberu, gimmi suru*; (a student) *shiken suru*; (a patient) *shisatsu suru*; be examined, have examined *mite morau*.
 exceedingly *kiwamete, wake-monaku*. [*ku no hoka*.
 except, excepting *nozoite, nozo-excess, be in amaru*.
 exchange (v.) *kaeru, torikaeru*.

exchange, rate of *sōba*.
 excited, be *sawagu*.
 excused; be *yurusareru*, go men
wo kōmuru.
 excursion ticket *ōfukugippu*.
 exercise *undō*; study *keiko*.
 expectation *tsumori*.
 expensive (*nedan ga*) *takai*.
 expert *jōzu na*.
 explain *tokiakasu*, *setsumi s.*
 expose *sarasu*; — head of *sara-*
shikubi ni suru.
 extensive *hiroī*.
 extinguish *kesu*; be extinguish-
 ed *kieru*.
 extract *nuku*.
 extraordinary *taiken na*, *hijō*
na.
 extremely *kiwamete*.
 eye *me*, *manako*; get one's eyes
 on *mikakeru*.
 eyeglass *megane*. [*shiroi*.
 face (n.) *kao*; — powder *o*
 face (v.) (*no hō ye*) *muku*.
 fail *shikujiru*, *shippai suru*; —
 in examination *rakudai su-*
ru; — to *-zu ni shimau*.
 fail, without *kanarazu*, *machi-*
gai (sōi) naku.
 failure, be a *dekisokonau*.
 faintly (of sound) *kasuka ni*.
 fairly *kanari*.
 fall, autumn *aki*.
 fall (v.) *ochiru*, *chiru*, *furu*
 62a; (of a person) *kōrobu*;
 (of prices) *geraku suru*; —
 over *taoreru*; — in love
horeru.
 false, be *uso desu*.
 family *ie*, *uchi*, *-ke*; be of good
 — *iegara ga yoi*.
 famine *kinin*.
 famous *nadakai*, *yūmei na*.
 fan *aogu*.

far *tōku*, *empō ni*.
 farmer *hyakushō*, *nōfu*.
 fashionable *hayari no*.
 fast *hayai*; be — (of a clock)
susunde iru.
 father *chichi*, *oyaji*, *otottsan*, go
sompū sama 421.
 fatty *aburakkoi*. [*tate-*
 favor *on*, *o kage*, *hiiki*, *o hiki-*
 favorable sign *kitchō*, *yoi shira-*
se.
 fear *osoreru*; — that *-nakereba*
ii gā 161e.
 feasible, be *dekiru*.
 feed *kuwaseru*, *tabesaseru*.
 feel well *kagen ga yoi*; feel as
 if *yō na kimochi ga suru*.
 feeler *tsuno*.
 feeling *kokoromochi*, *kokochi*,
kimochi, *kibun*, *kimi*.
 fellow *otoko*, *wakaishū*, *mono*,
yatsu.
 felon *jūzainin*. [*mesu*.
 female *onna*, *joshi*; (of animal)
 fence *kakine*.
 festival (*o*) *matsuri*, *ennichi*; —
 of the dead *bon*, *bommatsuri*.
 feudalism *hōken-seido*; feudal
 age *hōken jidai*.
 few *sukunai*.
 fief *ryōchi*.
 field *hatake*.
 fight *tatakau*.
 fin *hire*.
 finally *yōyaku*, *tōto*, *tsui*, *ni*
tsumari.
 fine, minute *komaka na*; good
rippa na, *yoi*; (of the weath-
 er) *yoi*, *harete iru*.
 finger *yubi*.
 finish *shite shimau*, *-te shimau*,
shiageru, *-ageru*; be finished
dekiru, *dekiagaru*, *shuttai*
suru; have it finished *dekasu*.

fire *hi*; conflagration *kwaji*;
incendiary — *tsukebi*; — alarm
hanshō.

fire (a gun) *utsu*.

fireman *hikeshi*.

firmly *shikkari to*,

first (adj.) *dai ichi no, hajime
no, saisho no*; for the first
time *hajimete*; at first *hajime
wa*.

fish (n.) *sakana, uwo*.

fish (v.) *sakana wo toru, tsuru,
tsuri wo suru*; fishing boat
ryōsen.

fisherman *ryōshi*.

fix *kimeru*.

flash, like a *hirari to*.

flatter *o seji wo iu*.

flavor *umami*.

flea *nomi*.

flee *nigeru, nigete iku*.

fleshy, be *futotte iru*. [*ishi*.

flint (for striking fire) *hiuchi-*

float *ukabu*.

flounder (fish) *hirame*.

flow *nagareru*; let — *nagasu*.

flower *hana*; — pot *uekibachi*.

flute *fue*.

fly *tobu*.

fly a kite *tako wo ageru*.

fly-catcher *ruri*.

fog *kiri, moya*.

foggy, be *kiri ga fukai*.

follow *ni shitagau, sou*.

fond of, be *ga suki desu*; very
— *dai suki*.

food *tabemono. shokumotsu*.

fool *baka*.

foolish *baka na, bakarashii,
tsumaranai*.

foot *ashi*.

for *ni, no tame ni, no wake de,
ni shite wa*; train for Tōkyō
Tōkyō *ye iku kisha*; change

for *to kaeru* for you *-te
ageru, sashiageru*; (conj.)
kara.

forbid *kinzuru*.

foreign *gwaikoku no, gwai-
Seiyō no, sei-, yō-, tō-*; —
country *gwaikoku*; — lan-
guage *gwaikokugo*; — food
yōshoku; — goods *tōbutsu*.

foreigner *gwaikokujin, Seiyō-
jin*.

forest *hayashi*.

forfeit *shikujiru*.

forget *wasureru*.

form *katachi, sugata*; have a
good — *kakkō ga yoi*.

former *mae no, sen no, sen-*.

formerly *mukashi, moto, katsu-
te*.

fortunately *saiwai*.

found, be *miataru, aru*.

fowl *tori, niwatori*.

fox *kitsune*.

fractious, get *abareru*.

frankly (go) *enryo naku*.

free *jiyū na*; set — *hanasu*.

freight *nimotsu*.

fresh *atarashii, -tate no 119*.

friend *tomodachi, hōyū*.

frightened, be *odoroku*.

frog *kaeru*.

from (no *hō*) *kara, wo hajime*.

front of, in *no mae de* (or *ni*).

fruit *kudamono*; bear — *ni
(ga) naru*.

full, be *ippai haitte iru*; — of
fish *sakana ga ōi*.

funds, public *kwankin*.

fur *ke, keiro*.

furniture *dōgu*.

gambling *bakuchi*.

garden *niwa*.

gardener *uekiga*.

garment *kimono*; padded —

- wataire*; lined — *awase*; unlined — *hitoemono*.
 gate *mon*.
 gather *hirou*; — together *matomeru*, *torisoroeru*.
 general, in *oshinabete*. [*gai*.
 generally *ippan ni*, *fudan*, *taigentle yasashii*.
 geography *chiri (gaku)*.
 get, become *naru* (see passive);
 — up *okiru*; — off *oriru*; — well (*byōki ga*) *naoru*; — acquainted *tsukiatte miru*.
 gift *okurimono*, *o miyage* 84d; congratulatory — *shūgi*.
 ginseng *ninjin*.
 girl *onna no ko*, *musume*, *o jōsan*.
 give *yarū*, *kureru*, *kudasaru*, *ageru*, *sashiageru* 309; share *wakeru*; devote *suteru*; please give me *kudasai*, *chōdai*, *itadaku*; — up *yameru*, *yosu*.
 glance, with one *chirari to*.
 glare *niramu*.
 glass, a *ippai*.
 glimpse of, catch a *mikakeru*.
 gnaw *kajiru*.
 go *iku*, *mairu*, *rassharu*, *oide nasaru*, *oide ni naru*, *oide desu* 309; *deru*, *tatsu*, *mawaru*; go abroad *yōkō suru*; go across, over *koeru*, *kosu*, *wataru*; go along *sou*; go home (*uchi ye*) *kaeru*; go into *hairu*; go out (*soto ye*) *dete iku*, *dekakeru*, *soto wo aruku*; go through *tōru*; go with you *go dōhan itasu*; go off (of a gun) *don to naru*; go out (of a lamp) *kieru*; go to bed *neru*, *geshinaru*; go on a journey *tabi ni deru*; go to the palace *sandai suru*; go for worship *sankei suru*; go to pieces *kuzureru*; go to seed *tō ga tatsu*; go and see *mite kuru*; the day is gone *hi ga kureta*.
 go-between *nakōdo*.
 godown *kura*, *dozō*.
 going, on the way *ikigake ni*.
 gold *kin*.
 good *yoi*, *yoroshii*; be — at *ga jōzu desu*; a — many *zuibun takusan*; — morning *o hayō*.
 goods *shina*, *shinamono*.
 good-tempered *otonashii*.
 goose *gachō*; wild — *gan*.
 government *seiji*, *matsurigoto*; the — *seifu*; — army *kwan-gun*; at — expense *kwampi de*.
 gradually *dandan*, *oioi*, *shidai ni*, *shidaishidai*.
 graduation *sotsugyō*.
 graft *tsugu*, *tsugiki wo suru*.
 grain *kokumotsu*.
 grammar *bunten*.
 grand *kekko na*.
 grandchild *mago*.
 grandfather *o jii san*.
 grandmother *o bā san*.
 grass *kusa*.
 grave *haka*.
 great *ōkii*, *ōki na*, *ō-*, *erai*; — impoliteness *tonda shitsurei*; a — deal *takusan*, *hijō ni*, *yoku*.
 groom, hostler *bettō*.
 ground *tsuchi*.
 grounds, enclosure *yashiki*.
 grow *haeru*, *sodatsu*.
 gruel *o kayu*.
 guarantee *ukeau*.
 guest (*o*) *kyaku (san)*.
 guide *annaisha*.

guilty, be *tsumi ga aru*.
gun *teppō, taihō*; three guns

(of a salute) *sampatsu*.

habit *kuse, shūkwan*.

hair *kami no ke, kami, ke*.

hairpin *kanzashi*.

hale *tassha na*.

half *han, hambun*.

hand (n.) *te*.

hand (v.) *toru, watasu*.

handkerchief *hankechi*.

hand-rail *tesuri*.

hang (tr.) *kakeru, tsuru*; hanging bridge *tsuribashi*; — self *kubi wo kukuru*.

happen that *koto mo aru*; — to see *mitsukeru*; — to know *kokoroatari ga aru*; that happens to be on hand *ariawase no*.

happily *saiwai*.

harbor *minato*.

hard *katai*; —to *-nikui, -gatai*,

hardly (use negative probable form); *nanakanaka*.

hare *usagi*,

harvest (n.) *shūkwaku, kariire*,

harvest (v.) *karu*.

hastily *sassa to*.

hatch *kaesu*.

have *motsu, motte iru, ga aru*; — no *ga nai*; — short legs *ashi ga mijikai*; — a good time *omoshiroi me ni au*; — consumption *haibyō ni kakatte (natte) iru* — a headache *zutsū ga suru*; — some cake! *o kwashi wo o agari nasai*; I should like to — *chōdai*; have written *kaita, kaitē aru*; — one write *kaku yō ni suru, kakaseru* (causative) 255; have a thing written *kaite morau*.

head *atama, kubi, kashira, o tsumuri*.

headache *zutsū*.

heal (intr.) *naoru*; (tr.) *naosu*,

health *kenkō*.

healthy, be *kenkō desu, karada no kusuri ni naru*.

hear *kiku, kikikomu, uketamawaru*; be heard, can hear, can be heard *kikoeru*.

heart *shinzō*; spirit *kokoro, ki*; by — *sora de*,

heat (n.) *atsusa*, [ka su.

heat (v.) *taku, atatameru, wavy omoi*; thick *atsui*.

height *takasa*. [tsugu.

heir *atotsugi*; become — of hello! *oi*.

help *tasukeru, tetsudau* 184f.

hen *mendori*.

here *koko, kochi (ra) de (ni or ye)*; — and there *achikochi*; be — *kite iru*.

hereafter *kono go, igo (wa)*.

heron *sagi*.

herring *nishin*.

hesitate *chūcho suru*; — to say *mōshi-kaneru*. [kakureru.

hide (tr.) *kakusu*; be hidden

high *takai*; highly prized *tattoi*.

highway *kaidō (suji)*.

hindrance *sashitsukae*.

hire (v.) *yatou*.

hire (n.) *yatoichin*.

history *rekishi*.

hog *buta*.

hold *motte iru*; (in arms) *daku*.

holidays *yasumibi, kyūka*.

home *uchi, taku, kuni (ye)*; be at — *uchi (taku) ni oru, uchi desu*; not at — *rusu desu*; Home Office *naimushō*.

homely, be *kiryō ga warui*.

honest *shōjiki na*.

hoof *tsume, hizume*.

hope (v.) *nozomu, kibō suru* ;
— to-ō to *omou* ; — that -*ba*
ii ga 161e.

horn *tsuno*.

horse *uma* ; — car *tetsudōbasha*,
hospital *byōin*.

hostler *bettō*.

hot *atsui* ; — water (o) *yu* ; —
spring *onsen, onsemba* ; be
— (of water) *waite iru*.

hotel *yadoya, hatagoya*.

hour *ji, jikan*.

house *ie, uchi, taku, -ke*.

how? *dō, dō shite, dō iu fū ni*,
ikaga—much,—many *ikura*,
iku-, *nan* ; about — much
dono gurai, dore hodo ; — far
doko made ; — far is it *dono*
gurai aru ka ; — high *dore*
gurai takai ; — old (o) *ikutsu* ;
— often *namben* ; — would
it be to buy *katte (wa) dō*
desu ka. [*omoi koto*.

how! *sazo, nan to* ; — heavy!
hungry, get *hara ga hette kuru*,
o naka ga suku, himojiku
naru, kūfuku ni naru, tabe-
taku naru 102a, 175b.

hurriedly *isioide*.

hurry, be in a hurry *isogu*,
toriisogu, sassa to suru.

hurt (intr.) *itai, itamu*.

hurt (tr.) *itameru. kizu wo tsu-*
keru ; hurt self *kega wo*
suru ; in hurts the eyes *me*
ni sawaru.

ice *kōri*.

idea *risō, kangae, omoi*.

idly *burabura*.

if *moshi* — *nara (ba), to, toki*
wa, -ba ; if only I had gone
ittara yokatta ni ; if not all
mina de naku to mo.

ill (adv.) *waruku* ; be—natured
iji ga warui.

illegible *yomenai*.

illness *byōki* ; sudden—*kyūbyō*.
immediately *sugu (ni), jiki (ni)*,
mamonaku.

impatient, be *ki ga mijikai*,
tanki desu ; wait impatiently
machi-kaneru.

impolite *shitsurei na*.

important *taisetsu na*.

impossible *dekinai* ; — to write
kakaranai.

in *no naka ni, -chū ni, ni oite*,
ni, ye, de, no, -ireru, -komu ;
be in *haitte iru, irete aru*.

inaccessible *noborenai*.

inaccurate, be *machigai ga ōi*.

incendiary *hitsuke* ; — fire *tsuke-*
bi.

incense *kō* ; stick of — *senkō*.

include *ireru*. [*ben na*.

inconvenient *futsugō na, fu-*

increase *fueru, fuete kuru*.

indeed *makoto ni, hontō ni*.

independent, be *dokuritsu suru*.

indisposed, be *fukwai desu*.

indistinct *wakaranai*.

indolent, be *fubenkyō desu*.

inedible *taberarenai*.

inexpert *heta na*.

injured, be *sonjiru*.

injurious *gai ni naru*.

innocent, be *tsumi ga nai*.

inquire *tazuneru, ukagau* ; —
of *ni kiite miru* ; — for *saga-*
su.

insect *mushi*.

inside *naka (ni, wa)*.

instead of *no kawari ni* ; — that
sono kawari ni.

intend to *tsumori de iru, tsu-*
mori desu, -ō to omou.

intention *tsumori*.

- interesting *omoshiroi*. [*naichi*.
interior *naka* ; (of the country)
interval *aida, ma*. [*su*.
intimate, be *shitashii*, *koni de-*
into *no naka ni (ye), ye, ni*.
intoxicated, become *you*.
introduce *hikiawaseru, shōkai s*.
introduction, letter of *shōkaijō*.
investigate *torishiraberu*.
invisible *mienai*.
invite *maneku* ; be invited out
(*kyaku ni*) *yobareru*.
iron *tetsu*.
irritable *tanki na*.
island *shima*.
issued, be *deru*.
itself, of *hitoride ni*.
ivory *zōge*.
Japan *Nihon*.
Japanese (man) *Nihonjin* ; (lan-
guage) *Nihongo* ; Japanese
scholar *wagakusha*.
jar *kame*.
journey *tabi*.
judge *handan suru, handan wo*
kudasu ; I can't judge *waka-*
rimasen.
jump *tobu* ; — in *tobikomu* ; —
down *tobioriru*.
just (adv.) *dake, chōdo, chanto* ;
—now *tadaima, tokoro desu* ;
—go and see *chotto mite*
kite kure ; — opposite *jiki*
mukai ; — as *tōri (ni)*.
Justice, Department of *shihō-*
shō.
keep, lodge *tomeru* ; (animals)
kau ; — on *tsuzukeru*.
kick *keru*.
kill *korosu* ; — self *jisatsu suru* ;
be killed in war *uchijini*
suru.
kind *shinsetsu na*. [*ru*.
kindle (tr.) *tsukeru, takitsuke-*
kindle (intr.) *tsuku*.
kite *tako*.
kitten *koneko, nekogo (neko no*
ko).
knee *hiza*.
knife *naifu, hōchō, kogatana*.
knot (nautical) *kairi*.
know *shitte iru, zonzite iru,*
shōchi suru, ga wakaru ; I
don't — *shiranai, zonzima-*
sen, wakarimasen, kimari-
masen, ikaga desu ka ; you
— *go zonji desu* ; be known,
may be known, can know
shireru ; let—*shiraseru, oshi-*
eru ; happen to—*kokoroatari*
ga aru ; — Japanese *Nihongo*
ga dekirū.
lack, be lacking *tarinai*.
lacquer *urushi* ; lacquered wares
nurimono.
lady *fujin* ; — of the house *oku*
san.
lake *mizuumi, kosui*.
language *kotoba, -go* ; — study
gogaku.
large *ōkii, ōki na, ō-*.
last *owari no, shimai no* ; at—
yōyaku.
late *osoi*.
lately *konaida, konogoro, kono*
setsu wa.
later *nochi (ni, wa), nochigata*.
laugh *warau*.
law *hōritsu*.
lay *shiku* ; (eggs) *umu*.
lazy, be *namakete iru, burabura*
shite hatarakanai ; lazy
fellow *namakemono*.
lead pencil *empitsu*.
leaf *ha*.
lean, be *yasete iru*.
lean over *katamuku*.
leap year *urūdoshi*.

- learn *narau*, *osowaru*;—a good lesson *korihateru*.
- least, at *semete*, *sukunaku to mo*.
- leave, depart *tatsu*, *deru*; place *oku*;—open *akete oku*, *akepanashi ni shite oku*;—unopened *akenaide oku*;—as it is *sono mama ni shite oku*;—over *amasu*, *nokosu*; be left *amaru*, *nokoru*.
- leave of, take *ni wakareru*, *o itoma mōsu*, *go men wo kōmuru*.
- lecture *enzetsu*, *kōgi*.
- leech *hiru*.
- left *hidari no*.
- leg *ashi*.
- legation *kōshikwan*.
- leisure *hima*, *itoma*; be at — *hima ga aru*, *hima desu*.
- leisurely *yururi to*.
- lend *kasu*.
- length *nagasa*.
- less than *yori sukunai*.
- lesson *keiko*.
- let (causative) 255.
- letter *ji*, *monji*; epistle *tegami*; (Japanese) — paper *maki-gami*.
- lie (n) *uso*.
- lie (v.) *uso wo iu (tsuku)*.
- life *inochi*; loss of — *hitojini*.
- light (of weight) *karui*; thin *usui*.
- lightning *inabikari*, *inazuma*.
- like, resembling *no yō na*, *-rashii*; be —, look — *ni nite iru*, *rashii*; anything — that *sō iu koto*; and the — *nazo*; (adv.) *no yō ni*; — that *sonna ni*.
- like (v.) *ga suki desu*, *ki ni iru*; don't — *kirai desu*; should — to (desiderative) 175.
- likewise *yahari*.
- limited to, be *ni kagitte iru*.
- line *bō*, *sen*; family *-ke*.
- lining *ura*.
- lion *shishi*.
- lips *kuchibiru*.
- little, a *sukoshi (wa)*, *shōshō*, *chitto*, *hitotsu*, *chotto*; a — while *chotto no aida (ma) ni*, *shibaraku*; a — while ago *sakihodo*.
- live *iru*, *oru*, *sumu*, *sumau*; (of foreigners) *zakkyo suru*.
- live, living *ikita*.
- lively *nigiyaka na*.
- load *tsumu*, *tsumikommu*.
- loan *kasu*, *go yōdate mōsu*.
- locality *chihō*.
- long *nagai*; a — distance *harubaru*; a — time *nagaku*; for a — time *kanete yori*; a — time ago *tō ni*; — since *tō kara*, *yohodo mae kara*; no longer *yohaya*, *imasara*.
- look at *nagameru*, *kembutsu suru*, *miru*, *haiken itasu*, *go ran nasaru*; — for, — up *sagasu*, *sagashidasu*; — back *ato wo miru*; — better *hit-tatte mieru*; — like *ni nite iru*, *-rashii*.
- lord *kimi*, *shu*, *daimyō*, *tono sama*.
- lose *nakusu*, *otosu*; — the way *michi ni mayou*; (in a contest) *makeru*; lost in thought *bonyari (to, shite)*.
- lot (of ground) *jimen*, *chisho*; (in a lottery) *kuji*.
- loud voice *ōkii koe*, *takai koe*.
- love (v.) *kawaigaru*; fall in love with *ni horeru*.

- lovely *kawairashii*.
 low *hikui*.
 luck *fuku*.
 lucky, be *un ga yoi*.
 lunch *hiruhan*, *hirumeshi*.
 magazine *zasshi*.
 magic *makō*; make magical signs in *wo musubu*.
 magnificent *kōdai na*.
 maidservant *jockū*, *gejo*, *kahi*, *osandon* 298a.
 Majesty, His *heika*.
 make *koshiraeru*, *tsukuru*, *suru*; — a garden of this *kore wo niwa ni suru*; — one go *ika-seru* (causative); — a face *kao wo suru*; (a garment) *shitateru*; (*mochi*) *tsuku*; (money) *mōkeru*; be made of *de dekiru*, *dekite iru*; making purchases *kaimono*.
 malady *byōki*.
 male *otoko*; (of animals) *osu*.
 man *hito*, *mono*; male *otoko*.
 man-of-war *gunkan*.
 manservant *genan*.
 mansion (*o*) *yashiki*.
 manufacture *seizō*.
 manure *koyashi*, *hiryō*.
 many *ōi* (predicative only), *zuibun aru*, *ōku no*, *takusan*, *yoku*; not—, not so—*amari* (with negatives).
 market *ichi*.
 market-price *sōba*.
 marry *kekkon suru*.
 married man *kanai no aru hito*.
 mast *hobashira*.
 master *shujin*, *danna*, *sensei*.
 mat *tatami*.
 matter *koto*.
 matting, straw *mushiro*.
 may *ka mo shirenai* (or pro-
- bable form); you — *-te mo yoroshii* (*kamawanai*); I — not *wake ni wa ikenai*.
 meal *shokuji*; — time *shokuji wo suru toki*, *shokuji no toki*.
 mean to in *imi* (*koto*) *desu*.
 meaning *imi*.
 means of, by *de*, *motte*.
 meat *niku*, *mi*. [*igakkō*.
 medical *igakujiō no*; — school
 medicine *kusuri*.
 meet *ni au*, *o me ni kakaru*.
 meeting *kwai*.
 melon *uri*.
 memory *oboe*.
 mend *naosu*, *tsugu*.
 merchant *akindo*.
 merchantman *shōsen*.
 messenger *tsukai*.
 metal *kane*. [*Chōgoku*.
 middle *nakaba*; — provinces.
 midst of, in the *-chū*.
 might, with all one's *sei ippai*, *isshō-kemmei*.
 milk *chichi*, *gyūnyū*.
 mind (v.) *ni kamau*, *tonjaku s*.
 mine (n.) *kwōzan*.
 minister of state *daijin*.
 minute, sixty seconds *fun*.
 minute (adj.) *kuwashii*.
 mischief, be in *itazura wo suru*.
 misjudge *misokonau*.
 miss (v.) *hazusu*.
 missionary *senkyōshi*.
 Mrs. *no oku san*.
 mistake, make a mistake *machigau*, *omoimachigau*; mistaken *machigatta*.
 mistake (n.) *machigatta koto*, *machigai*.
 Mr. *san*, *danna san*.
 mistress *oku san*.
 model *tehon*.
 moderately *hikaete*.

mold *ni kabe ga haeru, kabiru*.
 moment, for a *chotto*.
 money *kane, kin, zeni*; —changer *ryōgaeya*.
 monkey *saru*.
 month *tsuki, -getsu*.
 moon *tsuki*.
 moonlight *tsuki no akari, gekkwō*; — view *tsukimi*.
 moor (v.) *tsunagu*.
 more *motto, yokei, mō*; more and more *masumasu, oioi*.
 morning *asa, gozen 339*; this—*kesa*; good — *o kayō*.
 morning-glory *asagao*.
 mosquito *ka*; — net *kaya*.
 most *ichiban, mottomo*; for the most part, mostly *taigai, taitei, yoku*.
 moth *chō, mushi*.
 mother *haha, okkasan 421*.
 mount, mountain *yama, -san*.
 mountainous be *yama ga ōi*; — region *yamaguni*.
 mouse *nezumi*.
 mouth *kuchi*.
 move (intr.) *ugoku*; (tr.) *ugokasu*; (residence) *hikkosu, utsuru, sumikaeru, irassharu*.
 moxa, apply *kyū wo sueru*.
 much *ōi* (predicative only), *takusan, taisō, hijō ni, amari*; too — *amari (takusan)*; as — as *no yō ni*.
 mulberry *kuwa*.
 multiply *fuyasu, kakeru*.
 murder, murderer *hitogoroshi*.
 murmuring sound, with a *choro*.
 musk *jakō*.
 must *-nakereba (-nakute wa) naranai*; — not *-te wa naranai (ikenai)*. [mōsu.
 name *na, seimei*; my — is to

naturally *shizen to*.
 near *chikai, kin*; (adv.) *chikaku, soba ni*.
 need *ga iru, (o) iriyō desu; (go) nyūyō desu*; the books you — *go nyūyō no hon*; you — not *go ikanakute mo yoroshii, iku ni wa oyobanai*.
 neighbor *tonari (no hito)*.
 neighborhood *kinjo, hen*.
 net *ami*; mosquito — *kaya*.
 never *kesshite, totemo* (with negatives); have—gone *itta koto ga nai*.
 new *atarashii, shin-, mēzura-shii*; newly built *shinchiku no*.
 New Year *shinnen*; — Eve *ō-misoka no yoru*; — congratulations *nenshi*.
 newspaper *shimbun*.
 next *tsugi no*; (adv.) *kore kara*; — door *tonari*; — time *kondo*.
 night *yoru*; one—*hito ban*; the whole—*yoppite, yodōshi*; last — *yūbe, sakuya*. [mo.
 no *nai*, no matter if *-te mo, to no! iie, sō de gozaimasen*.
 nobleman *kwazoku*. [ragara.
 noisy *yakamashii*; noisily *ga-none nai*.
 nonsense *kudaranai koto*.
 noon *shōgo, hiru*; — signal *go-hō, don*.
 normal school *shihan gakkō*.
 north *kita*.
 not *de (wa) nai* (or use negative inflection); — existent *, nai*; — only *bakari de naku*; — very *amari*; — yet *mada*.
 note, annotation *chūkai*; make a — of, note down *tomeru, kakitsukeru*; take notes *hikkī suru*; — book *chōmen, techō*

noted *na no aru, mei-*; noted place *meisho*.

nothing *nani mo* (with negatives).

novel (n.) *shōsetsu*.

now *ima (de wa), mō, konogoro, kore de, kore kara*; just — *tadaima, tokoro desu*; — and then *orifushi*.

number (n.) *kazu, sū*; (of people) *ninzu*.

number (intr.) *aru, desu*.

number (tr.) *kazoeru*.

numerous (*kazu ga*) *ōi*.

obstinate *iji ga warui*.

ocean *umi, -yō*.

o'clock *ji*.

odor *nioi*.

of *no, no uchi de, no uchi ni, ni*; of them *sono uchi*; be made of *wo motte dekiru, de dekiru*.

off, get *oriru*; put — *nobasu*.

offer *sashiageru*.

office *shoku, yaku*; place of business *yakusho, yakuba*.

officer *shikwan*.

official *kwanri, (o) yakunin*.

often *tabitabi, tokidoki, yoku*.

oil *abura*; oily *abura ga ōi*.

old *furui, furu-, ko-, mukashi no, toshi totta (yotta)*; — person, — man *toshiyori*; — gentlemen *toshiyori no o kata, o jii san*; — lady *o bā san*; — book *furukon*; — times *mukashi no koto*.

omit *-otosu*; (in writing) *kakiotosu*.

on *no ue ni, ni*; on what business? *nan no yō de*; on hand *ariawase no*.

once *ichi do, ippen, hito tabi*; (of a salute of guns) *ippatsu*;

(with a perfect tense) *ittan* 70a; — in a while *tama ni*; at — *sugu ni, jiki ni, sasso-ku, mamonaku, mō, jiki ni*.

one *hitotsu, ichi* (use numeratives).

one (pron.) *mono, hō, no, n'* (as a subject often untranslated); — another *tagai ni, -au*.

only *tada* — *shika, tatta, bakari*; not — *bakari de naku*.

open *hiraku, akeru*; leave — *akeppanashi ni shite oku*.

ophthalmology *gankwa*.

opinion *kangae, setsu*.

opportune *oriyoku*.

opportunity *ori, kikwai*.

oppose *ni hantai suru, tekitai s*.

opposite *no mukai ni*.

or *ka, matawa, aruiwa, go* or not *iku ka dō (desu) ka*.

orange *mikan*.

orchid *ran*.

order *iitsukeru*; (goods) *atsuraeru, chūmon suru*.

order *junjo*; system *shidara*; decoration *kunshō*; command *iitsuke, sashizu, meirei*; (for goods) *chūmon*.

order that, in *tame ni, yō ni*.

ordinary *futsū no, atarimae no*.

origin *moto*.

original *moto no*.

orphan *minashigo*.

other *koka no, ta-*; some — time *mata*; others, other people *hito*; and others *-ra, -tō*; each — *tagai ni, -au*.

ought *-beki hazu desu*; you — to know *go zōnji no hazu desu*; what — I to do? *dō shitara yokarō*.

our *watakushidomo no, uchi no*.

- out *soto* (*ni, ye*), *-deru, -dasu* ;
 go — *soto ye deru, dekakeru,*
soko made deru ; come — *de-*
ru ; be—*dete iru, rusu desu* ;
 put — , take — *dasu* ; — of
no soto ni, no naka kara.
 outrageous *tohōmonai.*
 outside *soto* (*ni, wa*).
 over *no ue ni* ; (with numerals)
ijō ; again—*naosu* ; be—*sumu,*
yamu.
 overcoat *gwaitō.*
 overcome *ni uchikatsu.*
 overlook *miotosu.*
 overtake *ottsuku* ; be overtaken
 by the rain *ame ni furareru.*
 overthrow *horobosu.*
 overturned, be *hikkurikaeru.*
 own, my *jibun no* ; your — *go*
jibun no.
 ox *ushi.*
 oyster *kaki.*
 painful *itai.*
 paint (n.) *pen'ri* ; artists' —
enogu. [*kaku.*
 paint (v.) *nuru* ; (a picture)
 palace *go sho, kwōkyō.*
 paper *kami, shi* ; newspaper
shimbun ; (for the nose) *ha-*
nagami ; — money *shihei,*
satsu ; — slide, sliding door
shōji ; — string *koyori.*
 parent *oya, (go) ryōshin (sama).*
 park *kōen.*
 parliament *kokkwai* ; — build-
 ing *kokkwai gijidō.*
 part *bun.*
 part *wakareru, hanareru* ; part-
 ing call *itomagoi.*
 particularly *betsudan.*
 party, political *seitō.*
 party, evening *yakwai.*
 pass (intr.) *tōru, tsūkō suru* ; —
 without meeting *ikichigau.*
- pass around *marwaru.*
 pass (n.) *tōge.*
 passport *ryokōken, tegata.*
 patient (n.) *byōnin.*
 patient, be *ki ga nagai.*
 pay *harau* ; (taxes) *osameru.*
 peanut *nankinmame.*
 pear *nashi.*
 peasant *hyakushō.*
 peculiar *hen na.*
 peel (v.) *muku.*
 penmanship *tenarai, shūji.*
 people *hitobito, hito* (as a sub-
 ject often untranslated) ; *jim-*
min.
 per *de* ; — cent. *wari, bu.*
 perform *suru.*
 performance, theatrical *kyōgen.*
 perplexed, be *komaru.*
 perplexedly *bonyari to.*
 persimmon *kaki* ; unmellowed
 — *shibukaki.*
 persistently *shikiri ni.*
 person *kata, hito, nin, mono* ("a
 person" often untranslated).
 pet dog *kai-inu.*
 petition *negaisho.*
 pheasant *kiji.*
 phlegmatic, be *ki ga noroi.*
 photograph *shashin.*
 photographer *shashinya.*
 physician *isha.*
 pickle (n.) *tsukemono, takuan.*
 pickle (v.) *tsukeru* ; — in salt
shio ni tsukeru.
 picture *e, gaku.*
 piece, unit (use a numerative).
 piece *kire* ; go to pieces *kuzu-*
reru.
 pier *hatoba.*
 pigeon *hato.*
 pilgrim *junrei, rokubu.*
 pine *matsu.*
 pious *shinjinbukai.*

- pitiful *aware na*.
 pity *awaremu*, *kawaisō na o-mou*; to be pitied *kawaisō na*.
 place (n.) *tokoro*, *basho*, *-sho*; this — *koko*, *kochira*; noted — *mei-sho*.
 place (v.) *oku*.
 plan *zu*.
 plant *ueru*, *uetsukeru*. [*chiue*.
 plant *shokubutsu*; potted — *ha-plaster* (medical) *koyaku*.
 plate *sara*.
 play, theatrical *shibai*, *kyōgen*.
 play *asobu*; (cards) *toru*; (checkers, *ken*, etc.) *utsu*; (musical instruments) *hiku*.
 please *dōzo*; — give *kudasai*, *itadaku*, *chōdai*; as you — *go katte ni*.
 plectrum, pick *bachī*.
 plenty of *takusan*, *takusan no*.
 plum *ume*. [*ire*.
 pocket *kakushi*, — book *kami*
 poem *uta*, *shi*.
 poison *doku*.
 poisonous *doku ni naru*; — snake *dokuja*.
 police *keisatsu*; — station *keisatsusho*; — man *junsā*.
 politeness *rei*.
 political *seijijō no*; — party *seitō*; — offense *kokujihan*.
 pond *sensui*. [*zushii*.
 poor, bad *warui*; indigent *ma-poor* (n.) *binbōnin*.
 population *jinkō*.
 porcelain *setomono*.
 portal (Shintō) *torii*.
 possible, be *dekiru*; as — 112d.
 postal card *hagaki*.
 postoffice *yūbinkyoku*. [*naru*.
 postponed, be *nobiru*, *enki ni*
 pot *kame*, *hachi*.
 pound (v.) *tsuku*.
 pour *tsugu*.
 praise *homeru*, *shōbi suru*.
 precisely *kitchiri*.
 preparation *shitaku*, (for a lesson) *shitayomi*. [*yage*.
 present (n.) *okurimono*, *o mi-present* (adj.) *ima no*; be — *iru*.
 present (v.) *sashidasu*.
 present, at *sashiatari*, *kono setsu*, *tadaima de wa*, *tōbun*.
 presently *tadaima*.
 pretty *utsukushii*, *kirei na*.
 pretty (adv.) *daibu*.
 previous *sakki no*.
 price *nedan*; — mark *shōfuda*; beat down the — *makesaseru*, *negiru*.
 priest: see Buddhist.
 primary school *shōgakkō*.
 prince *miyasama*, *kimi*.
 principal *motokin*.
 prison *kangoku* (*sho*), *rōya*.
 private *hisoka na*, not public *shiritsu no*, *ski*; in a — way *ombin ni*.
 prize (v.) *chinchō suru*; highly prized *tattoo*. [*form*].
 probably *tabun*. (use probable
 professor *kyōju*.
 proficient *jōzu na*, *tassha na*; be — in *ni tsūzuru*.
 profligacy *hōtō*. [*mu*.
 progress *shimpo*; make — *susu*.
 promise *yakusoku*.
 pronunciation *hatsuon*.
 properly *chanto*.
 property *zaisan*.
 prosper *hanjō suru*.
 protracted, be *nagabiku*.
 proverb *kotowaza*.
 province *kuni*, *koku*.
 provisionally *kari ni*.
 public *kwan*.

publish *shuppan suru*.

pull *hipparu*; — out *nuku*.

punish *bassuru*.

pup *koinu*, *inukoro*, (*inu no*) *ko*.

pupil *seito*.

purchase *kau*; (on the part of the Government) *kaiageru*; making purchases *kaimono*.

purpose *tsumori*, *mokuteki*; for the — of *-ō to motte*.

purse *saifu*, *kanēire*.

pursue *okkakeru*.

put *oku*; — in *ireru*, *mazeru*;

— in (cold water) *umeru*;

— in (a lining) *tsukeru*; —

into a vase *ikeru*; — out

dasu; — on *noseru*, *tsukeru*;

— on a fire (fuel) *kuberu*; —

on (clothes) *kiru*, *tsukeru*,

mesu; — away *shimau*; —

up *ageru*.

quarrel *kenkwa*.

queen *nyōō*.

[*na*.

queer *hen na*, *kitai na*, *kimyō*

question *shitsumon*.

quickly *hayaku*, *kyū ni*. [*kai*.

quick-tempered, be *ki ga miji*-

quit *yameru*, *yosu*.

quite *mattaku*, *sukkari*, *yohodo*,

taisō, *daibu*; — forgot *tsui*

wasureta; — true *mattaku*

(*sō*) *desu*.

race (ethnological) *jinshu*.

railroad *tetsudō*.

rain (n.) *ame*.

rains, it *ame ga (barabara)*

furu.

rainbow *niji*.

rainy weather *uten*; rainy sea-

son *baiu*, *nyūbai*.

rapids (n.) *hayase*.

rare, be *metta ni nai*.

rat *nezumi*.

rattle *garagara suru*.

raw *nama no*; — beef *gyūniku*
no nama; — fish *namazaka-*
na; — silk *ito*.

reach *oyobu*, *au*.

read *yomu*, *miru*; — to *ni yon-*
de kikaseru. [*dekiai no*.

ready, be *dekite iru*; — made

really *makoto ni*, *jitsu ni*, *hontō*
ni, *dōmo*.

rear *sodateru*.

reason *wake*, *riyū*; special —
jijō, *tsugō*; for some — *nan-*
daka.

rebel *zoku*; — army *zokugun*.

recall *yobikaesu*; revoke *tori-*

kesu; remember *omoidasu*.

receive *ukeru*, *morau*, *kōmuru*,

tamawaru, *itadaku* 259a; be

received *todoku*.

recent *konaida no*.

recently *konaida*, *konokodo*,

konogoro, *chikagoro*, *senjitsu*,

sendatte.

recitation, lesson *keiko*; (from

memory) *anshō*; give a — *is-*

seki hanasu.

recklessly *muyami ni*.

reckon *kanjō suru*.

record *kakitomeru*, *tsukeru*.

recover (tr.) *torikaesu*.

recover (intr.) *naoru*, *zenkwai*

suru.

re-cover *harikaeru*.

recreation *asobi*.

red *akai*.

reduce *hiku*.

refrain *hikaeru*.

regard to, in *ni tsuite*.

region *hen*.

regulation *kisoku*.

relation *kwanker*.

[*zoku*.

relative *shinrui*, *shinseki*, *shin-*

reluctance, with *shibushibu*.

remedy *kusuri*.

- remember *oboeru* ; — me to *ni yoroshiku osshatte kudasai*.
 remove ; see *move*.
 rent *kariru, kasu, kashite oku*.
 repeatedly *tabitabi*.
 repent of *kuiru*.
 reply (v.) *henji wo suru*.
 report *todokeru*.
 representative *giin*.
 request *negau, tanomu*.
 required, be *kakaru*.
 resemble *ni nite iru*.
 reside *sumau*. [al — *kwōkyō*.
 residence *sumai, taku* ; imperi-
 residue *kasu*.
 respects, in many *banji*.
 responsibility *sekinin, seme*.
 responsible, be *sekinin ga aru* ;
 make one's self — for *hiki-
 ukeru*.
 rest (v.) *yasumu*. [nokori.
 rest, vacation *yasumi* ; balance
 restaurant *ryōriya*.
 Restoration *go isshin*.
 retainer *kerai*.
 retire (for rest) *yasumu* ; go in-
 to retirement *inkyō ni naru*.
 return *kaeru, modoru, kaette
 kuru, kaesu, modosu*.
 revere *uyamau*.
 reverse (n.) *hantai*.
 review *sarau, fukushū suru*.
 revision *kaisei*.
 re-write *kakikaeru*. [han, meshi.
 rice *ine, kome, mai, gozen, go-
 ride noru, uma de iku*.
 right *migi no* ; just *tadashi*.
 riksha *jīnrikisha, kuruma* ; —
 man *kurumahiki, kurumaya,
 shafu*.
 rise *tatsu, okoru, okiru* ; the sun
 rises *hi ga deru* ; — up *oki-
 agaru* ; — in the world *shusse
 suru*.
 risky *kennon na*.
 river *kawa*.
 road *michi* ; — side *michibata*.
 roast *iru* ; roasted beans *iri-
 mame*.
 rob *nusumu*.
 robin *komadori*.
 rockery *tsukiyama*.
 roll (intr.) *korobu, korogaru* ;
 (of thunder) *gorogoro naru*.
 roll (tr.) *korogasu, maku*.
 roll (n.) *makimono*.
 roof *yane*.
 room *ma, heya, zashiki*.
 root *ne* ; take — *ne ga tsuku*.
 rotten *kusatte iru*.
 rouge *beni*. [rubbed *sureru*.
 rub *suru* ; — oil on *ni hiku* ; be
 rudeness *burei*.
 ruin self *mi wo mochikuzusu*.
 ruins *ato*. [nigedasu.
 run *hashiru, kakeru* ; — away
 rust (v.) *sabi ga tsuku*.
 rustling sound. with a *gasa-
 gasa*.
 saddle *kura*.
 sail *ho* ; — boat *hobune*.
 sailor *sendō*.
 sake of, for the *no tame ni*.
 salt *shio* ; — pickle *shiozuke*.
 salty *shiokarai, shoppai*.
 salute *shukuhō*.
 same *onaji, dō* ; the — thing
 as *torimonaosazu*.
 sample *mihon*.
 sarcastic, be *kuchi ga warui*.
 sardine *iwashi*.
 sash *obi*.
 satisfied, be *manzoku suru*.
 saunter *buraburaaruku* [ru.
 save *tasukeru* ; (money) *tame-
 say iu, hanasu, mōsu, ossharu* ;
 they — , it is said *sō desu*.
 scarce *sukunai*.

- scarf (priest's) *kesa*.
 scatter (*barabara*) *maku*, *chirasu*, *chirakasu*.
 scenery *keshiki*.
 scholar, learned man *gakusha*; pupil *seito*. [*gakkō*.]
 school *gakkō*; primary — *shō*-
 scold *shikaru*.
 screen *byōbu*. [*senchō*.]
 sea *umi*, *oki*, *-kai*; — captain
 search *sagasu*.
 season *jisetsu*.
 seat *za*, *seki*, *koshikake*.
 second (adj.) *dai ni no*. [*chō*.]
 section *bulun*; (of a street)
 secure for one (a servant or
 wife) *sewa suru*.
 see *miru*, *haiken itasu*, *go ran*
nasaru, *kembutsu suru*; meet
o me ni kakaru; be seen, can
 be seen, can see *mieru*;
 allow 255 (causative); see
 to it that *yō ni suru*.
 seed *tane*.
 seedling *nae*.
 seem, seem as if *yō ni mieru*,
yō desu; — to be *-rashii*,
-sō desu; — to be none, —
 not *nasasō desu*; seems to
 me *yō ni omou*.
 seldom *metta ni*.
 select *erinuku*.
 self (myself, yourself, etc.) *mi*,
 (go) *jibun de*, *hitori de*.
 sell *uru*; — out *uriharau*; be
 sold out *urikireru*; (on the
 part of the Government) *uri-*
sageru, *haraisageru*.
 send *okuru*, (*okutte*) *yokosu*, *to-*
dokeru, *tsukawasu*, *motaseru*
 (*motasete*) *yarū*, *dasu*; (word)
itte yokosu; (a letter) *dasu*,
sashiageru; (a telegram)
utsu.
 sensitive, be *ki ga hayai*.
 sentence *bun*, *bunshō*.
 sepulcher *go ryō*, *misasagi*, *go*
byō, *otayama*.
 serious *tai shita*, *mitsukashii*.
 sermon *sekkyō*.
 servant *meshitsukai*; (man) *ge-*
nan; (girl) *gejo*, *kahi*, *osan-*
don.
 serve (intr.) *hōkō suru*. [*dekiru*.]
 serve (a meal) *dasu*; be served
 set (tr.) *oku*, *sueru*; (a watch)
awaseru; — free *hanasu*.
 set out *tatsu*, *tabidatsu*.
 settle *sumaseru*, *torimatomeru*.
 sever *furikiru*.
 severe *hageshii*; (of earth-
 quake) *tsuyoi ōkii*.
 severely *sanzan (ni)*.
 sew *nuu*.
 shallow *asai*.
 shampoo *momu*, *amma wo*
toru.
 shampooer *amma*.
 shell *kara*.
 shin *sune*.
 shine *teru*.
 shingle *yaneita*, *koba*.
 ship *fune*, *sen*; — yard *zōsenjō*.
 shirt *juban*, *shatsu*.
 shoe *kutsu*.
 shoot *utsu*.
 shop *mise*; — keeper *akindo*.
 shopping *kaimono*.
 shore *kishi*.
 short *mijikai*; (of stature) *sei*
ga hikui; a—time *shibaraku*.
 shorthand *sokki*; take down in
 — *sokki suru*.
 should *-tara yoroshii*.
 show *miseru*, *go ran ni ireru*.
 shrewd *kashikoi*, *rikō na*.
 shrine *o miya*; Shinto — *o ya-*
shiro; ancestral — *otamaya*.

- shut *shimeru*, *shimete oku*;—
 up the house *amado wo tateru*.
 sick, be *byōki desu*, *byōki ni natte iru*; get — *byōki ni kakaru (naru)*; — one, — person, — people *byōnin*.
 sickness *byōki*, *yamai*.
 side *hō*.
 sight, get out of *mienaku naru*; be out of — *kakureru*.
 sign *shirushi*, *shirase*; good — *kiitchō*, *engi no yoi koto*.
 silent, be *damaru*; keep — *damatte iru*.
 silk *kinu*; raw — *ito*.
 simple *assari shita*.
 since *kara*, *irai*; long — *tōkara*, *yohodo mae kara*.
 sing *utau*; (of a bird) *saezuru*.
 sink *shizumu*.
 sir *danna (san)*.
 sister *shimai* 422.
 sit *suwaru*; (on a chair) (*koshi wo*) *kakeru*.
 size *ōkisa*.
 skating *kōrisuberi*.
 skilful *jōzu na*.
 skin (n.) *kawa*.
 skin (v.) *muku*, *surimuku*.
 skirt *suso*.
 slander *soshiru*.
 sleep *neru*, *nemuru*.
 sleepy *nemui*.
 sleeve *sode*, *tamoto*. [suru.
 slender, be *hosonagai*, *surari to*
 slide, paper *shōji*.
 slippery *subesube shita*.
 slow *osoi*, *noroi*.
 slowly *noronoro*.
 sly, on the *kossori*.
 small *chiisai*, *komakai*.
 smallpox *tennentō*.
 smart, be *ki ga kitte iru*.
 smash *kowasu*.
 smell of (intr.) *no nioi ga suru*.
 smoke (n.) *kemuri*.
 smoke (tobacco) *nomu*, *suu*, *pokaripokarito fukasu*.
 snake *hebi*.
 snap, with a *pin to*.
 sneeze *kushami suru*.
 snow *yuki*.
 so *sō*, *kō*, *a*, *sonna ni*, *konna ni*.
anna ni, *sahodo*; so many
amari; (conj.) *kara*; so that
yō ni; so as not to *-nai yō*
ni; so high that *hodo takai*,
takakute.
 soak *hitasu*.
 sober, get *yoi ga sameru*.
 sock *kutsushita*.
 soft *yawarakai*, *yawaraka na*.
 soldier *heisotsu*, *heitai*.
 some (pron.) *sukoshi*.
 some *aru* (often not to be
 translated); — one, — body
dare ka, *hito*; — where *dok-*
ka; — time ago *sakki*; for
 — time *shibaraku*; — other
 time *izure*, — times *toki to*
shite, *toki ni yotte*. [422.
 son *musuko*, *segare*, *go shisoku*
 song *uta*.
 soon *hayaku*, *chikai uchi (ni)*,
sugu ni, *jiki ni*, *tōkarazu*,
 very — *sassoku*; as — as *to*
sugu (ni).
 sore *itai*. [(desu).
 sorry, I am *o kinodoku sama*
 sot *ōzakenomi*.
 sound (n.) *oto*. [suru, *kikoeru*.
 sound (v.) *hibiku*, *naru*, *oto ga*
 sour *suppai*.
 south *minami*.
 spark *hibana*.
 sparrow *suzume*.
 speak *hanasu*, *iu*.

speaker, crator *benshi*.
 special *kakubetsu na*; with—
 pains *sekkaku*.
 specially *betsu ni, kakubetsu,*
 betsudan, tokubetsu ni 320c.
 speculation (in stocks) *sōba*.
 spend *tsukau, tsuiyasu*.
 spirit *ki, kokoro*.
 spite of the fact that, in *no ni*
 spoil (intr.) *waruku naru, ike-*
 naku naru. [*kunau*.
 spoil (tr.) *waruku suru, shiso-*
 spot, on the *sono ba de*.
 spread *shiku*; — sails *ho wo*
 kakeru.
 spring *haru*.
 sprinkle *maku, sosogu.* [*meku*.
 stagger (*hyorohyoro to*) *yoro-*
 stake (money) *kakeru*.
 stand *tatsu, tatte iru*.
 start, start out *tatsu, deru, de-*
 kakeru, shuttatsu suru; —on
 a journey *tabi ni deru.* [*dasu*.
 start a conflagration *kwaji wo*
 startled, be *gyotto suru*.
 station (railway) *suteishon, tei-*
 shaba.
 statue *zō*.
 stature *sei*.
 stay *tomaru, iru, taizai suru*.
 steadily *jitto*.
 steal *nusumu*.
 steamboat, steamer (*jō*) *kisen*.
 steel (for striking fire) *hi-*
 uchigane.
 stenhgraph *sokki suru*.
 still *mada, yahari*.
 stomach *i, hara, onaka*.
 stone *ishi*.
 stony, *ishi no ōi*.
 stop (tr.) *tomeru, yameru*.
 stop (intr.) *tomaru*.
 stopping place *shuku, yado*
 (*ya*).

storehouse *kura*.
 storm *ōkaze, arashi shike*.
 story (o) *hanashi*.
 story-teller *hanashika*.
 stout, be *futtote iru*.
 strange *hen na, kitai na*.
 street *dōro, machi*; —car *tetsu-*
 dō-basha; — car line *basha-*
 tetsudō.
 strike *utsu, tataku*.
 string *ito*; paper — *koyori*.
 strong *tsuyoi jōbu na*; (of liq-
 uor) *kitsui*; (of tea) *koi*.
 stuck up, get *tsukeagaru*.
 student *gakusei, shosei, seito*.
 studious, be *b.nkyō suru, desu*.
 study (v.) *gakumon suru ben-*
 kyō suru, keiko suru manabu
 narau; can — *gakumon ga*
 dekiru.
 stumble *ketsumazuku*.
 style-fu; (literary) *buntai*.
 stylish, be *sharete iru*.
 substantial *shikkari shita*.
 subtract *hiku*.
 succeed *seikō suru, jōju suru*.
 such: see 39.
 suck *suu*.
 sudden illness *kyūkyō*.
 suddenly *kyū ni, fui ni, totsuz-*
 en, desu.
 suffice, be sufficient *tariru*.
 sugar *satō*. [*satsu suru*.
 suicide *jisatsu*; commit — *ji-*
 sullen, be *pumpun suru*.
 summer *natsu*.
 sun *hi taiyō o tentō sama*; the
 — is up *hi ga deta*; the —
 has set *hi ga kureta*.
 sunflower *himawari*.
 sunshine *hinata*.
 supper *yūhan*.
 sure, *motōyori*.
 surely *kitto, kanarazu*.

- swallow (n.) *tsubame*; — tail coat *embifuku*.
 swallow (v.) *nomu*.
 sweet *amai*; become — (of a persimmon) *shibu ga nukeru*.
 swift *hayai*; (of a stream) *nagare ga hayai*.
 swim *oyogu*; — out *oyogideru*; swimming *mizuabi*; swimming place *oyogiba*.
 sword *katana*; the two swords *daishō*. [*seido*.]
 system *soshiki*; (of government)
 tail *o*, *shippo*.
 tailor *shitateya*.
 take *toru*, *motte iku* (*mairu*); (a person) *tsureru*, *tsurete iku*; (a bath) *mesu*; (a castle) *otosu*; (an examination) *ukeru*; (a cold) *hiku*; — care *ki wo tsukeru*; — one's leave *go men wo kōmuru*, *o itoma mōsu*; — in *no naka ye ireru*; — out *dasu*; — off (a garment) *nugu*; — down (in writing) *kakitoru*; — over *hikiukeru*; — the place of *ni narikawaru*; — hold of (as a leech) *ni suitsuku*; (of time) *kakaru*; be taken with consumption *haibyō ni kakaru* (*naru*); — the trouble to *sekkaku*.
 talented, be *sai ga aru*.
 talk (v.) *hanasu*, *hanashi wo suru*, *shaberu*, *iu*.
 talk (n.) *hanashi*.
 tall, be *sei ga takai*.
 taste *aji*. [*meru*.]
 tax *zei*; pay taxes *zei wo osha- tea o cha*. [*waru*.]
 teach *oshieru*; be taught *oso- teacher sensei*.
 teacup *chawan*.
 teakettle *tetsubin*.
 tear *saku*, *yaburu*; — down *to- rikuzusu*.
 tearfully *nakunaku*.
 tears *namida*; be moved to — *namidagumu*.
 tease *jirasu*, *hiyakasu*.
 telegram *dempō*, *denshin*.
 telephone *denwa*.
 tell *ni iu*, *hanashite kikaseru mōshite yaru*, *iitsukeru*.
 temperature *ondo*.
 temple (Buddhist) *o tera*.
 temporarily *kari ni*.
 tepid *nurui*. [*years nengen*.]
 term (at school) *gakki* — of than *yori*. [*masu*.]
 thank you, I *arigatō* (*gozai- that* (pron) *are*, *sore*; (adj.) *ano*, *sono*, *asokono*, *achira no*; that place *asoko*, *soko*, *achi (ra)*, *sochi (ra)*; — time (*sono*) *tōji*; in — manner, to — effect; like — *sonna ni*.
 that (conj.) *to iu*, *to iu no ga* (*wo* or *wa*), *koto ga* (*wo* or *wa*), *no ga* (*wo* or *wa*); (purpose) *yō ni*; (result) *hodo*.
 thaw *tokeru*.
 the : see **I**; the more the better *ōi hodo yoroshii*.
 theater *shibai* (*goya*), *gekijō*.
 then (adv.) *sono toki*, *sore kara*; (conj.) *sō shite*, *sonnara*.
 there *asoko*, *soko*, *achi (ra)*, *sochi (ra) de* (*ni* or *ye*); — is, — are (*naka ni wa*) *aru*.
 these ; see **this**.
 thick *atsui*; (of a fog) *fukai*.
 thicket *yabu*.
 thief *dorobō*.
 thing *mono*.
 thin *usui*. [*goto*.]
 thing *mono*, *koto*; things *mona-*

- think *omou*, *omowareru*, *kan-gaeru*.
 thirsty, be *nodo ga kawaitte iru*, *nomitai*.
 this (pron.) *kore*; (adj.) *kono*, *koko no*, *kochira no*, *tō-*, *hon-*;
 — place *koko*, *kochi (ra)*; — time *kondo*; about — time *imagoro*; by — time *mō*; from — time on *kore kara*; as high as — *konna ni takai*.
 those: see “that”.
 though *tatoi* — *-te mo*, *no ni*, *no kuse ni*.
 thought *kangae*, *oboshimeshi*.
 throat *nodo*.
 through *tōshite*, *-tōsu*, *-nukeru*, *-kireru*; — and — (of a wetting) *bisshori*.
 throw *nageru*; — at, — upon *buttsukeru*, *nagekakeru*; — away *suteru*.
 thud, with a *patatto*.
 thunder *kaminari*.
 tide *shio*; ebb — *hikishio*, *shiohi*; flood — *michishio*, *sashishio*, *ageshio*.
 tie *iwaeru*, *shibaru*.
 tiger *tora*.
 tight *shikkari to*, *pishanto*.
 time *toki*, *ji*, *jibun*; leisure *hima*, *itoma*; dreadful — *hidoi me*; by the — *made ni wa*; some — *ago sakki*; for some — *sakki kara*; five times *go hen*, *go do*, *itsu tabi*; five times as large as *yori go bai hodo ōkii*.
 tip *saki*; tips of the toes *tsumasaki*.
 tippler *jōgo*.
 tire ones' self, be tired *tsukareru* *kutabireru*.
 to (no *hō*) *ye*, *ni*, *made (ni)*, *ni mukatte*, *ni kakete*; (sign of infinitive) *no ga (wo or wa)*, (*tame*) *ni (wa)*, *yō ni*, *made ni wa*.
 together *issho ni*, *tomo ni*, *-au*.
 toil, *kasegu*.
 tongue *shita*.
 too, excessively *amari*, *-sugiru*; also *mo*; — much *yokei (na koto)*.
 tooth *ha*.
 tortoise-shell *bekkō*.
 toward *ni mukatte*, *tai shite*.
 town *machi*.
 toy *omocha*.
 track (railway) *reiru*.
 train (railway) *kisha*.
 train (v.) *shitsukeru*.
 transaction *urikai*.
 translate *yaku suru*, *naosu*; — literally *chokuyaku suru*.
 transplant *uekaeru*.
 travel *tabi suru*, *ryokō suru*; — through *wo tabi suru*.
 traveler *tabibito*.
 treat *shite yaru*, *toriatsukanu*; (medically) *ryōji suru*.
 treatment, medical (at a hot spring) *tōji*.
 treaty *jōyaku*.
 tree *ki*.
 trick *gei*.
 trifling *chiisai*.
 troubled, be *komaru*; trouble self about *ni kamau*.
 true *mokoto no*, *hontō no*.
 truly *makoto ni*, *jitsu ni*.
 trunk (for baggage) *kaban*.
 trustworthy *shikkari shita*.
 truth, honest *hontō no koto*.
 turn (intr.) *mawaru*; — round *furikaeru*; — up *dekiru*.
 twenty (years of age) *hatachi*.
 twice *ni do*.

- umbrella *kasa, kōmorigasa, karagasa, amagasa.*
 unable, to be *koto wa dekinai, -kaneru.*
 unavoidable *yondokoronai, yoginai.*
 uncivilized *hirakenai.*
 uncomfortable, feel *kokoromochi ga warui.*
 uncommon *mezurashii.*
 unconsciously *oboezu.*
 under *no shita ni* ; study under *ni (tsuite) narau* ; what is — one's feet *ashimoto.*
 underscore *shita ni bō wo hiku.*
 understand *ga wakaru.*
 uneasy *fuanshin na.*
 unendurably *-te tamaranai.*
 unexpectedly *hakarazu.*
 unfortunately *ainiku.*
 university *daigaku, daigakkō.*
 unlearned *gakumon no nai.*
 unless *kagiri wa* (or use simply negative conditional).
 unsavory *mazui.*
 unskilful *heta na.*
 until *made (ni), ni kakete* ; (conj.) *uchi wa.*
 unusually *hijō ni.*
 unwieldily *nossori.*
 up *ue ni, -ageru, -agaru, -hateru, -hatasu* ; get up *okiru* ; be up *okite iru, nenai.*
 urgent *isogu.*
 use (v.) *mochiiru, tsukau* ; — up *tsukaihatasu.*
 use (n.) *yō, yaku* ; go out of — *mochiinaku naru.*
 useful, be *yaku ni tatsu.*
 useless *yaku ni tatanai, fuyō na, muda na, dame na.*
 usual *atarimae no, itsu mo no, rei no, tsūrei no* ; more than — *itsu mo yori ōi.*
 usually *tsūrei, fudan, heizei, taigai, taitei.*
 vacant, be *aite iru.*
 vacation *yasumi.*
 vaccinate *uebōsō wo suru.*
 valuable *chōhō na.*
 vary *chigau, kawaru.*
 various *iroiro (na)* ; — places *achikochi.*
 vase *hanaike.*
 veal *koushi no niku.*
 vegetable *yasai (mono).*
 vehicle *kuruma.*
 venison *shika no niku.*
 veranda *engawa.*
 verb *dōshi.*
 very, very much *goku, hanahada, yohodo, taisō, taihen, nakanaka, amari, hidoku, ōki ni.*
 vexatious *mendōkusai.*
 vicinity *kinjō.*
 view (v) : see “ see.”
 vigorous, be *tassha desu, pim-pin shite iru.*
 villa *bessō.*
 village *mura.*
 vine *tsuru, katsura.*
 visit *itte miru, tazuneru, ukagau, hōmon suru, mawaru.*
 voice *koe.*
 volcano *kwazan.*
 volume *satsu.*
 vulgar *iyashii, kitanai.*
 wait *matte iru* ; — impatiently *machikaneru.*
 waken *okosu.*
 walk *aruku, sampo suru.*
 wall *ishigaki, kabe.*
 want (v.) : see wish.
 war *sensō, ikusa, tatakai.*
 wares *shina (mono).*
 warm *atsui, attakai.*
 watch (*kw.ichū*) *tokei.*

water *mizu*, *ohiya*; hot — *o yu*.
 water (v.) *ni mizu wo kakeru*.
 waterfall *taki*.
 wave *nami*.
 way *michi*; on the — *ikigake ni*, *tochū de*; on the — back *kaerigake ni*; lose the — *michi ni mayou*, *michi wo machigaeru*.
 weak *yowai*; (of tea) *usui*; become — *yowaru*.
 wear *kiru*, *mesu*; (on the head) *kaburu*; (a sword) *sasu*; (shoes) *haku*.
 weather *o tenki*.
 weave *oru*.
 weight *mekata*.
 well (n.) *ido*.
 well (adj.) *yoi*, *jōbu na*, *tassha na*, *mubyō na*, get — *byōki ga* *naoru*. [*ni*.]
 well (adv.) *yoku*, *umaku*, *jōzu*.
 well (interj.) *oya!*
 west *nishi*.
 Western, foreign *Seiyō nō*.
 wet, be *nurete iru*, *shimette iru*.
 wet (tr.) *nurasu*.
 whale *kujira*.
 what? *nani*; (adj.) *dō iu*, *donna*, *nan to iu*, *nan no*, *nani-*; — day *ikka*, *nannichi*, *naniyōbi*; — kind of, — sort of *dō iu*, *donna*, etc.; (relative *mono*, *koto*, *no*.
 when? *itsu (kara)*; (conj.) *toki ni*, *jibun ni*, *to*, *-tara*, *no ni*.
 where? *doko (ye)*, *dochira*, *doko wo sashite*.
 whether — or *ka — ka*.
 which *dore*; (of the two) *dochira*; (adj.) *dono*, *doko no*, *dochira no*. [*zu*.]
 while, for a *shibaraku*, *hitoma-*

while (conj.) *uchi (ni, wa)*, *aida (ni, wa)*.
 white *shiroi*.
 who? *dare*, *donata*; (relative) *hito*, *mono*.
 whole *subete*, *nokorazu*, *maru de*, *issai*, *zen-*, *-jū*; the — night *yodōshi*.
 whose? *dare no*. [*de*.]
 why? *naze*, *dō shite*, *dō iu wake*.
 width *haba*.
 wife *tsuma*, *sai*, *kanai*, *oku san*, *o kami san*, *saikun*, *nyōbō*; — and children *saishi*.
 wild, naturally *shizen to*.
 wild beast *mōjū*.
 wilful *wagamama na*.
 willow *yanagi*.
 win *katsu*.
 wind *kaze*. [*garasu*.]
 window *mado*; — glass *mado-windpipe* *nodobue*.
 windy, be *kaze ga tsuyoi*.
 wine *budōshu*. [*fuyufuku*.]
 winter *fuyu*; — clothing *fuyugi*,
 wipe *fuku*.
 wish to *-tai to omou*, *-tai to iu*; — it were, — I could, *-ba ii ga*; — you would, — he would *-te moraitai (itadakitai)*.
 wistaria *fuji*.
 with *to issko ni*, *to tomo ni*, *to, ni tsuite, ni*; (of instrument) *de*, *wo motte*; a loud voice *takai koe de*, *ōki na koe wo shite*.
 withdraw from *wo tōzakeru*.
 within *no uchi (ni)*, *chū (ni)*, *no aida (ni)*, *kan (ni)*, *no naka ni (ye)*.
 without *nakute wa*, *naku*, *nashi ni wa*; — going *ikazu ni*; — fail *kanarazu*; — any special reason *nantonaku*.

- wolf *ōkami*.
 woman *onna*.
 wood *ki*.
 wooden *ki no*.
 word *kotoba* ; in a — *hito kuchi ni* ; send — *itte yokosu*.
 work, be at work (v.) *nataraku*, *shigoto wo suru*.
 worn (n.) *yō*, *shigoto*.
 world *yo*, *yononaka*, *sekai*.
 worm *mushi*.
 worn (off), be *sureru*.
 worth something, be *yaku ni tatsu* ; not worth a rin *ichi rin ni mo naranai*.
 would (use probable form), he wouldn't be in such distress if *nara anna ni komaru n' de wa nakatta ni*.
 wound *kizu*.
 wrecked, be *hasen suru* 89h.
 wrestler *sumōtori*.
 wrestling *sumō*.
 write *kaku*, *tsukuru*, *koshiraeru*.
 writing-brush *fude*.
 year *toshi*, *nen*, *sai* ; five years of age *itsutsu ni naru*, *go sai no* ; end of the — *nemmatsu*.
 yearly *nennen*.
 yes *hai*, *sayō*, *sō desu*.
 yet *mada*.
 yield *makeru*.
 yonder *mukō ni (de)*, *asoko ni (de)*.
 young (*toshi ga*) *wakai*, *chii-sai* ; — man *seinen*.
 youth, juvenility *yōshō*.
 zero *rei*, *reiten*, *reido*.
 zoölogical *dōbutsugakujō no* ; — garden *dōbutsuen*.

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